REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 6th January 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly ...	450
2	„ Mahrátta	Poona	Do. ...	475
*3	„ Quarterly Journal of the Poona Sárvajanik Sabha	Do.	Quarterly ...	200
	ANGLO-MARA'THI.			
4	The Dín Bandhu	Bombay	Weekly ...	925
5	„ Dnyán Chakshu	Poona	Do. ...	1,000
6	„ Dnyánodayă	Bombay	Do. ...	409
7	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
8	„ Indu Prakásh	Bombay	Weekly ...	1,038
9	„ Native Opinion	Do.	Do. ...	575
10	„ Subodh Patrika	Do.	Do. ...	600
11	„ Urdu Akhbár	Akola	Do. ...	280[1] / 160[2]
	MARA'THI.			
*12	The Aranya Pandit	Bombay	Fortnightly.	100
13	„ Arunodayă	Thána	Weekly ...	555
14	„ A'ryávart	Dhulia	Do. ...	100
15	„ Bakul	Ratnágiri	Do. ...	450
16	„ Belgaum Samáchár	Belgaum	Do. ...	260
17	„ Bodh Sudhákar[3]	Sátára	Do. ...	275
*18	„ Chháva	Dhárwár	Do. ...	200
19	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
20	„ Daivadnyă Samáchár	Do.	Do. ...	500
21	„ Dhárwár Vritt	Dhárwár	Weekly ...	425
22	„ Dnyán Bodhak	Belgaum	Do. ...	140
23	„ Dnyán Ságar	Kolhápur	Do. ...	116
24	„ Ganga Lahari	Násik	Do. ...	100
25	„ Hindu Punch	Thána	Do. ...	285
26	„ Hitechhu	Kaládgi	Do. ...	85
27	„ Israel[3]	Bombay	Fortnightly..	400
28	„ Jagadádarsh	Ahmednagar	Weekly ...	185
29	„ Jagan Mitră	Ratnágiri	Do. ...	145
30	„ Kalpataru	Sholápur	Do. ...	130
*31	„ Karnátak Mitră[3a]	Belgaum	Do. ...	200
32	„ Kesari	Poona	Do. ...	3,500
33	„ Khándesh Vaibhav	Dhulia	Do. ...	125
34	„ Lamp of Judaism	Bombay	Fortnightly ..	300
35	„ Lokahitavádi	Poona	Monthly ...	220
36	„ Mahárashtră Hitechhu	Bombay	Weekly ...	1,000
37	„ Mahárashtră Mitră	Sátára	Do. ...	250
38	„ Nagar Samáchár	Ahmednagar	Do. ...	150
39	„ Násik Vritt	Násik	Do. ...	100
40	„ Nibandh Mála	Poona	Monthly ...	700
41	„ Nyáyă Sindhu	Ahmednagar	Weekly ...	185
42	„ Pandhari Vaibhav	Pandharpur	Do. ...	103
43	„ Poona Vaibhav	Poona	Do. ...	250
44	„ Prabhákar[3]	Bombay	Daily ...	350
*45	„ Prabodh Chandrika	Jalgaon	Weekly ...	200
46	„ Pramod Sindhu	Umráwati (Amráoti).	Do. ...	200
*47	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly ...	200
48	„ Saddharm Dip	Alíbág	Do. ...	600
49	„ Satyă Prakásh	Bombay	Fortnightly ..	243
50	„ Satyă Sadan	Alíbág	Weekly ...	400
51	„ Satyă Shodhak	Ratnágiri	Do. ...	140
52	„ Satyavádi	Bombay	Fortnightly...	275
*53	„ Sharabh	Alibág	Weekly ...	200
54	„ Shiváji[3]	Poona	Do. ...	200
55	„ Shubh Suchak	Sátára	Do. ...	90
56	„ Suryakánt	Ellichpur	Do. ...	150
57	„ Suryodayă	Thána	Do. ...	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English artic
[3a] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
58	The Svadesh Mitrá	Bombay	Tri-weekly	600
59	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
60	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
61	„ Vengurla Vritt	Vengurla	Do.	200
62	„ Vichárshil	Málvan	Do.	300
*63	„ Vinoda	Poona	Do.	200
64	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*65	The Bombay Chronicle	Bombay	Weekly	200
66	„ Gujarát Mitrá	Surat	Do.	400
67	„ Hitechhu	Ahmedabad	Do.	349
68	„ Lok Mitrá	Bombay	Do.	725
69	„ Surat Akhbár	Surat	Do.	600
70	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
71	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
72	„ Akhbáre Sodágar	Bombay	Daily	750
73	„ A'ryá Dharm Prakásh	Do.	Monthly	304
74	„ A'ryá Dnyán Vardhak	Do.	Do.	500
75	„ Bombay Punch	Do.	Weekly	500
76	„ Bombay Samáchár	Do.	Daily	950
77	„ Broach Samáchár	Broach	Weekly	700
78	„ Broach Vartmán	Do.	Do.	60
79	„ Buddhi Prakásh	Ahmedabad	Monthly	600
80	„ Dátardun	Bombay	Weekly	525
81	„ Deshi Mitrá	Surat	Do.	900
82	„ Dnyán Vardhak	Bombay	Monthly	400
83	„ Fursad	Do.	Do.	100
84	„ Gujaráti	Do.	Weekly	400
*85	„ Gujarát Quarterly Journal	Do.	Quarterly	200
86	„ Gul Afshán	Do.	Monthly	659
87	„ Jáme Jamshed	Do.	Daily	525
88	„ Kaira Vartmán	Kaira	Weekly	115
*89	„ Kaisar-i-Hind	Bombay	Do.	200
90	„ Káside Mumbai	Do.	Tri-weekly	700
91	„ Nágar Udaya	Ahmedabad	Monthly	300
92	„ Niti Prakásh	Kaira	Weekly	200
93	„ Nure Elam	Bombay	Monthly	381
94	„ Nyáyá Prakásh	Surat	Weekly	200
95	„ Pársi Punch	Bombay	Do.	225
96	„ Rást Goftár	Do.	Do.	1,814
97	„ Samsher Báhádur	Ahmedabad	Do.	200
98	„ Satyá Mitrá	Bombay	Do.	400
99	„ Stri Bodh	Do.	Monthly	533
100	„ Svadesh Vatsal	Do.	Do.	408
101	„ Tatwa Dnyán ane Dákor Samáchár	Umreth	Fortnightly	62
*102	„ Trimásik Tikákár	Limbdi	Quarterly	200
103	„ Vartmán Sár	Surat	Weekly	200
104	„ Vidnyán Vilás	Rájkot	Monthly	738
105	„ Vidya Mitrá	Bombay	Do.	300
106	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
107	The Chandrodayá	Dhárwár	Weekly	150
	URDU.			
*108	The Armagán	Bombay	Bi-weekly	200
109	„ Khayir Kháhe Islám	Do.	Fortnightly	300
110	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
111	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Approves of Mr. Gonne's minute regarding the advisability of giving true copies of documents to both parties in appeal cases.

The *Indian Spectator* (1) of the 31st December states:—We have it on the authority of the *Gujarâti* newspaper that Mr. Gonne has recently urged in a minute the advisability of giving true copies of documents to both parties to suits coming up to Government on appeal from the Political Agent's decision. This may appear a very trifling matter. But to those who know how cases are decided and how appeals are almost invariably dismissed with the curt exasperating formula "Government decline to interfere," as also to those who know how difficult it is for defendants to obtain authenticated copies of proceedings or decisions, Mr. Gonne's action will commend itself as an earnest of the desire of Government to reform the administration of justice in protected States. The Political Agent or his Assistant, the Settlement Officer, the Boundary Officer, or the quasi-conciliator can settle matters under dispute as he likes, often in the dark; and the wretched men immediately concerned may not only have no chance of redress, but very often no material for appeal: nay, they may not know on what ground, by what law or under what treaty the *ex-parte* decision has been given! We are told of instances in which formal applications for copies of papers have been refused. The judge may send word to the parties that His Honor has decided to do so and so, and the parties must neither ask for papers nor venture to appeal. There may have been times and circumstances when summary and verbal decisions were expedient. But nothing can justify them now. Apart from the injustice of the thing in itself, it leads to intrigue and corruption of the vilest kind, because the parties will spare no effort and expense to obtain the information illegally which they are legally denied. We trust Mr. Gonne will lose no time in making his views known, though it is another question how much these views will be respected by the Báhádurs of Native States in the practical administration of justice.

Disapproves of the appointment of Military Officers as Political Agents at the Courts of Native States.

The *Indian Spectator* (1) of the 31st December approves of the view taken by the *Bombay Gazette* of the practice of saddling Native Darbárs with Military Political Agents, and says:—We are not sure when and for how long this absurd arrangement was necessary. It will not do of course to say that Anglo-Indian soldiers have never made excellent statesmen. But generally speaking there has been a strong feeling at Native Courts against the appointment of Military Officers, which as a class they have done nothing to allay. The Political Department is packed close with younger sons for whom there is no other future, and what is done by the few really efficient officers to foster real friendship between the feudatories and the paramount power is often undone by these ignorant interlopers. The result is that the relations between the Darbár and the Foreign Office are often exceedingly strained, and if there happens to be an open rupture the Military Political Agents will be primarily responsible for it. The younger men are as a rule ignorant and overbearing, while the best of elderly Political Officers act generally in the capacity of maiden aunts at the head of well-endowed orphan families. In the case of the smaller States it would be no exaggeration to say that the Chiefs, their personalty, and even their territories are practically at the disposal of weak-minded and not unoften venal officers. Lord Ripon has inaugurated a splendid domestic policy, but its success will be incomplete if it fail to embrace a thorough reform in the relations of the Government of India with its feudatories.

Makes remarks regarding the present condition of the Hindus, and suggests remedies for its improvement.

The *Saddharm Dip* (48) for the Hindu month of Shráwan (August—September 1882) but received on the 24th December last, in an article headed "The Loyalty and Strength of the People of India," tries to prove that the people of India are not wanting in strength and pluck, but that they are reduced to the present state of depression by the overbearing attitude of the rulers towards them, the

studious disregard of their interests and the incessant attempts to keep them down by denying every opportunity of making a display of their tact, valour and such other sterling qualities of which they are at present considered as devoid. The case of Native States is not quite different. The Political Agents in charge of Native States being the servants of the paramount power should properly speaking behave as subordinates of the allies of their sovereign, and such was their behaviour in former days. But now matters have assumed quite a different aspect. The Political Agent of the present day is the tutor and the preceptor of the Native Chief and the supervisor-general of the affairs transacted in the State under his charge. He has also another function to perform, and that is to keep a look out on the weak points in the administration and to watch for an opportunity for interference. The question then naturally arises, what is the cause of all this and how should this be remedied? The tendency of the present age is to trace these consequences to want of strength on the part of Natives. A presumption has of late found great favour with all classes that the Native of the present day is devoid of all pluck and life, that he is perfectly reconciled to a state of perpetual thraldom and is dead to anything like unity of interest. But a little consideration will show that this presumption is incorrect. The triumphs achieved by the Native troops during the late Afghan and Egyptian campaigns and the bravery and endurance shown therein have exacted praise even from their worst enemies, and were such as would have done credit to the foremost of nations in Europe. "Opportunities improve a man," says the proverb, and how should the military genius of a people come to the front without an opportunity being afforded to bring it to the test? It is like a plant which if well tended will sprout, bud and flower rapidly, but if left uncared for will waste itself in the desert air. Speaking of remedies for the amelioration of the present condition, the writer says that the effects of long continued oppression show themselves in a rising of the people. But that is not the proper way to improve things. If a ruler is determined to be unjust and persists in oppressing his subjects, their remedy lies in seeking the support of a powerful enemy of his and thus bringing him to his senses. But this step also does not lead to a proper solution of the difficulty inasmuch as there is no certainty that the foreign power whose aid is invoked will prove to be more tolerant, and that the change may not prove to be one from king log to king stork.

Criticises the speech delivered by Sir James Fergusson at Jalgaon.

With reference to the remark made by Sir James Fergusson in his recent speech at Jalgaon that he was glad to find the entire population of that place in a prosperous condition, and that there seemed little need for the Governor to frequently visit that part of the country as he could gather that the local officers were doing their best to consult the wishes of the people and to devise means to satisfy their requirements, the *Bombay Samáchár* (76) of the 4th January observes that it is essential to consider what has led His Excellency to form this opinion. Sir James visited one of the mills at this place, and a partner of the concern stated in the short address presented by him that the mill industry of that place had received a great stimulus from the assistance rendered by the Government officers. This statement may be quite correct, but it does not vouchsafe the inference that the entire population of Khándesh is happy and that all the officials of the district discharge their duties satisfactorily. The encouragement given by a few officials to one or two cotton mills cannot be sufficient to annihilate the poverty of the entire population of the district. To be able to form a correct notion regarding the exact condition of the people one must take notes of many matters concerning them. A great deal has been said about the wretched condition of the agricultural classes of this Presidency, and complaints have been made of the heaviness of the land revenue assessment and the rigour of levying it. Dr. Hunter in a thundering speech before the Viceregal Council recently denounced the present system of assessment and the mode of its recovery, and this has led the *London Times* to recommend an enquiry into this important subject. It is desirable therefore that Sir James Fergusson should utilize his present travels for the institution of strict enquiries into the condition of the agricultural population and for forming a correct opinion on the subject. The condi-

tion of the Khándesh cultivator does not much differ from that of the agricultural classes in other parts of the Presidency, and a searching inquiry will not fail to elicit the fact that there is still a great field for improvement. It is very satisfactory to find that the Viceroy is making the best of his opportunities for judging of the real wants of the people by visiting without previous intimation small and out-of-the-way villages. This is certainly the only means of making one's self well informed of the condition of the masses, and the *Samáchár* recommends that Sir James will do well to imitate the example of his superior.

Observes that the course suggested by Sir James Caird in connection with the growth of the Indian population relatively to the means of subsistence is only a temporary shift.

With reference to Sir James Caird's letter to the *Times* on the growth of the Indian population in relation to the means of subsistence, the *Bombay Chronicle* (65) of the 31st December observes that the miserable income of the great mass of the people in India is only sufficient to keep body and soul together. Sir James' idea is correct that the land now under cultivation could during each succeeding year be made to produce on an average one per cent. more than the aggregate of its present yield, so that the produce may be doubled in a hundred years and thus may keep pace with the growth of the population; but this by itself would afford a poor solace to the friends of India. At the end of the one hundred years the doubled population would find itself in a pitiable condition. The friends of India must therefore devise some means by which the people may be in a position to multiply the means of subsistence so as to enable them to advance further than they now are from the point of starvation, and acquire a competence similar to that of the moderately wealthy nations of Europe. Public men, whether official or non-official, having at their heart the welfare of India should seriously think of the solution of this problem of the improvement of the material condition of the people.

Disapproves of the law for levying certain taxes from the residents of the camp at Baroda.

The *Jáme Jamshed* (87) of the 4th January observes that the law recently passed by the imperial legislature for the purpose of imposing certain taxes on the houses and other property in the camp at Baroda has created great uneasiness among its residents. Since A. D. 1800, the year in which this camp was established, till the present day no tax of any kind has been levied on properties situated in it. About 15 years ago Captain Sheppard, the then Superintendent of the camp, proposed to levy some taxes from its residents; but on their appealing to the Bombay Government that officer was directed to desist from carrying out his proposals. Even supposing that the ground occupied by the camp belongs to the British Government, the reasons for making the new law are not obvious. The residents of the camp are poor and unable to bear the burden of taxes. Moreover the right of imposing taxes is said to belong to the Gáekwád. The attention of His Excellency the Governor of Bombay therefore is requested to the subject.

Prays for the concession of representation in the Legislative Councils.

The *Gujaráti* (84) of the 31st December repeats the old grievance that the non-official members of the different Indian Legislative Councils are the nominees of Government, who make these appointments more to please their favourites than to meet the requirements of the Councils; that most of these members are ignorant of their duties; that the number of non-officials is less than that of officials, who carry a point simply on account of their majority; that inappropriate laws are enacted, and that the observation that legislation without representation is tyranny is made good. The instances of the United States of America and of Italy are quoted, and His Excellency the Viceroy is requested to supplement the scheme of local self-government by the grant of the concession of representation in the Legislature.

Prays for an increase in the number of non-official members of the Legislative Councils of India.

The *Samsher Báhádur* (97) of the 5th January prays for an increase in the number of non-official members in the several Legislative Councils of India. At present very few Native gentlemen are appointed members, and those appointed are generally subservient to the wishes of the official members. Some of them are even ignorant of their

duties. It is therefore natural that legislative enactments should not command the approval of the people. Some of them cannot be fully put into operation, and if they are fully enforced the people suffer. The frequent improvements in them are due to the same cause. When the Government of Lord Ripon has successfully launched the scheme of local self-governmnet, and when it thinks it advisable to give the natives of India a larger share than hitherto in the administration of the country, it is to be hoped that it will grant this prayer, whereby injustice to the people will be prevented.

Complains of the conduct of European officers in not paying sufficiently for what they get on their tours.

A correspondent of the *Satyá Shodhak* (51) of the 31st December complains of the hardship caused to the people by the tours of district officers. The European officers require green grass for their horses, which is procured through the Mámlatdár, who generally pays the coolies four pice as the price of each head-load. These coolies are sometimes required to travel a distance of 10 or 12 miles and lose a couple of days at a time. Besides they are required to cross small creeks by means of ferries and have to pay a pice for each trip. They also require at least two annas a day for their food. Under these circumstances does it behove Government officers to compel such poor people to sell their head-loads of grass below the price that they would fairly fetch in the market? European officers receive considerable salaries, and it is therefore but just that they should pay the market price for the grass they get. If the poor labourers complain of the insufficiency of the payment, the Mámlatdár's peon is ready to kick them out. In conclusion, the writer expresses a hope that the Collector of the district will take this matter into his serious consideration and remedy the evil complained of.

Complains of the evils of the Arms Act.

A correspondent of the *Mahárásht'rá Mitrá* (37) of the 4th January, while referring to the havoc recently committed by locusts in different districts, says :—The ryots argue that if they had pistols and other kinds of fire-arms they would have made an attempt to kill the locusts by their means, and that in their absence they were obliged to be the passive spectators of the destruction committed on their own lands and to suffer a serious loss of crops. The present policy of forest conservation has contributed in no small measure to afford refuge to wild beasts that do immeasurable harm to the crop. Will Government consider this subject seriously? It speaks very ill of our rulers that having acquired their kingdom by strength of arms they should lack the courage to entrust them to their subjects.

Remarks in connection with the scheme of sending Native engineers to England to study the technical details of their profession.

The *Indian Spectator* (l) of the 31st December, while approving of the scheme recently set forth by the Government of India for securing a practical training of Native Civil Engineers, suggests that the maximum age fixed for eligibility should be raised to thirty. Similarly the period fixed for receiving practical training is too short. Three instead of two years would amply repay the trouble of the long and expensive voyage, at the same time affording the candidate better opportunities to ground himself. As far as the spirit of the resolution is concerned, the people are profoundly thankful for it. But it is not explicit as to time, locality and number of candidates. The Supreme Government must notify that election will take place every one, two or three years in such and such provinces and of such and such a number. If the scheme is to do permanent good it must be placed before the public in all its details. It is to be hoped that it will not be a hole and corner arrangement and be extinguished after a year or two.

Disapproves of the contemplated resuscitation of the Cotton Frauds Act.

The *Samsher Báhádur* (97) of the 29th December does not see the necessity for reviving the hateful Cotton Frauds Act. Cotton merchants have had a very sad experience of the working of this Act, and it is not likely that they will resort to adulteration and thus court the evil once again. There is no necessity for interference on the part of Government, for

it is much to the interest of the cotton merchants that they should come to some understanding between themselves. It is to be hoped that the merchants will not give any cause for complaint.

Requests the attention of Government to the prayer of the salt manufacturers of Shiroda.

The *Dnyán Prakásh* (7) of the 1st January publishes *in extenso* a memorial addressed to His Excellency the Governor in Council by the inhabitants of Shiroda in the Ratnágiri District on the subject of the closing of their salt pans, and remarks as follows:—The inhabitants of Shiroda pray that the idea of closing the salt pans in their village may be given up on account of the many evils which the step is calculated to produce among the people. Government already realize a revenue from the pans which is three times the profit derived by their owners. The investment of capital, the security of the mortgagees, the convenience of the people who pay the deficiency in the land revenue by drawing upon the income of the salt pans, and the working classes would no doubt receive a very heavy blow by a little effort of the pen on the part of Government. The memorialists have aptly referred to the benign desire at present entertained by our gracious Viceroy to encourage private enterprise, upon which the step contemplated by the Bombay Government will itself serve as a fair commentary. The present may be cited as an additional instance of the high-handedness on the part of Government at the suggestion of their officials. We indeed live in these days amidst a company of officials who are vying with one another in economising or adding to the public revenues. All taxes, both direct and indirect, are notoriously collected with a rigour and high-handedness which puts the bloody laws of Draco in the shade, and this is done under a system of government which has attained the reputation of being one of the most civilized of the present century. Every head officer has done his work and entitled himself to the laurels of Government if he can show that he has either increased or economised the Government revenue. That he does this at the same time presumptively by producing somehow or other greater comfort or convenience to the people is a matter of course. It is indeed much to be regretted that executive officers generally take a one-sided view in all matters. They strenuously neglect facts and see through the spectacles of their subordinates. If the head of any department of revenue has shown a better income it may be assumed as proved that he cannot have done so without trenching upon the purse of the masses to the same extent. They must see how far the ryot is already burdened, how far he is in a prospect of being burdened, and then pause to consider how far it would be prudent to add their own weight to his shoulders. The people already pay dearly for their firewood, their salt, and a great many of the other necessaries of life. [The *Hitechhu* (26) of Kaládgi and the *Satyá Shodhak* (51) of the 31st December and the *Jagan Mitrá* (29) of the 1st January express similar sentiments. The *Poona Vaibhav* (43) of 31st December also publishes the memorial and requests the attention of the Government of Lord Ripon to the subject.]

Heartily approves of the appointment of the Honourable Mr. Peile to the Executive Council of the Local Government.

The *Gujaráti* (84) of the 31st December congratulates the Honourable Mr. Peile on his appointment to the Executive Council of the Bombay Government. Mr. Peile can boast of 26 years' experience in this Presidency, and his work in Gujarát and Káthiáwár has elicited the warmest and most unanimous sympathy from the people. He is therefore best fitted for the post of Councillor, and there is reason to hope that his career will surpass that of all his predecessors in brilliancy. His nomination has been made at the instance of the Supreme Government, and since he is one of the supporters of the Viceregal scheme of local self-government, his presence will serve to remove the misunderstanding at present prevailing between the Supreme and the Local Governments. It is to be hoped that such an able officer will by guarding the interests and the rights of the people strain every nerve to gain a good name for himself, and thus justify the expectations of the people. [The *Samsher Báhádur* (97) of the 29th, the *Suryá Prakásh* (70) of the 30th December and the *Ahmedabad Samáchár* (71) of the 3rd January express similar sentiments.]

With reference to the report that with the object of reviving the Mhowra Bill the Government of Bombay have appointed a committee composed of Mr. Sheppard, the Commissioner, N. D., Mr. Mulock, the Collector of Thána, and Mr. Campbell, to ascertain the extent to which illicit distillation is practised in the Thána and Kolába Districts, the *Kaisar-i-Hind* (89) of the 31st December observes that the bill originated with the reports made by these officers, and it is therefore improbable that any good will result from an enquiry instituted by them. If Government are at all anxious to have correct information in the matter they would do well to appoint persons unconnected with the Revenue and Police Departments to serve on the committee. One or more of the non-official members of the local Legislative Council who opposed the bill might be nominated with advantage. Several of the 35 questions prepared by the committee for the examination of witnesses are leading questions, and it is essential that there should be some independent persons to test the answers.

Requests Government to appoint other than Revenue or Police Officers on the committee which is to enquire about the alleged extensive prevalence of the crime of illicit distillation of liquor in the Thána and Kolába districts.

The *Samsher Báhádur* (97) of the 29th December does not approve of the outcry raised by several newspapers of Bombay against the continuance of a game law in Káthiáwár. Whatever may be the necessity for its repeal in other parts of India, at any rate it ought to be kept in force in Káthiáwár. It is a matter of satisfaction that Colonel Barton has consulted the wishes of the people in this matter who are glad at its continuance. The majority of the inhabitants of Káthiáwár are Hindus. There is no particular class in that province which solely depends for its maintenance on game and which by the continuance of the game law will be driven to starvation. The people of that part of the country do not like to kill animals for purposes of food. They are engaged in agriculture and manual labour, and they do not consider the law objectionable as it does not interfere with their pursuits. The Baniás, who form the major portion of the inhabitants of Káthiáwár, get excited when birds are shot, and they try their best to protect birds from European officers who are fond of shooting.

Approves of the continuance of a game law in Káthiáwár.

The *Káside Mumbai* (90) of the 5th January is very glad to learn that the Duke of Connaught wishes to have a command in the Indian army. The bravery shown by the Indian contingent in the Egyptian War and the praises lavished on it have induced His Royal Highness to serve in India. There are no good grounds for Her Imperial Majesty the Queen-Empress to refuse the necessary permission. Indian Military Officers have no objection to his appointment for a short period to a command in the army. The people of India entertain a high opinion of him and are very anxious to welcome him. May he come out to India and see for himself the administration of the country!

Approves of the candidature of the Duke of Connaught for a command in the Indian army.

In noticing the speeches recently delivered in England under the auspices of the East India Association on the subject of India's share of the cost of the war in Egypt, the *Lok Mitrá* (68) of the 31st December observes that Mr. Hyndman effectually demonstrated the hollowness of the arguments put forward as a justification for requiring this country to pay for the expedition, the line of his arguments being substantially the same as that adopted by the Poona Sárvajanik Sabha. He remarked that for wealthy England to throw the cost of her Imperial war against Egypt on the shoulders of the miserably poor ryots of India would be an act of great meanness that could not fail to degrade the country in the eyes of the whole civilised world. This sentiment, though somewhat strongly expressed, will be generally endorsed. It is satisfactory to find that so many other distinguished English gentlemen are slowly beginning to realise the injustice of burdening India with the expenses of a war admittedly not undertaken for the protection of her interests. Some of the influential English papers too are raising their voice against the unfair proposal; and it is to be hoped that the agitation thus

India should not be called upon to pay any portion of the cost of the Egyptian Expedition.

set on foot will still save British statesmanship from the unrighteousness of inflicting this heavy fine on this country. [The *Rást Goftár* (96) of the same date expresses somewhat similar sentiments.]

Makes remarks regarding the arrears of work in the Subordinate Judges' Courts at Málvan and Vengurla.

The *Vengurla Vritt* (61) of the 28th December 1882 says that an enquiry has been set on foot for determining the amount of work in the respective Subordinate Judges' Courts at Málvan and Vengurla. At present there are 80 cases in arrears in the Málvan Court, while the number of cases at Vengurla stands at 125. In the event of its being determined to abolish one of these Courts it would, in the opinion of the *Vritt*, be advisable to do away with the Court at Málvan and to transfer its present jurisdiction to the Court at Vengurla.

Notices a case against one of the influential merchants of Vengurla.

The same refers to a case in which a respectable merchant of Vengurla named Kalwa Yesha Prabhu Gadekar was sued by one Hari Bálkrishna Pai on a charge of breach of faith. The case was pending for seven months before Mr. Janárdan Ballál Behere, at the end of which period Mr. Wilson, the Collector of the district, decided that the suit was a civil one and that Mr. Behere had tried it unlawfully. The *Vritt* learns that Mr. Behere has been severely repremanded by the District Magistrate for having issued orders for the attachment of the property of the accused, but this would not appear to be an adequate punishment for subjecting a respectable person to the humiliation of a false prosecution and unlawful attachment of property. Mr. Gadekar has been put to a serious pecuniary loss and has suffered a deal of annoyance in this matter, and it is to be hoped therefore that the High Court of Judicature will take due notice of this case.

Is grateful to the Judges of the High Court of Bombay for the new rules for the examination of articled clerks to attorneys.

The *Lok Mitrá* (68) of the 31st December says:—We are grateful to Sir Charles Sargent and the other Judges of the High Court for abolishing the oppressive rule enacted during the administration of the late Chief Justice that articled clerks to attorneys of the High Court should have two chances of passing their examination in law, and that failure to pass at the second trial should debar them from ever after being admitted for examination. Under the rules which have been in force since 20th April last persons desirous of becoming articled clerks are required to be graduates of a University, except in certain special cases which need not be taken into account at all as far as Native students are concerned. With such a rule in force the harshness of debarring articled clerks after two opportunities of passing the examination had become strikingly apparent, and we are glad to see that the Judges have done away with such an unnecessary restriction. May we request them to turn their attention to another rule, which if possible is harsher still, by which candidates for the examination of advocates of the local High Court are practically allowed only one opportunity of passing the examination? The best of men may well shrink from such a venture, especially having regard to the very high standard of efficiency insisted upon by the examiners, which however we admit must be maintained; but we fail to see the necessity of such a stringent rule, which can only have the effect of forcing intending Native candidates to go to the trouble and expense of a visit to England, where the test prescribed for being called to the bar does not appear to be very stiff. [The *Rást Goftár* (96) and the *Yajdán Parast* (106) of the same date and the *Bombay Punch* (75) of the 6th January express similar sentiments.]

Expresses approval of the changes made in the rules for the examination of articled clerks.

With reference to the modifications made by Sir Charles Sargent in the rules for the examination of articled clerks, the *Indu Prakásh* (8) of the 1st January observes that Sir Charles Sargent, the new Chief Justice of the Bombay High Court, ere long promises to be one of the most popular Chief Justices that ever presided on the bench of the highest Court of Judicature in the Presidency. He has abolished that somewhat anomalous rule to which his predecessor had given sanction, that a candidate for the solicitor's examination appearing twice and failing to pass should not be allowed to appear any more. Hereafter candidates

for the examination are required to take the B.A. degree, but they may continue appearing for the examination as often as they may like. Sir Michael Westropp's rule hindered many a person from appearing for the examination, and the removal of the unnecessary obstacle is likely to prove a blessing to many people. At all events it is something like an encouragement to Natives desirous of entering that line.

Disapproves of the prohibition to dry fish on land at Siwri belonging to the Port Trust of Bombay.

The *Lok Mitrá* (68) of the 31st December observes that the resolution passed at the last meeting of the Port Trustees prohibiting the fishermen at Siwri from drying fish on the Trustees' land at that place will cause a hardship not only to the fishermen themselves, who will thereby be deprived of their source of living, but also to the large class of poor people who subsist chiefly on dried fish. The Trustees should have allowed these poor people to dry fish at Siwri as they have been doing so long, and it is a pity that the practice should have been deemed objectionable after so long a time. If the land had belonged to a private individual something could be said in favour of the prohibition; but that the managers of Government land should for the sake of a paltry sum of money deprive a large number of poor people of their only means of support seems very hard indeed.

Complains of the inconvenience caused by ferry steamers not touching at Ratnágiri and other ports.

The *Vengurla Vritt* (61) of the 28th December complains that the ferry steamers do not at present touch at Ratnágiri and other intermediate ports between Goa and Bombay, nor do they take passengers for such ports. This has been a source of great inconvenience to passengers and calls for the immediate attention of the proprietors.

Suggests the dealing out of statistical information by Government at moderate rates.

The *Mahrátta* (2) of the 31st December, while reviewing the resolution of the Government of India on the subject of the statistics of the Jail Department in British India for the year 1881, remarks *in limine* that the number of the volumes of important documents issuing from the various departments and offices of Government, and the high cost that has to be paid for them, have served to keep the people in ignorance of the various subjects that concern them vitally; and suggests that Government may see their way to afford facilities for the attainment of such information as may be embodied in such published volumes by issuing gratis or at a nominal price all documents of interest or importance to the public press, libraries and other social bodies.

Suggests certain reforms in the present jail discipline.

The *Dnyán Prakásh* (7) of the 1st January, while reviewing a pamphlet by Mr. G. G. Agarkar entitled "Our 101 Days in the Dongri Jail," recommends for adoption by Government the following suggestions made by the writer relating to the reformation of the present jail discipline:—(1) That the prisoners should be allowed a certain percentage of the income derived from the produce of their labour. (2) That the prisoners should be trained in that art or profession which suits them most, as this will ensure their following it on their release from the jail and will serve to wean them from their mean propensities. (3) That the punishment of handcuffing, stocking, &c., which is awarded in cases of minor offences, should be dispensed with and that of starvation substituted in its place as the majority of the offenders committed to prison are prompted to the commission of crime by want of food and raiment. [The *Khándesh Vaibhav* (33) and the *Lamp of Judaism* (34) of the 29th and the *A'ryávart* (14) of the 30th December express similar sentiments.]

Advocates the tolerance of caste distinctions in jails.

The *Prabhákar* (44) of the 1st January refers to a statement contained in a pamphlet styled "Our 101 Days in the Dongri Jail" published by Mr. G. G. Agarkar to the effect that in the said jail no regard is paid to the distinctions of castes and creeds in the matter of the preparation and distribution of food. The institution of castes is a part and parcel of the Hindu religion and is much respected by all classes. It is therefore a violation of the sacred promises made by Her Most Gracious Majesty the Queen in the matter of the non-

interference of the rulers with the religious practices of the ruled. It behoves a tolerant Government therefore to remedy this evil and to allow due liberty to all prisoners confined in jails to observe their respective religious professions. The *Prabhákar* thinks that the introduction of this reform will go a great way in popularizing Government without entailing additional cost on the State.

Requests the Coroner and the police of Bombay to ascertain the real cause of the commission of suicide by a young Pársi lady of the Kharádi family.

With reference to the suicide recently committed by a young Pársi lady of the Kharádi family, the *Akhbáre Sodágar* (72) of the 1st January observes that it has been deposed to before the Coroner's jury that the deceased was subjected to ill-treatment and did not enjoy peace in her husband's family, and that the quarrels between her father's and her husband's families had reached the Girgaon Police Court. An ugly rumour in regard to this subject is current among the Pársis. The Coroner and the police should therefore leave no stone unturned in tracing the real cause of the suicide, and should make an example of the case by promptly bringing the offenders to justice. It is also to be hoped that the relations of the deceased will not be behindhand to serve the aims of justice by boldly coming forward and bringing before the public all the minute details that may be necessary in leading to a correct opinion on the merits of the event.

Objects to the practice of firing in public streets by Europeans.

The *Indu Prakásh* (8) of the 1st January invites the attention of the authorities to the evil of firing in the public streets of Bombay which has recently been made the subject of a communication appearing in the *Bombay Gazette*, and suggests that the Commissioner of Police should issue orders for the arrest and prosecution of offending parties. It is very likely that the suggestions of the writer in the *Gazette* will remain on paper, or perhaps, if at all, will lead to some measures being adopted to prevent the evil complained of in the city of Bombay. But in the mofussil matters will remain unaltered. No redress is there granted to the frequent complaints about the lives of Natives being lost by such harmful frolics of Europeans. The offenders being Europeans are allowed to escape scot-free, but the poor Natives lose their lives.

Asks the police of Bombay to find out the magicians who kill men by means of slow poison popularly called *muth*.

The *Jáme Jamshed* (87) of the 5th January observes that the magical means of accomplishing the death of an enemy popularly known by the term *muth* are nothing else than slow poisoning. The so-called magicians who are given to these diabolical practices ply their dangerous trade among the ignorant classes. Many such magicians may be found in Bombay, and if the detective police earnestly sets about the work of hunting them a good number of them will be found out. The detectives ought to take up this work in the interests of humanity and rid the community of these dangerous enemies of mankind.

Comments on a case of unlawful confiscation of property in Bengal.

The *Indu Prakásh* (8) of the 1st January gives the particulars, as gathered from the Bengali papers, of a case in which the property of a zamindár of Dozári in the Chitgaon District was confiscated on his death by the orders of the District Officer, notwithstanding the circumstance that the zamindár had by his will directed that his wife should be the sole proprietress of the estate and the guardian of a son aged 7 years, and the lady was prosecuted on the alleged charge of concealing the child, which was taken away by the police, and remarks as follows:—We are not sure that the facts of this case have been properly placed before the public, as in their present form they exhibit a gross miscarriage of justice which is not consistent with the character of the District Magistrate who is known for uprightness and a keen sense of justice. We suggest that measures should be adopted to ensure the possession of full information by the public regarding all such cases in which the conduct of Government officers is calculated to evoke adverse criticism. Reports of such matters should be published in full with an explanation of the reasons that may have led to the decision complained of. Government officers should also see that the public press gets faithful information in all matters, and should lose no time in contradicting any unfounded reports that may be getting an unwholesome currency. But above all the best remedy to guard against such evils is for the Government officials to do their work in a straightforward and legal manner without allowing themselves to be ruled by their bad passions.

The *Ohháva* (18) of the 31st December does not much relish the contemplated tour of the young Nizám of Hyderabad to Europe, and insinuates that it is simply a trick of the ambitious prime minister to gain a name for himself and an additional lease of power. It is certainly a great misfortune to be left an orphan in early boyhood, and it is much more so in the case of great men. The fact that His Excellency Sir Salar Jung has been placed in charge of the State during the minority of the Nizám does not give him the choice of doing what he pleases with the person of the young prince. It may be that Sir Salar Jung will make himself popular with European officials by such tricks, but it is certain that this policy will be viewed with positive dislike by the subjects of His Highness. What good does the prime minister calculate upon by this tour to Europe beyond the acquisition of some long-worded titles? And for this the State will have to sacrifice an amount of money equivalent to its revenue of several years. Moreover it is very questionable if the delicate health of the Nizám will be able to stand the climate of Europe. It is very discreditable to the prime minister that he should think of serving his own private aims at the sacrifice of the comforts of his master, over whose person he cannot be said to possess any control. Sir Salar Jung will do better to train the young prince in administrative affairs and thus prepare him for the approaching responsibilities.

Does not approve of the contemplated tour of the Nizám of Hyderabad to Europe.

The *Bakul* (15) of the 31st December expresses its approval of the views expounded by Mr. Dádábhái Navroji in his recent lecture on education touching the extensive employment of Natives in the public service. The *Bakul* observes that a great portion of the present misery of the educated Natives will be alleviated if the major portion of the fat appointments now monopolized by Europeans are set apart for and conferred on Natives. In the same manner a reduction in the salaries of places that are at present overpaid and the abolition of the superfluous offices will conduce greatly to the improvement of the finances, and will in the course of time make a remission in the burden of taxation feasible. [The *Shiváji* (54) of the 29th December expresses similar views.]

Advocates the employment of Native agency in administration.

The *Gujarát Mitra* (66) of the 31st December observes under the head "Local" that the public of Surat are only aware of the hours fixed by the head Post Office for receiving the letters to be "registered," but not of those appointed for the reception of such letters by the railway mail service receiving offices. This ignorance causes great inconvenience to the public inasmuch as letters that miss the hours of the head Post Office are kept over till the next day, though they could be received the same day if presented at the railway receiving office. It is desirable therefore that the Post Office authorities should take proper steps to acquaint the public of Surat and other places of this convenience.

Requests the Post Office authorities to acquaint the public of Surat and other stations of the newly created convenience for getting letters registered in the railway mail service receiving offices.

Forest Laws.

The *Rást Goftár* (96) of the 31st December observes that at the meeting recently held at Thána for the purpose of making a demonstration against the oppression practised by the officers of the Abkári and Forest Departments there were present, according to the latest information, 9,600 persons besides a large number of Káthodis and Wárlis who had collected in the neighbouring fields. This is the first time that such a large meeting has been held in India, and it resembles "mass meetings" held in England. Representatives from different villages graced the occasion, and the circumstance that they took the trouble of coming from great distances furnishes a reliable index of the enthusiasm and earnestness by which they were swayed. The large numbers present on the occasion proclaim in un-

Requests Government to remove the grievances of the people of the Thána District in regard to the Forest Act.

mistakeable terms that the meeting was a great success, and the degree of the success is heightened by the circumstance that when on the next day after the meeting a deputation waited on the Collector of the district with a petition explaining the grievances of the people that officer immediately promised to withdraw the prohibition placed on cutting and removing dry fuel and leaves from the Government forests, and on lopping the branches of all trees other than teak standing in private lands. The immediate grant of this concession also warrants the conclusion that the complaints made by the people were well founded. Certainly in this matter the persons entrusted with the working of the Forest Act are more responsible for the evil under advertence than the law itself, and the meeting has done well to represent this properly. The policy of forest conservancy is indeed unobjectionable on principle, and it is but just to prohibit the wholesale denudation of forests. But an abridgment of the right of cutting dry fuel and leaves to which the people are used is calculated to inflict a serious hardship on the people by depriving some classes of the means of obtaining their livelihood, others of the means of protecting themselves from the inclemency of the weather, and some more of the means of preparing their lands for cultivation. The authorities plead that they have no intention of interfering with the rights of the people, but that the prohibition complained of has been made in order to prevent thefts from the Government forests. The people are at liberty to cut fuel after obtaining a permit for the purpose on payment of the small fee of one pice. But the anomaly of this system will be apparent when it is known that people have to go long distances to get the pass, and have also to consult the convenience and the pleasure of Government officials, who can issue or refuse the pass at their own sweet will. Considerable time is thus lost before a permit is secured, and a deal of annoyance is caused to the parties concerned, which Government will do well to prevent.

Refers to the large meeting held at Thána for making a demonstration against the Forest Act.

The *Khándesh Vaibhav* (33) of the 29th December refers to the recent monster meeting held at Thána for the purpose of protesting against the oppression practised by district officers in exercise of the provisions of the Indian Forest Act, 1878, and remarks that the very fact of the convention of such a large meeting gives an idea of the annoyance that has been caused to the people by the working of the forest laws. At the bottom of this whole affair lies a proclamation issued by the Collector of Thána prohibiting the removal of forest produce of any kind from one táluka to another under any circumstances without a permit from the authorities of the Forest Department under the penalty of imprisonment for six months with an alternative of a fine of Rs. 500. It is superfluous to describe the inconvenience caused to the inhabitants of villages situated at great distances from the head-quarters by their having to travel great distances for obtaining a permit from Forest Officers even for carrying head-loads of fuel, leaves, &c. Here the *Vaibhav* gives an account of the affairs of the meeting and exhorts the people of Khándesh to take a lesson from the conduct of the people of Thána and to lose no time in representing their grievances to Government. [The *Ganga Lahari* (24) of the 29th December, the *Dnyán Chakshu* (5) of the 3rd January and the *Mahárashtrá Mitrá* (37) of the 4th January express somewhat similar sentiments.]

Complains of the inconvenience caused to the people by having to obtain a permit for removing forest produce.

The *Indu Prakásh* (8) of the 1st January, adverting to a letter in the *Bombay Gazette* from a correspondent signing himself "A Forester," who states that permission to take forest produce can be obtained by spending 3 pies and that when such permission is secured there is no objection to removing the produce from the forests, remarks:— It is true that the amount of fee for obtaining a permit is as low as 3 pies, but this convenience loses a good deal of its value by its being coupled with the trouble that has to be undergone in securing the permit. For this purpose the party has to go to the chief station of the district, and if the officer is away he has to follow him all the way through the whole of the district, and even when he meets the officer his convenience and whim have to be consulted in the matter, and all this for a permit of 3 pies! It will be better if such difficulties are removed.

The *Hitechhu* of Kaládgi (26) of the 31st December entertains serious apprehensions that an enhancement in the tax on fuel is in contemplation, and suggests that the authorities will do well to consider the present state of the people before venturing on such a measure. In the district of Kaládgi wood for the purposes of fuel can be found only in the Government forests in the Bádámi and Bágalkot tálukas. This wood is not fit for purposes of timber and until very lately was allowed to be felled gratis. Subsequently this privilege was abridged and people were allowed to carry fuel on payment of a moderate fee, the imposition of which was not felt by the people on account of their being then better off. This reconciliation of the people to the small tax emboldened Government officers to gradually enhance the fee to such an extent that matters have at last reached a crisis. Fuel is a necessary of daily life, and a family ordinarily requires a cart-load of fuel, which under the contemplated enhanced rate will cost Rs. 3 a month or nearly Rs. 40 a year, of which sum nearly Rs. 15 will go to the Government treasury in the shape of a tax. This indicates a very unsatisfactory state of things and should engage the early attention of Government. [A correspondent of the *Kesari* (32) of the 2nd January writing from Kaládgi makes a similar complaint.]

Complains of the contemplated enhancement in the tax on fuel.

Affrays between Europeans and Natives.

The *Indian Spectator* (1) of the 31st December says:—To those officials who accuse the Native Press of fomenting class animosity between Natives and Europeans we recommend a perusal of the proceedings of two recent cases of assault and murder respectively in the North-West Provinces. The first case occurred at Shahjanpur, in which three Europeans stood charged with having assaulted a Native woman. Even ignoring the particulars, the most serious counts are so damaging to the defence that the accused can have no escape if justice takes its course. Witnesses for the defence, in fact the defendants themselves, confess to having brutally ill-treated the woman. The Judge stigmatises their conduct as brutal, and yet he lets them off! A higher tribunal ought to take notice of this case. The Judge and jury have signally failed in the discharge of their functions. As to the other case, that of the murder of a Native at Meerut by a European soldier under peculiar circumstances, the *Pioneer* and the *Rást Goftar* (96) agree that there has been a grievous miscarriage of justice. We cannot bring ourselves to believe that a Judge like Mr. Douglas Straight could act in any other spirit save of law and justice. But still the fact stands that the perpetrator of a deliberate murder is restored to society because he happens to be a European and his victim only a Native. Be it remembered that these are not solitary instances. The trial of a European accused by a jury of his own countrymen is becoming a tiresome farce, and we ask if such prostitution of British justice as the two cases point to is to continue under Lord Ripon's *régime?* If it be true that the murderer has not been identified, there can be no difficulty in doing that. Let the guilty man be produced.

Remarks in connection with two recent cases of assault and murder in the North-West Provinces.

The *Arunodayá* (13) of the 31st December, while referring to the case of the murder of a Native sugarcane seller by a European soldier recently tried by the Allahabad Sessions Court, criticizes the opinions of the *Pioneer* and the *Indian Daily News* on the merits of the case and their suggestions in connection therewith, and remarks:—The opinion of the *Pioneer* that the jurors by acquitting the accused have failed in the discharge of their duty and have brought the fair name of English justice into disrepute is under the present circumstances entitled to much weight. Had our rulers been of the same race with us and accustomed to treat us as their equals such a decision would not have been arrived at, or at least it would not have given rise to such bitter feelings among the Natives. Our rulers are of a different race from us and their interests are antagonistic to ours, as has been exemplified by the recent remission of import duties on piece-goods. We are being treated like a conquered people and are being subjected to humiliation on every possible occasion. The ruling race being accustomed to such high-handed treatment of Natives are sometimes

guilty of the murders of Natives, and invariably escape unpunished on the plea that the death was caused by an enlargement of the spleen or an affection of the liver. These circumstances have tended to poison our minds against our rulers, and it does not speak well that the case under advertence should have so terminated and should thus have brought a stigma on the fair name of England.

The *Suryodayá* (57) of the 1st January, while reporting the particulars of a case recently tried by the Allahabad High Court wherein four Europeans stood charged with the offence of committing rape on a Native woman and were after trial acquitted, expresses its disapproval of the conduct of the presiding Judge in having let off the accused. The accused were charged on two counts, (1) rape and (2) use of force and outrage on the modesty of a woman. The accused denied the first charge but pleaded guilty to the second. It is therefore very strange that in the face of such confession they should have been allowed to go scot-free. The Judge has in this case been guilty of a gross miscarriage of justice, and has disgraced the English rule and therefore deserves to be dismissed. In conclusion, the *Suryodayá* exhorts the leaders of the North-West Province society to follow up the matter even to the Supreme Council.

Expresses disapproval of the result of the trial of Private Hawkins for the murder of a Native at Meerut.

With reference to the result of the trial of Private Hawkins in the High Court at Allahabad for the murder of Husenbaksh, a sugarcane seller of Meerut, the *Yajdán Parast* (106) of the 31st December observes that the evidence produced went to show that the accused was guilty of a murderous attack on the deceased, but the European jury who tried him did not consider it sufficient to lead to his conviction and therefore discharged the accused. It is a great slur on impartial British justice that a murder should have been committed in a market and the murderer allowed to escape unpunished. If Hawkins is really innocent, then some one of his comrades must be guilty of the crime, and it is proper that no pains should be spared in finding out the guilty party and bringing him to condign punishment. In all cases in which Europeans stand charged with the murder of Natives, it has been the practice for several years past to treat the event as merely accidental or to attribute it to the insanity of the criminal, and this circumstance has given rise to the belief that in such cases the aims of justice are subordinated to considerations of race.

Recommends that European soldiers should be prohibited from going on shooting excursions in order to prevent a wanton destruction of the lives of Natives at their hands.

In expressing its disapproval of the result of the same case, the *Jáme Jamshed* (87) of the 3rd January observes that not only the Native newspapers but the Anglo-Indian papers also recommend the adoption of severe measures for preventing the deaths of Natives at the hands of European soldiers, several lamentable instances of the above type having occurred within a very short time. Unless some means are devised for effecting a reform in this direction European soldiers will be encouraged to grow more regardless of the lives of Natives. The *Pioneer* recommends that in order to prevent the murder of Natives at the hands of European soldiers the latter should be strictly prohibited from going on shooting excursions. It might look improper to make this prohibition, but it ought to be remembered that it is to be made for the protection of human life from wanton destruction, and that beside shooting there are many other harmless sports.

Retirement of the Honourable Mr. Ashburner.

Disapproves of the Government resolution reviewing the career of the Honourable Mr. Ashburner on his retirement from the Civil Service.

The *Indian Spectator* (1) of the 31st December, in an article headed "Hyperbole in Valedictory State Documents," says:—Who may be the author of that complimentary resolution of the Bombay Government on the retirement of the Honourable Mr. Ashburner from the Civil Service? We are tempted to ask the question on public grounds. A State document intended for the public eye ought to be at least free from hyperbolic expressions. The official encomiast entrusted with the drafting of valedictory resolutions, recounting the

services of a brother official, should at least take care that he does not shock public opinion. Let us analyse for a moment the second paragraph of the resolution regarding Mr. Ashburner's services. The first two sentences thereof cannot be objected to. His Excellency the Governor in Council is at liberty to make public acknowledgment of whatever personal attention and assistance he may have received from the Senior Member of Council. But we doubt whether the qualifications urged and the praises sung in the third sentence can be unanimously or even generally predicated of Mr. Ashburner. We venture to question the assertion that Mr. Ashburner retires with the complete enjoyment of the respect and esteem of the whole Civil Service. Moreover the statement that Mr. Ashburner, more than any other Civil Servant in the Presidency, has identified himself with the interests of the country and the welfare of its people will be challenged on all hands. A list of his good services would have been welcomed. In the absence of proof one may be excused for saying that the writer of the valedictory resolution has drawn on his own imagination. It may be admitted that in the dark days of the Mutiny the hero displayed "innate qualities of courage and self-reliance." But there is the dark side of the picture which should not be entirely lost sight of. What his former subjects, the people of Gujarát, Khándesh, &c., think of Mr. Ashburner's courage is best known to themselves. Mr. Ashburner's "sympathy with the Natives" and his "attention alike to national and individual interests,"--these and the like are idle phrases. No such fulsome eulogy was called into requisition even in the days of Sir Richard Temple, and it is not a little disappointing that it should have been reserved for such an honest and strictly moral Governor as Sir James Fergusson. There is only one explanation, though a doubtful one. It is this that the resolution may have emanated from an official wag whose practical jokes are not always easy to understand. But if half of what has been here urged in Mr. Ashburner's favour is to be taken as sober truth, then we must confess that he is the very best Civilian that has ever come to India. A little more, and we would have called Mr. Ashburner a god. May it be our good fortune to do so when he finally returns to his native land! We will gladly welcome him back to these shores a year hence. It is open to every man to redeem the past so far as the irrevocable past could be redeemed. And if Mr. Ashburner achieves that feat, he will claim us among the first to do homage to his godlike virtues.

Does not approve of the Government resolution reviewing the career of the Honourable Mr. Ashburner.

In reviewing the career of the Honourable Mr. Ashburner, the *Dnyán Prakásh* (7) of the 1st January says:—Whatever aspect of useful career the Honourable Mr. Ashburner might present to the official eye, we are really unable to see that so far as his constant association with the natives of India is concerned there is any fragment of his official career which can command either respect or appreciation from the natives of India. So gloomy indeed is the general picture presented by a Civilian coming to India from Europe, that he alone is to be considered as the champion of the Indian cause who does not inflict any positive misfortune upon this country, because great men of sterling worth are not indeed intended by Providence to have anything to do with the people of this country. Under these circumstances we could have paid our highest share of tribute to the Honourable Mr. Ashburner had he only remained a passive member of the Bombay Civil Service. But we are really grieved to state that this great statesman has done to India everything which a good officer ought not to do. Probably no member of the Bombay Civil Service has ever retired in a more consummate enjoyment of the dislike and flat abhorrence from people of every class and rank in this Presidency. He in fact was so jealous of Native worth that whenever official incompetency was exposed to broad day-light he would stigmatize the authors thereof as seditious and disloyal. He bore so bitter an antipathy to the Poona Sárvajanik Sabha, the admirers of whose usefulness are not wanting in numbers in any part of India or in England, that any expressions which may have dropped from his lips derogatory of that body will have left behind him a legacy of exceptionally illiberal and ungenerous monument of a perverse Bombay Civil Servant. In every department of administration the Honourable Mr. Ashburner was conspicuously a ready champion of

the official cause and was a servile supporter of all his official subordinates in their whims and humours. His most memorable and distinguished service as a member of the Legislative Council of Bombay was in introducing and supporting the Indian Games Act and the Mhowra Flowers Act. When these Acts were before the Legislative Council of Bombay, he not only bade farewell to every sense of reason and justice, but looked down with contempt upon the whole non-official body of the Council, who, as the faithful informants of the state of the natives of India in all their conditions, raised one uniform voice against the iniquitous and oppressive character of these two measures. The Secretary of State for India in one case and the Government of Lord Ripon in the other responded to the appeal of the non-official members and vetoed the two oppressive measures, so that if there has been any prominent feature in the whole career of the Honourable Mr. Ashburner it is that of gloom and despondency. The only wonder in the whole tone of the Bombay resolution of Saturday last passed in honour of the notorious Councillor is that the Government of Bombay have assumed to themselves an authority to express an opinion on behalf of the people of this country when, properly speaking, they ought to have showered upon him praises only from an official point of view, leaving the public to say their own say in honour of their official idol. This unjustifiable conduct on the part of the Government of Bombay has called forth these views of ours as regards the public career of the Honourable Mr. Ashburner. Had we indeed passed over in silence the Bombay resolution, our silence would have been construed into an endorsement on our part of the views expressed by the Government of Bombay.

Does not approve of the Government resolution reviewing the career of the Honourable Mr. Ashburner.

With reference to the Government resolution acknowledging the services of the Honourable Mr. Ashburner on his retirement from the Civil Service, the *Indu Prakásh* (8) of the 1st January says:—It reads very little like an official document but very much like the valedictory note of a friend or the farewell notice of a newspaper writer. The official at the Secretariat who wrote it appears to have completely lost sight of his mission, and thus it happens that the resolution poses in the name of everybody,—the Native public as well as the official public. So the resolution goes on to mention how kind and generous Mr. Ashburner was to those in the Government services, how much he sympathised with the Natives, and how useful he has been to His Excellency the Governor himself. Without denying that this praise is undeserved,—and it must be said that with all his faults Mr. Ashburner had some amiable traits of character, though it is doubted whether sympathy for the Natives was one of them,—we can hardly say that this is the official way of acknowledging a retiring officer's services. The Government had simply to record the services rendered by the retiring gentleman to Government, and that is the usual way of doing it. But in the present case the writer of the Government resolution has made a very marked exception.

Expresses its opinion regarding the merits of the Honourable Mr. Ashburner.

The *Arunodayá* (13) of the 31st December remarks:—The encomium bestowed by His Excellency the Governor on the retiring Member of Council may have been well deserved according to His Excellency's views, but will not be joined in by the Native community in general. Mr. Ashburner may have done good work during the Mutiny, and may have accorded good treatment to those who came in contact with him during his hunting excursions; but as a Collector or Commissioner and a Member of Council he does not appear to have gained the popularity of those with whom he was concerned. On the contrary there are grounds to lead to the supposition that he was unpopular. It now remains to be seen what his successor the Honourable Mr. Peile proves himself to be. It is reported that this gentleman is a staunch supporter of the scheme of local self-government inaugurated by the Government of India. The confirmation of Mr. Nugent in Mr. Peile's place has taken many people by surprise inasmuch as he has superseded many senior members of the service. It may be that Mr. Nugent

has by a considerable Secretariat experience gained a thorough competency for the work, but his appointment cannot fail to create dissatisfaction among his seniors.

Condemns the official career of the Honourable Mr. Ashburner.

The *Gujaráti* (84) of the 31st December animadverts on the folly of the people of Surat in having organized the convention of a public meeting for the purpose of doing honour to the retiring Councillor. It cannot be that the people are ignorant of the fact that the Honourable Member entertained views damaging to the Native character and used to look down upon them with scornful disdain, and that the people of Surat should notwithstanding think of such a measure simply with the view of soothing the sensibilities of such an high official, is utterly disgraceful. Perhaps they entertain a hope that if he is appointed to the Supreme Council hereafter he will gratefully remember his sycophants and do them some good in return. But he is not likely to remember such service. Perhaps he is laughing in his sleeve at the folly of the people of Surat, and though he may count upon the honour he is about to get from them as a means of getting an appointment in the Supreme Council, he cannot certainly look with favour upon such foolish behaviour.

The same observes that there is nothing astonishing in the resolution issued by the Bombay Government reviewing the career of the Honourable Mr. Ashburner in so far as it is the customary complimentary notice of the services of a retiring Councillor. It is however surprising to find it asserted that he showed kindness to the Natives. He never advocated their cause, nor did he secure their good regard by any public act, and it is therefore not very strange that he should have been looked upon as a tormentor of the people, who will not be sorry for his departure. [The *Vartmán Sár* (103) of the 2nd January expresses similar sentiments.]

Condemns the official career of the Honourable Mr. Ashburner.

The *Yajdán Parast* (106) of the 31st December observes that while Mr. Ashburner was Assistant Collector he did very little work and trusted his subordinates a great deal. A weekly newspaper recently stated that in the mutinous times of 1857 he was Assistant Collector in Gujarát, and that on a report made to him by a subordinate officer he burnt a village, the inhabitants of which were quite innocent, and thus made them homeless beggars. His friends speak highly of his having introduced Hinganghát cotton into Khándesh while he was Collector of that district; but in doing this he did nothing extraordinary. As Revenue Commissioner, N. D., he did not exercise proper supervision over the Collectors subordinate to him, and was therefore unable to give redress to persons who complained against the work of the latter. In 1877 he entered the Executive Council and rendered good assistance to Sir Richard Temple in carrying out Lord Lytton's imperialistic policy. All revenue laws that oppress the agriculturists so much have been enacted in Mr. Ashburner's time. The Abkári and the Forest Acts, which are so very obnoxious to the poor people, were his creatures, and it was he who brought forward the Game and the Mhowra Bills. He is believed to have taken a part in the unholy work of recovering the arrears of land revenue for the famine years from the ryots who were driven to the extreme verge of indigence. He was foremost in supporting the Press Act and denounced the Native Press and the Native population as disloyal to the British Government. The narrow-minded policy of the Bombay Government in regard to the scheme of local self-government has proceeded from financial considerations, and the blame of it therefore lies on Mr. Ashburner as the head of the Financial Department. The single act of his that has deserved the commendations of the people is the convention of social gatherings of Natives and Europeans at Government House during the short time he acted as Governor. He was strong minded and anxious to conserve the interests of the State, but did not care for the happiness of the people. Government may praise him highly for the services rendered to the State, but ought not to call him a well-wisher of the people. After censuring those who honoured him with festive parties in the name of the public, the *Parast* observes that the public are not sorry for his retirement from office. [The *Hitechhu* (67) of Ahmedabad of the 4th January says that Mr. Ashburner has done nothing for the welfare of the Natives. On

the contrary he has looked down upon them with disdain and uselessly harassed them. Most of the people of the Bombay Presidency do not wish for his return to India.]

Legislation.

Comments on the Deccan Agriculturists' Amended Bill.

The *Native Opinion* (9) of the 31st December says:—The Deccan Agriculturists' Amended Relief Bill has again been passed into law, and it may now be said to have acquired a new lease of life at least for the next two years to come. We cannot say that the process of amendment has improved it, though the debate thereon has brought out the one fact more prominently that it is not the Deccan money-lender only but also the system of land assessment on this side of India that is mainly responsible for the present condition of the ryot. This may hold out a chance of the hope that at least on the occasion of the next amendment the enactment of the law itself will be admitted as a serious blunder and the Act expunged from our statute-book. But this depends much more on the kind of legislators we may have then; if we be destined to have a Strachey-Lytton brotherhood for our next Supreme Government, we may rest assured that the law will again be adopted as the most considerate outcome of the deliberations of a most benevolent *régime*. We only ask our countrymen to awaken themselves to the full significance of the attitude of the present Supreme Government, and lose no time in impressing upon them that any number of new alterations in that law will, instead of improving it, only tend to aggravate the distress of the ryot.

Comments on the amended Deccan Agriculturists' Relief Act.

The *Kesari* (32) of the 2nd January, while writing about the latest amendment of the Deccan Agriculturists' Relief Act, praises the Honourable Dr. Hunter for the boldness and clearness with which he has exposed the real condition of the Deccan agriculturist. The writer dwells at some length upon the various causes that have led to the present deterioration in the condition of the ryots, among which the most prominent are the supersession of the indigenous productions of the country by foreign importations, the increase of population without a corresponding increase in the means of support, the extinction of the traffic of country carts by improved communications such as railways, &c., and the enhancement of land assessment without due regard to the condition of the soil. Whether these things were unknown to Government or whether they were intentionally ignored is not very clear. It is very strange that in the face of the above facts Government should still be prepared to lay the responsibility of the evil at the door of the poor money-lender and should strive to play a double game by crushing both the lender and the borrower. Though it is true that Mr. Woodward has been appointed by Government to enquire how far the present condition of the ryots can be traced to the authorship of Government, the usefulness of this special deputation admits of doubt if he has secret instructions to follow the advice of Dr. Pollen. May it be that this is simply a trick to shut up the mouths of the adversaries of this measure? [The *Pandhari Vaibhav* (42) of the 31st December expresses somewhat similar sentiments. The *Shubh Suchak* (55) of the 29th December expresses similar sentiments and exhorts the people to assist Mr. Woodward in his special duty by offering full information on all the points connected with the present depression in the condition of the agricultural population.]

Comments on the amended Deccan Agriculturists' Relief Act.

The *Jagadádarsh* (28) of the 31st December is much disappointed to learn that the amendment of the Deccan Agriculturists' Relief Act should have been hurried through the Viceregal Council without any consideration having been given to the question of the oppressive land assessment. When the original bill was first brought before the Council the question of the heaviness of assessment and the rigour of realizing it had formed the subject of discussion, and the Government of India, fully appreciating the importance of this question being solved once for all, had referred it to the Secretary of State for consideration. The Secretary of State replied to the Government of India to say that the information on the subject furnished by them appeared insufficient for the proper consideration of the matter when

compared with the fuller particulars given by the Government of Bombay; that the question having already formed the subject of a correspondence with the latter, the Government of India might do well not to evince considerable interest in the matter. The *Jagadádarsh* is extremely grieved to hear of this reply, and considers it a pity that a Government like that of Lord Ripon should be so snubbed. It is very likely that much of the energy and interest in the welfare of the country exhibited by the present administration will receive a severe shock by this incident.

Criticizes the extension of the provisions of the Deccan Agriculturists' Relief Act to the Native States of Bhor, Oundh, Phaltan and Jath.

The *Shubh Suchak* (55) of the 29th December makes the following observations in connection with the extension of the provisions of the Deccan Agriculturists' Relief Act to the Native States of Bhor, Oundh, Phaltan and Jath as proposed by the Select Committee appointed to report on the recent Amendment Bill:—It is very astonishing to find that the Select Committee should have without any previous intimation suggested the extension of the Relief Act to these four Native States. When the original amendment was published no mention was made therein of these States, nor are there any grounds for supposing that this step was the outcome of a request in that behalf from their Chiefs. Is it possible that these States should have invited this interference in their administration in the same way as they some time ago quietly surrendered their rights of great value and long standing in connection with the manufacture of salt? This, however, does not appear plausible, as in the former case Government expected to be gainers while in the present one there is no advantage to be derived. Popularly this is construed to be a political trick and the construction seems correct. The *Suchak* learns that the Political Agent had asked one of the Jághirdárs named above to extend the provisions of the Relief Act to his State, but he had declined to do so, and the circumstance that the same State is among those that have now been brought under the pale of that Act gives sufficient ground for presuming that there is some political secret at the bottom of the affair.

Does not approve of the Deccan Agriculturists' Relief Act.

The *Nyáyá Sindhu* (41) of the 1st January, while referring to the recent amendment of the Deccan Agriculturists' Relief Act and the almost simultaneous appointment of Mr. Woodward to report on the extent of the relief secured by the recent legislation for the amelioration of the condition of the Deccan cultivator, remarks that no legislative measure that proposes to favour one party to the prejudice of another is justifiable. Government revenue from stamps has suffered a great deal by the operation of the Relief Act, and it would therefore have been preferable if with the original stamp duty Government had effected a reduction in the land assessment and at the same time made it permanent. This step was calculated to preserve Government revenue from loss under the head of stamps and to afford substantial and lasting relief to the ryots. Even with the present rate of assessment the exchequer suffers not unfrequently by insufficient realizations brought on by bad seasons. This subject should engage the serious attention of Mr. Woodward, who should spare no pains to secure all sorts of reliable information, not from táluka head-quarters, but from distant and outlying villages. The Special Officer should also enquire into the cry that has been raised by money-lenders that their trade with the ryots has suffered a great deal of late. Both the money-lenders and the ryots have become disgusted with the law, which had for its object the improvement of the latter's condition but which the ignorant people attribute to quite different motives. It is high time, therefore, that the minds of the masses should be disabused of such delusions, and the question under advertence being conceived in its proper spirit should be disposed of in a satisfactory manner. [The *Ganga Lahari* (24) of the 29th December expresses similar sentiments.]

Suggests the suspension of all legislation for the relief of ryots.

The *Kalpataru* (30) of the 31st December in a communicated article dwells at some length on the practical effects of the working of the Deccan Agriculturists' Relief Act, and suggests the suspension of all legislation in the matter. The writer describes the cultivator as a dishonest and an

ungrateful wretch and therefore not deserving of the protection afforded by special legislation. The money-lenders are equally the subjects of Her Majesty with the ryots, and it is not proper that the law should protect the one class and oppress the other. The sáwkár is a great assistance to the cultivator in all his dealings inasmuch as in times of need he supplies all the pecuniary wants of the latter, and a law that tends to sever this connection of mutual dependence between the two classes and to create ill feeling between them is as useless as it is injurious and calls for immediate abrogation. Let the relations of money-lenders with the ryots be what they may under the circumstances, Government should only see that when matters are referred to them a higher rate of interest than 6 per cent. per annum is not allowed to the sáwkár, and that the ryots do not make payments without having receipts for the amounts paid. If the sáwkár refuses to pass a receipt, the matter should be referred to the patel of the village, who should see that the money is paid to the proper person and that it is duly acknowledged. The office of conciliator should be abolished and the village munsifs should be invested with power to try cases the pecuniary value of the subject-matter of which does not exceed Rs. 25.

The Bombay Pharmacy Bill.

Criticizes the provisions of the Bombay Pharmacy Bill.

The *Native Opinion* (9) of the 31st December is at a loss to understand what should have brought on the present Pharmacy Bill. Notwithstanding the undeniable fact that the majority of Hindu families generally deal with half-learned medical practitioners and quacks and *hakims* of different descriptions, there has not been a single instance in which the insufficient and unscientific knowledge of these men has given rise to accidents like the recent Grondona case. Moreover it is very astonishing that in some respects these quacks are more useful to the rural population than those that are trained in the science of English medicine. Though the treatment of the affections of various poisons is known to English Pharmacy, there has not up to the present time been invented a single specific for the poison of a country cobra, while on the other hand the meanest and the most illiterate people in the Konkan know of specifics the efficacy of which is often successfully put to the test. If therefore the present bill is passed into law, and if according to its present interpretation the illiterate people in the mofussil are not allowed to sell their medicines to the public without a certificate as required by the provisions of the new bill, the misery that will result to the masses will be incalculable. It is true that the operation of the present bill is in the beginning restricted to the Town and Island of Bombay, but the provisions are likely to be extended to the mofussil and the truth of what we have said above will then be sadly realized. [The *Nyáyá Sindhu* (41) of the 1st January expresses somewhat similar sentiments.]

Disapproves of the Bombay Pharmacy Bill.

The *Kaisar-i-Hind* (89) of the 31st December observes that the object of the Bombay Pharmacy Bill is stated to be to prevent quacks and uncertificated doctors from dispensing poisonous drugs, but it is doubtful whether the provisions of the bill will fulfil it. On the other hand, it is likely that the medical dispensaries established by educated doctors will be considerably discouraged. Graduates of the Grant Medical College have opened small dispensaries in different parts of the town which are a great blessing to the people. Compounders receiving a small salary of Rs. 15 or 25 per month are at present employed in these dispensaries; but if the bill is passed into law the proprietors of these medical shops will have either to dispense medicines themselves or to employ certificated compounders on higher salaries. Most of the graduates will not be able to do this, nor will a sufficient number of certificated compounders be available for some time. The quacks or Native *waidyas* and *hakims* are also of great use to poor people in curing trifling complaints, and it is not desirable that they should be thus put down. But to prevent mischief arising from such men practising their profession, the list of poisonous drugs to be sold by them under the Act should be revised. [The *Samsher Báhádur* (97) of the 29th December says that quacks do much more harm than compounders of medicines. Hence it is not proper that compounders and sellers of European medicines should be prevented by virtue of the Pharmacy Bill from carrying on their trade without a license. Quacks ought to be the first who should be prevented from so doing.]

The Highway Bill.

With reference to the Highway Bill now lying before the local Legislative Council, the *Bombay Chronicle* (65) of the 31st December observes that the object of this measure is to make the people pay for a class of local public works the construction and maintenance of which are to be solely at the discretion of Government. If the attempt to pass this bill into a law the object of which is simply to transfer certain fiscal burdens from the provincial exchequer to local funds be successful, it would be a decidedly retrograde move inconsistent with the policy of local self-government. It is to be hoped therefore that when the bill comes on for further discussion in the Council the non-official members will try to divest the provisions of their despotic character, and to invest municipalities or local bodies with the powers that are at present vested in the Government.

Makes remarks on the Highway Bill.

The *Gujaráti* (84) of the 31st December ironically observes that the Highway Bill is a boon from the Honourable Mr. Ashburner on his retirement from office. Hitherto the local funds contributed to the maintenance of provincial roads, but as the new scheme of local self-government would not permit of this diversion of revenue, this bill has been brought forward to enable Government to call upon municipalities and local boards to pay their share. These roads are for public use and are used by the high officials of the State, and hence it is not right to require a municipality or a local board to pay for their maintenance. The bill is nothing else than a contrivance of the Honourable Mr. Ashburner to nullify the Viceregal scheme of local self-government.

Disapproves of the Highway Bill.

Local Self-government.

In continuation of its article on local self-government reported at pages 9—13 of the Report on Native Papers for the week ending 16th December 1882, the *Quarterly Journal of the Poona Sárvajanik Sabha* (3) for October 1882 but received on the 28th November says :—So far as the táluka committees are concerned, we cordially endorse the views of the Bombay Government, which are also in full accord with those of the Government of India, that in the more backward tálukas, of which there are several in this Presidency, the members shall be nominated by Government and not elected. But as regards those tálukas where the system of election in some form or other can be safely tried, the proposed qualifications for voters and for members, but specially those for the latter, will in practice be found to be prohibitive and nugatory. Before laying down one set of tests for all tálukas alike, the Bombay Government, although they took three and a half months to consider the whole subject and to hatch their scheme, do not appear to have taken any pains to ascertain what under those tests the numerical strength of a constituency would be and how many candidates would be available in each táluka. This could have been easily done by the Government, and then it would have found the practical uselessness of laying down one hard-and-fast set of qualifications for all tálukas alike. This slovenliness and negligence are simply unpardonable in such great questions, and afford a sufficient indication of the scanty care and little thought the local authorities have bestowed upon the subject. In this connection we cannot resist the temptation of citing a still more glaring instance of negligence and possibly even of ignorance. Mr. E. P. Robertson, the Commissioner of the Central Division, in his report on the May resolution gravely and soberly recommended the payment of Rs. 10 and Rs. 20 of local fund cess as a qualification for voters and members respectively. The payments of Rs. 10 and Rs. 20 of local fund cess mean Rs. 160 and Rs. 320 of the land assessment !!! Mr. Robertson is an officer of long standing, and has been in his present office for the last seven years. He ought to have been aware, or if he were not he could have easily ascertained it from his office records, that in the tálukas of the Central Division very few persons, if any at all, would be found who would fulfil the conditions proposed by him. Mr. Moore, the Collector of Poona, proposed the same tests, and even went further to propose that a voter should in addition be above 25 years of age and a candidate for membership above 35 years of age. Now what can be the value of such absurd and impossible recommendations of which the

Comments on the resolution of the Bombay Government regarding local self-government.

two we have named above are fair specimens? Our only object in citing the foregoing two illustrative cases is to expose the hollow character of the indiscriminate encomium passed upon all officers alike in the opening paragraph of the Bombay resolution. The Bombay Government in the resolution under notice administer a gentle rebuke to Mr. Robertson without however mentioning the latter half of his proposals, which is if possible more absurd than the former, for this simple reason that supposing there were found in a táluka half a dozen people paying Rs. 320 as the land assessment, where lies the necessity and virtue of going through the process of election when the number of seats reserved for election will be very often equal to if not more than the number of persons eligible as members? But while exposing the ignorance of Mr. Robertson, the Bombay Government also have laid themselves open to a similar charge by laying down a set of hard-and-fast tests for all tálukas alike, when they ought to have known well that all tálukas are not similarly circumstanced. Now take for instance the Deccan districts,—we mean Poona, Sátára, Sholápur and Ahmednagar,—the four districts in which a special legislative protection has been extended to the landed classes owing to their being involved as a class in great indebtedness. And under such circumstances how can it be possible to find a sufficient number of persons fit to be members of táluka committees if it be insisted that candidates for that office should possess unencumbered real property in the táluka of the value of not less than Rs. 1,000? Is the Governor of Bombay in Council aware that according to the opinion of the Deccan Riots Commissioners the debt of the agricultural classes in these Deccan districts is eighteen times the assessment, that is, in other words, the amount of that debt represents nearly the entire value of the whole land in occupation? And even in the other tálukas, what an amount of unnecessary vexation would be caused to the subordinate officers charged with the preparation of lists if they are required to undertake such inquisitorial proceedings? And lastly one fails to see the reasons which could have actuated the Bombay Government to propose a different test for membership in the case of the táluka committees when they did not think that a similar separate test for membership was required in the case of the municipalities. Referring to the question of allowing representation to the educated classes, the writer goes on to say:—It is true that the inámdárs, or holders of alienated villages, are in future to be allowed as before to elect one member each for the committees, and that the leading municipalities are to elect one member each in the same way. This dual proposal is satisfactory so far as it goes, but would it not be better if in addition to it the intelligent and fairly educated men who admittedly possess the desire and capacity for self-government were allowed to form themselves into a separate constituency with the right of electing one or two representatives? The intelligent class of public spirited men, to fail to utilize whom is, according to the declared views of the Government of India, "not only bad policy, but sheer waste of power," is not included, so far as rural tracts are concerned, in those who can be expected to satisfy the tests proposed by the Bombay Government for membership in the táluka and district committees, viz., the possession of unencumbered real property of the value of Rs. 1,000 or other property worth Rs. 15,000. The Bombay Government have declined to accept the Poona Sárvajanik Sabha's proposal for allowing these classes two representatives in the district committee on the ground that as they do not contribute to the local funds and can possibly have no interest in its administration they have no right to be represented or even to be elected as members by duly qualified voters. Now may we retort by asking why a man possessing Rs. 15,000 worth of other than real or landed property should be eligible as a member, when he contributes nothing to the local funds and can consequently have no interest in its administration? Does the mere possession of Rs. 15,000 worth of property carry any virtue with it? And if it does, does not the admitted possession of the desire and capacity for self-government carry a greater weight? So far as we are aware, Mr. T. H. Stewart, the Survey and Settlement Commissioner, is the only officer who has done justice to the considerations which the Sabha has repeatedly urged on the attention of the Bombay Government, by frankly admitting that those who are now appointed members of these local boards—and here we may remark that the two new qualifications will practically be found to throw the membership into the hands of

that very class from whom the present members are recruited—are not the persons who can be expected to do justice to their office, nor evince much interest in their work. And if our memory fails not, Mr. Stewart distinctly recommended pleaders and other people of a similar class, who are both able and willing to make themselves useful, for such office. The Bombay Government and its district officers as a class have a superstitious dread of these people and regard them as having no stake whatever in the country. May we ask by way of retort what stake, beyond the fact that they are paid servants of Government, the district officers have in the country? As salaried servants of Government, these district officers deem it their paramount duty, and naturally enough, to guard the interests of Government at the sacrifice of the interests of the people. Briefly then the Bombay resolution has failed to make a due provision in the proposed reconstitution of the rural local boards for securing the co-operation of that self-same intelligent class of public spirited men who above all others can hold their own, and who are both able and willing to guard the popular interests against official encroachments. As to the mode of election by wards laid down in the resolution, the *Journal* says:—Until the people become familiarized with the new system it is indispensable that for some time at any rate the mode suggested by the Government of India in their May resolution (para. 13) should be adopted. The sub-divisional officers, such as Assistant Collectors, Deputy Collectors, and Mámlatdárs, should after preparing the list of votes request those entitled to vote to meet them, or any of them, on a given day at a given place, when, after fully explaining to them the objects and aims of Government in inaugurating this new departure in their policy towards local boards, they should be requested to elect their representatives from amongst those eligible as members. If such a procedure were duly followed on two or three occasions at the commencement, we have not the slightest doubt that there would be no necessity for repeating it afterwards. Lest our meaning may be misunderstood we must here plainly state that we recommend the adoption of this coure, not because the people of this Presidency are indifferent to local self-government, but because the people must be got to realize to themselves the new change in the policy. The evil consequences of the domineering policy pursued by Government, more especially during the last ten years, towards these local boards have been so disastrous and so far-reaching that it will necessarily take some time for the people to realize to themselves the fact that the Government is really anxious to grant them freedom of action; and the best way to undo that evil impression, and to make the people aware that a real change has come over the almost traditional policy of Government, is for the district officers themselves to lead and pioneer the people into the new paths. The Sárvajanik Sabha do not approve of the proposal of the Bombay Government to extend the elective franchise promiscuously to all municipalities. The Bombay Government are evidently playing a deep game, and desire with no benevolent purpose to give the rope to all municipalities alike to hang themselves by. We cannot but view with positive mistrust and suspicion this proposal, for the simple reason that it is vain to expect the Bombay Government and its district officers to give to the new scheme the patient, fair, and indulgent trial that its character as a tentative measure of political and popular education necessarily demands. Were the attitude of the Bombay Government different, and had they loyally and cheerfully accepted the new policy, we should not have viewed the measure with such positive mistrust and suspicion, but would have on the contrary hailed it with gratitude and joy. But as the attitude of the local authorities is so pronounced against the whole scheme we cannot accept this proposal without serious misgivings. But by far the most ridiculous feature of the reform announced in the Bombay resolution yet remains to be noticed. The Bombay Government, while thus nominally extending the principle of election to almost all municipalities, large and small, have practically pitched the qualification so high as to virtually deny the boon to the smaller towns; for when the lists of voters come to be prepared according to the qualification tests laid down in para. 15 of the resolution, it will appear that in the majority of cases no person whatever will be found to be qualified under any of the eight tests proposed, and that where such persons may be found the number of voters will not probably be much larger than the number of members to be elected, while in some cases it will turn out that the number of members to be elected is actually larger than those en-

titled to vote. It should be remembered that the Government of Bombay have proposed one and the same qualification tests for voters and for candidates for membership. One of these tests is the payment of Rs. 5 of direct municipal taxation and for the municipalities in Sind an alternative test is proposed, namely Rs. 3 of house tax. Now in the first place a superficial reference to the statistical tables appended to the annual Municipal Taxation Reports issued by the Bombay Government would have shown that, comparatively speaking, very little of direct taxation is levied by our mofussil municipalities, their income being principally, if not wholly, derived from octroi duties. In fact both the Government of Bombay and the Government of India have been complaining about this particular feature in our mofussil municipal administration. Quoting statistics in aid of the above observations the writer goes on to say :—It is evident, therefore, that the Bombay Government did not take due note of the real condition of our mofussil municipal finance when they laid down one and the same rigid set of tests for all municipalities alike. This inexcusable miscalculation, not to call it by harsher name, illustrates the indifference with which the whole scheme has been prepared and trifled with. Of a piece with this indifference is the reckless assertion that the Bombay Government firmly believe that the population of the various towns in this Presidency,—nay, in the whole country,—is very much alike and differs only in numbers. His Excellency the Governor of Bombay in Council may be expected to know something of the towns in the Bombay Presidency,—this too, by the bye, he knows little about as we shall show presently,—but what does he know of the whole country? Absolutely nothing. The audacity of the statement is equalled by its ignorance and is surpassed only by the statement contained in several reports of the Bombay district officers to the effect that the people of India are indifferent to local self-government and do not desire more freedom. To say, as the Bombay Government have done, that the general educational status of the mass of population in the city of Poona does not much differ from that of any ordinary mofussil town such as Bhusáwal, Vengurla, &c., is to ignore the fact which was prominently brought to the notice of the Education Commission during their Poona session and upon which Mr. H. P. Jacob, one of the members of the Commission and an experienced officer of the Bombay Educational Department, publicly complimented the citizens of Poona during the course of his reply to the municipal address to the Commission. Strange and incredible as it may seem to the local authorities, the fact is that nearly the whole male school-going population of the city of Poona is now under instruction, and this result has been obtained by adding together the scholars attending the lower division of the secondary schools, Government, aided and unaided, and those attending the primary schools, Government and indigenous, in the city of Poona. We have reasons to believe it to be the deliberate opinion of the Education Commission that there is hardly any other city in India which can show similar results. And yet His Excellency the Governor of Bombay in Council would have us believe that Poona, educationally speaking, is on the same level with Bhusáwal, Vengurla, &c. !!! It would be advisable, therefore, that at the commencement the franchise should be extended to those towns only where its success will be almost assured, and that it should be then extended gradually to the remaining towns under such conditions as the experience gathered in the larger towns may justify. Such a measure as we have suggested above has this recommending feature about it, that while it will satisfy the just and legitimate aspirations of the people it will secure also a larger outer circle of small municipalities which will be filled with emulation and zeal, enabling them after due effort to seek entrance into the inner or, so to speak, privileged circle. It will therefore quite suffice if the proposed Act contains a provision on the model of the Bengal Municipalities Act, that the local Government shall not refuse the concession of the franchise to any town in which one-third of the number of rate-payers have memorialized the Government on the subject. We have a strong faith in the tendency of almost every kind of education towards downward filtration, and accordingly we have not the slightest doubt that within a few years the adoption of our suggestion will be attended by the happiest of results. In connection with the reconstitution of the municipal and local committees it is stated :—The Government of Bombay in their resolution under notice (para. 12) say that the power of nominating members to both municipal and local fund boards thus

given to Government will prevent the undue exclusion of representatives of any particular class, creed, caste or interest, and will meet the objections to the scheme of election raised by some of the Collectors. The principle underlying this provision is admittedly very sound, but one question very naturally suggests itself to even a superficial critic, viz., who will guard the guardians themselves? The principle is, as we have already said above, very sound, but it is sound not only as regards the non-official members, but even as regards the official or, to speak more accurately, the *ex-officio* members. In the proposed reconstitution of these boards the Revenue Officers, who alone were consulted in the matter, have taken good care to monopolize the *ex-officio* seats to themselves everywhere to the exclusion of the representatives of other services as if they alone, and none of the latter, have a right to be specially represented in the boards. The officers of the Educational, Public Works, and Medical Departments have as much right to be *ex-officio* members of local boards as the Revenue and Magisterial Officers; for they are by no means less competent than the latter to take an active part in the administration of local affairs. The Government of India in their May resolution (para. 18) say that it does not appear necessary for the exercise of these powers that the chief executive officers of the towns, sub-divisions or districts should be chairmen or even members of the local boards, and that there is indeed much reason to believe that it would be more convenient that they should supervise and control the acts of those bodies without taking actual part in their proceedings. The Government of Bombay have, in the proposed reconstitution of these bodies, gone exactly to the other extreme. Instead of associating with these executive officers the representatives of other services in the administration of the local boards, those very officers who according to the Government of India's views were not desirable even as members of these bodies have been given an exclusive preponderance in their constitution. This arrangement is cliquism, pure and simple, and is anything but worthy of a Government that wants to pose as the champion of unrepresented minorities. In the case of the city municipalities, therefore, we would first of all increase the maximum number of members from 24 and 18, as now proposed, to 40 and 30, and then add the Deputy Educational Inspector, the Head Master of the local high school, and the Executive Engineer to the proposed five *ex-officio* members. The proposed number would not be unmanageable, for even now the smallest city municipality consists of over 25 members. The arrangement proposed by us would have this recommending feature about it, that while it will secure the fair and adequate representation of the different services in the new boards it will also in the case of the larger towns ensure a useful career to a large number of those who are anxious to take an active part in the management of their local affairs, while the arrangement proposed by the Bombay Government would unduly restrict the field to only a minority of them. In the same way we would, in the case of district committees, give *ex-officio* seats to the following officers only:—(1) The Collector of the District, (2) the Senior Assistant Collector, (3) the Executive Engineer, (4) the Civil Surgeon, (5) the Deputy Educational Inspector, (6) the Head Master of the district high school or English school. In the case of the town municipalities and táluka committees, we would similarly give *ex-officio* seats to the representatives of the Public Works and Educational Departments. Anent the question of giving a separate and direct representation to the educational and professional classes the *Journal* states:—At the commencement it is not desirable in all cases to make all the elected members the exclusive representatives of the mass of rate-payers only, and we think that the only way to secure the gradual training of the best, most intelligent and most influential men in the community is to allow a special and direct representation to the minority represented by these classes, so as to ensure the election of men with the requisite quality against all the well known risks of popular general elections. The Bombay Government in their resolution under notice say that the minority represented by these classes need not be granted a special and exceptional representation for this reason that for such a step no precedent exists in India or in England. May we ask if the special and direct representation of the Bombay Justices of the Peace in the Municipal Corporation of Bombay does not furnish the requisite precedent? If not, on what grounds is that special representation justified? Again, does not the special

representation of the leading Universities of the United Kingdom in the British House of Commons furnish another precedent? If not, on what grounds is that special representation also justified? It is only in this way that the general intellectual standard of representative bodies, whether imperial or local, will be elevated, and the services of the ablest and most independent men secured. Canvassing for election is a thing unknown in India, and canvassing votes is considered an occupation not worthy of able and influential men. Under such circumstances to disfranchise the minorities is to put a premium upon the demagogue's profession. In short, to secure the candidature of really able men, a separate franchise in the way we have suggested above must be conceded. We strongly recommend this point to the earnest and careful consideration of the Marquis of Ripon and his Government. As regards the appointment of a non-official president, the writer summarizes his proposals as follows:—That (*a*) in the first and second class municipalities there shall be a non-official president charged with the duty of supervising the executive work done by the managing committee with its non-official chairman; (*b*) that the non-official chairman of the general committee shall not be displaced by the above-mentioned non-official president, the former having the full and unrestricted control over and direction of the deliberations of the general committee; (*c*) that in third class or smaller municipalities, and in district and táluka committees, the chief executive officer of the district or of the táluka shall, for the present at any rate, continue to be the president, and shall supervise the executive administration by the managing board with its non-official chairman; and (*d*) that even in these boards the non-official chairman of the general committee shall not be displaced by the official president on the occasion of the meetings of the general committee, the former having the full and unrestricted control over and direction of the deliberations of the general body. It would be also necessary to provide in the proposed Acts for a section laying down authoritatively that a person shall not be eligible for more than one of these three offices at one and the same time, as otherwise it would be quite possible to defeat the principal object in having a non-official chairman of the general committee of a local board. If the proposal contained in para. 21 of the Bombay resolution under review be carried out in the manner and spirit suggested above, it would answer remarkably well in practice. Touching the power of control and supervision of local boards to be reserved to the local Government the *Journal* adds:—Its previous sanction should be required for the imposition of new taxes or the raising of loans, while it should have the power to set aside altogether or modify the orders of local boards in the following cases only:—(*a*) If the order of the board is calculated to cause a breach of the public peace; (*b*) if the order in question is calculated to seriously endanger public health; and (*c*) if the order in question is calculated to injuriously affect the Provincial or Imperial revenues. Except in these three cases the Government should have no power of setting aside altogether or even modifying the orders of local boards; but even this power should, as far as possible, be exercised after allowing the local board in question a full opportunity to show cause why its particular order should not be rescinded or modified. This three-fold power, together with the power of absolute supersession for a time in the event of a continued and persistent neglect of duty by any local board, ought to be quite sufficient for all practical purposes, and ought to satisfy any local Government that is prepared *nolens volens* to allow the people real and substantial self-government in local affairs. The Bombay Government however in their resolution under notice (paras. 55-56) have indulged in much special pleading for the retention in their own hands of many additional powers, which, if conceded to them, would render local self-government a sham, a delusion, and a snare. The bestowal of "unlimited" powers is more objectionable in the case of Government than in the case of local boards; the boards can be easily controlled, while no such control is possible when Government is inclined to exceed the limits of its legal authority; and the experience of the past twenty years and upwards is clearly against even a partial repetition of the experiment. It is because the Government possessed such unlimited powers, and could make and unmake rules at its sweet will and pleasure, often involving important departures from its own settled principles,—it is because of that circumstance alone, we repeat, that the present scandalous mal-administration was possible. That mistake should on the present occasion

be most studiously avoided and the powers of Government control and supervision most clearly defined. We have already proposed what powers should be vested in Government; it would not be improper to distinctly lay down what powers the Government should under no circumstances possess. For the success of the scheme it is essentially necessary that the Government should not possess the power *suo motu* of directing the imposition of any tax whatever, or of directing the expenditure from the revenues of local boards upon any particular object. In these two respects at any rate the power of the local boards must be absolute, subject of course to the provisions of the Act, in which the objects upon which the local revenues can and ought to be spent should be in the clearest terms laid down. With regard to the power of absolute supersession, howsoever temporary, of any local board, the local Government ought not in our opinion to exercise it without the previous sanction of the Supreme Government, and the reasons are obvious. Even if the Bombay Government had cordially and loyally accepted the policy of local self-government as their own, it would not have been advisable to leave such a discretionary power to them, for this simple reason that none but those who have initiated any particular policy can be the best judges of its successful working or otherwise, or can be expected to sympathetically devise all those intermediary measures which contribute to the eventual success of a policy. But the hostile attitude of the Bombay Government towards the policy for which they think this Presidency is not yet ripe affords the strongest argument against their being allowed the power they lay claim to. We are perfectly aware that there is not the slightest chance of the Bombay Government persuading the Government of the Marquis of Ripon by all their subtle and plausible arguments to yield the point. The noble Marquis and his Government have evidently taken full measure of the real motives of the Bombay Government and have treated their contention with contemptuous and dignified silence. The truth is that a central Imperial Government is better qualified than a subordinate local Government to take a large and broad view of such acts of magnanimous policy, for this simple reason that such a central Government is not open to the influence of those narrow impulses and weak prejudices and mean temptations to which local Governments are usually so prone. Questions involving large principles and momentous issues are better left for disposal to a central authority which is removed far above local prejudices. To sum up, the Bombay Government must not be invested with any powers beyond those which we have described above if the new local boards are to have a fair trial, and when these guarantees, which are of the utmost vital importance, are vouchsafed, we believe that the rural local boards will work very satisfactorily even under the presidency of the district and sub-divisional officers. In conclusion, the *Journal* states in connection with the proposed transfer of provincial roads to district committees under the new scheme that the receipts from tolls on provincial roads ought to be bodily transferred to the district committees, and the Government in the Public Works Department should have no discretionary power to vary the grant to district committees for the maintenance of these roads. The financial independence of the local boards, whether urban or rural, cannot be too scrupulously secured by legislative guarantees; otherwise it would be possible for any future Government by mere executive action to so starve the local resources as to cripple the usefulness of these bodies as an instrument of political and popuar education. This financial independence is as important as the deliberative independence which we have already dealt with above, and when this dual independence is once secured everything will naturally follow as a matter of course.

Remarks on the question of non-official president under the new local self-government scheme.

The *Indu Prakásh* (8) of the 1st January says:—It seems some sycophants in office (they are of course Natives) have got up in certain places a movement, or what looks like one, having for its object the selection of the higher local officials as chairmen of the local fund committees in spite of the intentions of the Government of India to the contrary. The utimate motive of the scheme is to show that even the Natives are desirous that such places should be held by officials, and that Lord Ripon's view is not in this respect at least the view of the Native public. One should guard against confounding this movement with anything spontaneously arising from the public. The people, it may be admitted, are likely to be carried

away by such exhibitions of official power, but that should not lead any of us to suppose that they think quite differently from Lord Ripon. The first two or three years of the new scheme are sure to be attended with confusion, mistakes, and bickerings, and there will not be wanting Native officials, who have grown grey in place-hunting, endeavouring to spoil the scheme just to please some unsympathetic official placed above them. But this would take place anywhere. The *Times of India* desires that some further light should be thrown on this movement. But the movement is not one of any importance except that it counts as its secret supporters some of those very gentlemen, who, when the Bombay Government wanted to make out a case against the feasibility of Lord Ripon's scheme, danced to the tunes of their masters.

Discusses the question of the competency of Natives to fill the office of president of local and municipal boards.

The *Dnyán Bodhak* (22) of the 31st December, in an article headed "Local Self-government and the Bombay Government," discusses the question of the fitness or otherwise of Natives to perform with ability the functions of presidents of municipal and local boards, and remarks that His Excellency the Governor has no means of knowing how the Collector and other district officers manage their business. There will be found very few officers who are able to work without the assistance of their Native subordinates, the generality of them being accustomed to entrust their work to Natives. Besides, European officers have no opportunities of being so well acquainted with the manners and customs of the Natives as they themselves have. This shows clearly that Native subordinate officers are well versed in their duties, and that their European superiors are in all respects guided by their advice. The latter being in a superior position generally take the full share of the credit awarded for good work, but it will not therefore be safe to conclude that on this account they can well be styled competent and clever. If the Natives were not considered qualified to be presidents under the new scheme, it is not very easy to conceive how they should have been filling the posts of High Court Judges, Joint Sessions Judges, Subordinate Judges, Deputy Collectors and Mámlatdárs with credit to themselves and to the service. Moreover the very circumstance that the Viceroy has suggested the advisability of appointing Native presidents speaks volumes in their favour. In conclusion, the *Bodhak* expresses great satisfaction at the management of the working of the new scheme having been entrusted to the Honourable Mr. Peile.

Disapproves of the qualification prescribed for a landholder to vote or become a member of a local board.

The *Gujarát Mitrá* (66) of the 31st December observes that the Bombay Government have ruled that all persons holding or occupying land paying an annual assessment of not less than Rs. 48 are entitled to vote in the election of members for the local boards or to be members of those committees. This ruling is quite inappropriate. Suppose a Koli or a Dubla agriculturist holds 16 bighas of land assessed at 3 rupees per bigha, and is therefore entitled to vote or to become a member of the board; suppose also that a landed proprietor who is well educated and intelligent possesses a field of 300 bighas paying a quit-rent of 2 annas in the rupee under the summary settlement, and yet he is ineligible to vote or to become a member of a local board because he pays only Rs. 37½ to Government. This illustration shows the anomaly of the prescribed test, and to remedy it it will be better if Government rule that a person holding land, say upwards of 25 bighas, is entitled to vote or become a member of a board. The present ruling threatens to make the scheme of local self-government a farce by excluding deserving men from any share in the management of local affairs and facilitating the admission of worthless and ignorant people, and thus paving the way for a virtual centralization of power in the hands of an official president.

Prays for the concession of a city municipality to the town of Kapadvanj.

A correspondent of the *Bombay Samáchár* (76) of the 6th January states that the people of Kapadvanj presented a memorial to the Collector of Kaira praying that they might be allowed the privileges of a city municipality under the local self-government scheme. The Collector thereupon convened a general meeting of the municipal commissioners in order to ascertain their opinion in the matter, and they expressed a unanimous opinion

that the prayer was just and deserved favourable consideration. The Collector however has not yet informed the petitioners of the decision of the authorities on the subject. Many towns in the Deccan comprising a smaller population than 10,000 have been promoted to the rank of city municipalities; whereas though the towns of Kapadvanj, Jambusar, Dholka, Balsár and several others contain a population of more than ten thousand souls none of them have been raised to that position. The reasons for this exceptional treatment of Gujarát towns are not apparent, nor are those for which Nadiád and Viramgám alone have been favoured with the concession.

Education.

Remarks in connection with the success of missionary schools and colleges and the withdrawal of Government from higher education.

The *Indian Spectator* (1) of the 31st December, in writing on Mr. West's paper on education, observes:—We fully agree with Mr. West that it is a great advantage that mission schools exist in Presidency cities and other large towns all over the country. In Gujarát these institutions have long since been pronounced to be most beneficial. Be their propagandism what it may, it is unquestionably a fact that they are on the whole conducive to the good of the people. Their managers may have an eye to the proselytizing of Natives, but still the indirect good which their system of education confers on those who avail themselves of it cannot be gainsaid. The general result of a training at one of these establishments is the elevation in some degree of the moral standard and the intellectual status of the pupils. But we cannot agree that young men educated at missionary schools or colleges are always better-behaved than those who have received their education at Government institutions. Missionary schools are also daily growing more popular, the St. Xavier's especially, owing to the due subordination of their distinctive propagandism to the ordinary secular instruction whereby their success at University examinations is tested. A healthy competition prevails between these and Government schools and colleges. Those who cannot afford to pay the somewhat heavy fees at Government colleges naturally flock to the institutions maintained by the charity of Christians. As a rule there is greater sympathy and even amity between masters and pupils of these Christian schools than between professors and head masters and their pupils in State schools and colleges. The causes of the popularity of missionary institutions in mofussil towns are the same. The cases of conversion are so few and far between, that parents have now-a-days but little fear of their boys' heads being turned by instruction imparted in them. Fifteen years ago the aversion to these institutions was great. But this feeling is wearing out rapidly. We take this to be a good sign of the future of education in the country. This is our experience on this side of India. But we may presume that mission schools are earning equal popularity in other provinces of the Empire. And so far we are disposed to believe that they are an unmixed good. Thus the religious neutrality of the State leads indirectly to the progress of education. When the State withdraws itself from higher education it gives latitude to private institutions. But the only establishments which are hitherto successfully carried on by private enterprise, as far as higher education goes, are those belonging to the various missionary bodies. These would then be left masters of the situation. In fact, they would enjoy the monopoly of imparting higher education. These missionary institutions would then take advantage of their position and dictate their own terms. The closing of Government colleges would be an opportunity they have hitherto sought for but in vain. Education being appreciated by the generality of Native parents, boys must be sent to some college. The only institutions that would be available would be missionary. These would make the admission of scholars dependent on stated rules and regulations. And that such rules would embrace a curriculum of religious instruction in Christianity is obvious. The want of non-Christian institutions giving higher education would be at once felt, and the Native community would not be slow, as Mr. West says, to fill the gap. Hence the withdrawal of the State from higher education, on this ground alone, would be productive of mischief. It will be another quarter of a century, perhaps more, before Native

private enterprise can boast of collegiate institutions. We have not yet learnt to sacrifice private interests for public good. Private philanthropy in educational matters, save in one or two brilliant instances, is unknown in the Presidency. If Natives consult their true interests, they must habituate themselves to that practice of self-denial and the power of combination which ultimately lead to national success. But in this respect Government must do something more than it has hitherto done. It should set an example. Mr. Dádábhái Navroji has strongly urged the same point in his recent lecture. He has shown by statistics how little Government has done in the matter of higher education and what it ought to do. If the people are in future to be called upon to make greater sacrifices in educational matters, it behoves Government to set them an example.

Approves of the proposal of Professor Oxenham for establishing a middle class examination in connection with the University of Bombay.

After expressing its hearty approval of the proposal made by Professor Oxenham for establishing a middle class examination in connection with the Bombay University, the *Lok Mitrá* (68) of the 1st December observes that no one who has had any experience of the enormous waste of time, labour and money involved in the process now so generally pursued of qualifying students for a University career for which they have no aptitude at all and to which they so thoughtlessly resort, will fail to appreciate to the fullest extent the value of the Professor's scheme. It is to be hoped that the studies for this new test will be so arranged and regulated as to enable students in case of need to turn them to the greatest account by being able to fall back on the middle class examination in the event of their failing to pass the Matriculation test. The establishment of a middle class examination will be one of the most valuable results of the appointment of the Education Commission. [The *Bombay Chronicle* (55) of the same date expresses similar sentiments.]

Observes that the Native school-masters and their assistants are subjected to great hardship by the prohibition to take private pupils.

A correspondent of the *Kaisar-i-Hind* (39) of the 31st December dilates upon the small salaries received by Native school-masters and their assistants, and the extent to which their earnings from private tuitions used to assist them. He then laments over their miserable condition brought on by the ruling of the Educational Department by which they have been prohibited from taking private pupils, and observes that they have had to suffer this inconvenience on account of the greed of some European professors. The prohibition is not much felt by the European teachers as they get considerable salaries, but it bears hardly on the Natives.

Recommends that Native ladies should be taught medicine for practising among women in India.

The *Lok Mitrá* (68) of the 31st December observes that it has repeatedly been pointed out that qualified lady doctors would supply a long felt want in this country, and that their services would be a source of infinite blessing to the women of India. Miss Collett, the Superintendent of the Female Training College at Ahmedabad, narrated to the Education Commission the sad tale of distress resulting from the want of competent lady doctors and nurses to treat the women of this country. A lady writer in a recent number of the *Contemporary Review* advocated the organisation of a regular service for securing the services of lady doctors for India, but the project was too extensive to be capable of speedy execution. Undoubtedly there is a vast and profitable field in India for competent lady doctors, and though very few have hitherto entered the field it may be hoped now that the subject is attracting so much attention both here and in England that the number will be largely increased. Native girls may well take up the profession of medicine. Already they are manifesting a laudable desire to advance their studies, and some of them more venturesome than their sisters have studied as far as the entrance examination of our University. They will be doing themselves and their country a world of good if they persevere in their studies and qualify themselves for examinations in medicine. It is time that the subject should be taken up seriously in this country. Difficulties and obstacles there will be at the commencement, but with judicious management they will be easily surmounted. Government will not, it is to be hoped, be backward in advancing such a good cause.

Municipalities.

Complains of the insufficiency of pumping engines for the extinction of fire.

The *Din Bandhu* (4) of the 31st December complains of the insufficiency of pumping engines used for the extinction of fire. Recently several huts situated near the Fleming Mills on the Parel Road caught fire and were thoroughly destroyed before the police and the engine could come for rescue. To avoid such occurrences the *Din Bandhu* suggests that every street and lane should be provided with suction pipes to admit of water being easily accessible, and that a pumping engine should be stationed on the Parel Road near the Great Eastern Mill so that it may be of great service in case of fires in that locality.

Expresses an opinion regarding the reported nomination of Mr. Raghunáth Náráyan Khote to the Chairmanship of the Municipal Corporation.

The *Indu Prakásh* (8) of the 1st January says :—Mr. Raghunáth Náráyan Khote is, it is said, likely to be appointed Chairman of the Municipal Corporation for the ensuing year. It would be a happy selection undoubtedly, for Mr. Khote has been all along an active member of the Municipal Corporation and Town Council. But though comparisons are odious it may not be amiss to observe that Mr. Navroji Fardunji has superior claims to the honour. Some however doubt whether Mr. Navroji would be a good Chairman. They think he has capacities for leading a debate and not for managing one. But we do not see why having shone in one direction Mr. Navroji should not shine in another. Mr. Mandlik did well as Chairman, and Mr. Navroji is equal to Mr. Mandlik in ability and activity.

Does not approve of the address presented to His Excellency the Governor at Ratnágiri.

Referring to the recent trip of His Excellency the Governor to Ratnágiri, the *Native Opinion* (9) of the 31st December observes :—Although it cannot be denied that the advent of big officers like the Governor serves as an opportunity for the people to ventilate their grievances through the medium of addresses of welcome, still it not unfrequently happens that only the glowing side of the picture is presented to the gaze of such high functionaries by the endeavours of district officers, who strive to throw aside the proper suggestions that may have been made by some of the ryots and thus show that the people are well off. In the recent address of the Ratnágiri Municipality great prominence was given to the circumstance that by the establishment of municipalities the A'mba Ghát Road was constructed and greater conveniences were secured in regard to water-supply, but the fact was studiously ignored that the extravagant expenditure incurred in the carrying out of these works has served to increase the burden of taxation on the ryots, and in the town of Ratnágiri itself has been the cause of a rise in the house tax equal to about a fourth of the income of some of the tax-payers. It is currently reported that an address embodying the above and similar other particulars and signed by about 400 or 500 persons was prepared for presentation to His Excellency the Governor, but that it was kept back through the intervention of a big Government official. The expenses of the construction of the A'mba Ghát Road had to be met by a loan from Government which has to be repaid in thirty years by annual instalments of Rs. 15,000 from local funds, and it is likely that the amount of the instalment will have to be augmented as the expenditure has greatly exceeded the estimates. Besides there is no guarantee that the vast outlay will be sufficiently met by receipts which can be calculated upon with any amount of certainty, as it is likely that that part of the country will shortly be traversed by a railway which if constructed will prove that the above expenditure was quite unnecessary. This shows the inadequacy of the praises bestowed on district officers in connection with the A'mba Ghát Road, and also speaks for the unreliable nature of the addresses that are being presented everywhere.

Refers to the question of starting a bonded warehouse at Poona.

The *Mahrátta* (2) of the 31st December, while acknowledging the receipt of certain papers from the Press Commissioner on the subject of bonded warehouses, refers to a proposal of Mr. Moore for the construction of a warehouse for the city of Poona, and remarks :—Mr. Moore is a very

resolute man, and as such does not like to yield even if he comes to know that he is mistaken on a particular point; he does not yield lest he should be open to the serious charge of yielding to Native public opinion. When the imperative resolution of the Government of India came to be discussed at a general meeting of the Poona Municipality convened for the purpose of framing modified rules for the refund of octroi duties, Mr. Moore expressed an opinion that a bonded warehouse would obviate the necessity of all that bother. But the commissioners would not listen to him, and it was made quite clear by one or two of them that a bonded warehouse in this city would be utterly useless. But he does not like to receive the light, and recommends the advisability of having a bonded warehouse for the city somewhere near the railway station. We are quite sure that even if the municipality does sanction such a warehouse, in time it shall have to be condemned and given up.

Railways.

Recommends the construction of a railway from Nadiád to Kapadvanj.

The *Gujarát Mitrá* (66) of the 31st December recommends the B. B. & C. I. Railway Company to lay down a line from Nadiád to Kapadvanj in preference to one from Dákor to the latter town. It is true that the distance between Dákor and Kapadvanj is 20 miles, while Nadiád is 27 miles from the latter town and is separated by two rivers, which will have to be bridged over, and that therefore the cost of the line between Nadiád and Kapadvanj will be heavier than that of a railway between Dákor and Kapadvanj. But there are numerous prosperous commercial towns on the proposed line between Nadiád and Kapadvanj, while there are few or none along the line between Dákor and Kapadvanj. It is therefore to be hoped that the Railway Company will prefer to lay down the line from Nadiád.

Does not approve of the employment of European and Eurasian boys by the G. I. P. Railway Company on higher salaries in preference to Natives.

The *Arunodayá* (13) of the 31st December, alluding to the employment by the G. I. P. Railway Company of European and Eurasian lads on Rs. 50 to Rs. 70 for work that can be done by Natives for a remuneration of Rs. 15 or 20, wonders how the attention of the Government of Lord Ripon should not have yet been directed to the subject. It is no doubt an improvement that Government should decline to guarantee a certain percentage of interest in the case of newly started railway lines, and had the G. I. P. Railway Company been in the same predicament it would not have ventured to incur the heavy expenditure entailed by the employment of European agency when the work could as well be done by Natives at a comparatively less cost. It is clearly the duty of Government to see that the Company does not impose enhanced rates of fare on the public to make up for an extravagant expenditure in the direction pointed out.

Native States.

Makes a defence of the officials of the Cambay State.

The *Vartmán Sár* (103) of the 2nd January says that the outcry raised against the officials of the Cambay State is much exaggerated. The petition of Mahádev Parjárám and fifty others to the Subha in the adjoining Baroda district and to the Collector of Kaira does not cite any instance of oppression whatsoever. The petition only states that the present officials of Cambay oppress the people and that they were happy in the time of the former Nawábs. The petitioners ought to know that the policy of the former Nawábs was unenlightened and that they involved the State in debt. The present Kárbháris have greatly reduced the debts of the State and have pursued a reformed policy. They have made the Stamp Act applicable to the State. They have dismissed old and illiterate officials and employed better men in their place. They have instituted a municipality and are gradually effecting reforms in other departments. These reforms do not command the approbation of the people who regard the Kárbháris as their enemies. If tyranny was exercised upon the people, they ought to have first

petitioned the Nawáb, and failing to receive justice from him they should have memorialised the Political Agent. If they did not succeed there, then they should have petitioned the Bombay Government. The desertion of their homes and the seeking of refuge in a foreign territory will not be productive of good results. The people may have suffered unbearable troubles, but the way they have adopted for getting redress is improper. There appears to be some instigation at the bottom of these disturbances, which must be carefully looked into. About a year and a half ago the people of Cambay created a similar disturbance from trivial causes. It is likely that the reforms introduced by the present administrators have come in the way of the illegal practices of several persons, who have therefore instigated the people to create such commotions. It is necessary that effective measures should be adopted to suppress them.

Mentions several instances of the oppression exercised on the people by the officials of the Cambay State.

The *Hitechhu* (67) of the 4th January, in giving some particulars of the disturbances in Cambay, observes that it is rumoured that the Diwán and other persons misappropriate the property of the Nawáb. It happened that a loaded cart broke down near the village of Mogari in the A'nand sub-division, and the suspicions of the local deputy constable being aroused he examined the cart. It was found that the cart contained property of the value of about Rs. 50,000 belonging to the Nawáb. If this be true, the foolishness of the Nawáb is apparent. The tyrannical Diwán has prevented the people who have left the State from taking away with them articles of food from their homes at Cambay. A strike took place in Cambay after the departure of the Nagarsheth from the city. As the local officials outraged the modesty of the wife of Gulábgar Báwa of Siddhnáth Mahádev, near Cambay, she threw herself into a well. The sepoys took her out alive from the well, made her naked and branded her private part. It is said that the perpetrator of this wicked deed is some superintendent of the Customs Department. If this statement be true, it is most horrible. Its truth ought to be ascertained. The petitions received by the Collector of Kaira amount to more than two hundred. Some of them contain statements which criminate the Kárbháris and other officials of the State. Some petitions complain of rape, and one of them presented by a widow is regarding the great oppression exercised on her. The refugees have been mercilessly driven away from Kaira by the local faujdár. It is said that this is done at the instigation of Dámodar. This allegation however is incredible. It is to be regretted that the Kaira officials should have thus suddenly dispersed them. Why should the British Government and its officials delay in attending to the outcry of about 7,000 people? Undoubtedly great oppression must have been exercised on them; otherwise they would not have deserted their homes and sought refuge in a foreign territory. The *Hitechhu* then gives several instances of oppression exercised by the Cambay officials on the people, instances similar to those already reported from the *Bombay Samáchár* (76) of the 29th December last (*vide* page 14 of the Report on Native Papers for the week ending 30th December 1882). The *Hitechhu* adds that the people are maltreated and the modesty of women outraged. Nothing can be said with certainty regarding the last complaint, but at any rate the Bombay Government ought to patiently enquire into the matter. The people did not expect any good from the present Nawáb even while the late ruler was alive. His sudden elevation to the throne has resulted in this state of affairs. He is illiterate and his Kárbháris are the source of these troubles. The Bombay Government ought to make speedy arrangements for the settlement of the affairs of the State and remove the tyrannical Kárbháris from their office. [The *Kaira Vartmán* (88) of the 3rd January says that Dámodardás and Bálábhái greatly oppress the people. If the Diwán oppressed them they would not fail to complain against him. The thing is that the Diwán and the Kárbháris act in concert with one another. The Diwán ought to protect the people. The Nawáb is frank but careless. He ought to take care of his subjects, otherwise his negligence will compel the British Government to interfere. The *Broach Samáchár* (77) of the 4th January gives the text of the petition of the people of Cambay to the Kaira Collector. It considers the condition of the people as pitiful, and adds that owing to their exodus from Cambay very few artizans and traders are now left in the city.]

In publishing the petitions made by one Pandya Mahádev Parjárám and fifty others to the Collector of Kaira and His Highness the Gáekwád complaining to the former of the oppressions practised on them by the officials of the Cambay State and seeking temporary protection from the latter, the *Rást Goftár* (96) of the 31st December observes that if the report be true that more than 5,000 subjects of this State have left their homes and exposed themselves to the inclemency of the weather and sought refuge from the Gáekwád, then the fact of their having deserted their homes speaks unmistakeably for the magnitude of the hardships which the people have been subjected to. There is scarcely any instance of so many subjects of a Native State having left their homes in a body. A correspondent states that they have been compelled to do so on account of the oppressions practised by an official of the State who was deprived of some of his property by robbers. It behoves Government therefore to ascertain the true cause of the discontent. [The *Gujaráti* (84) of the same date expresses similar sentiments.]

Requests Government to ascertain the true cause of the extensive discontent prevailing among the subjects of the Cambay State, a large number of whom have left their homes.

A correspondent of the *Gujaráti* (84) of the 31st December mentions the causes which have induced a large number of the subjects of the State of Cambay to desert their homes. These reasons are the same as those described by the correspondent of the *Bombay Samáchár* (76) of the 29th idem (*vide* page 14 of the Report on the Native Papers for the week ending 30th December 1882).

Mentions the causes of the extensive discontent prevailing among the subjects of the State of Cambay.

A correspondent of the *Akhbáre Sodágar* (72) of the 3rd January, writing from Kaira under date the 29th December, states that the Collector left the place by the Ahmedabad mail train. At nine in the morning Mr. Hamir Miya, the City Inspector of Police, arrived with ten policemen and told the Cambay ryots to leave the place. The latter promised to do so after taking their meals; but the policemen used their clubs and severely hurt two men, and thereupon all the ryots left the place and went and encamped in the village of Haniyára situated in the territory of the Thákor of Utliya. These people have nominated some persons from among themselves to represent the matter to the proper authorities. It is said that Messrs. Dámodar and Fakrudin induced the faujdár of Kaira to drive away the Cambay ryots from that place.

Treatment of the Cambay ryots at Kaira.

In noticing the arrival of 5,000 subjects of the Cambay State at Váso, a correspondent of the *Bombay Samáchár* (76) of the 6th January observes that several of their companions who had gone to Kaira have, under the advice of the Collector of that district, returned to their respective villages. The people who have gone there severely complain of the conduct of Mr. Dámodar, the head of the Revenue Department of Cambay. It is said that he is willing to make many concessions in order to conciliate the people, but they are not willing to come to terms. They appear to stick to their wish to see every tyrannical official dismissed from the service of the State. It is said that they have resolved not to return to Cambay until their prayer is granted either by the Nawáb or the British Government. Not having received any reply to the telegram sent by them to His Excellency the Governor of Bombay, some of their leaders have gone to Ahmedabad to consult some vakils. Mr. Kalyándás Kirpárám of Bombay has sent a telegram advising the leaders to go there. The news from Cambay is that the Nawáb regrets this condition of his subjects and has severely censured the Diwán. These people have, so far as provisions, &c., were concerned, received a better reception in the Gáekwádi State than in the British territory.

Reports the arrival of the dissatisfied subjects of the Cambay State at Váso.

With reference to the desertion of their homes by a large number of the subjects of the Cambay State, the *Jáms Jamshed* (87) of the 6th January observes that the cause of the misunderstanding between the Nawáb and his subjects is, as stated by the dissatisfied Bohoras, that the late Nawáb Hashan Anwar Alikhan presented a piece of land to their community for being used as a burial ground, that it was accordingly used, and that there

Observes that the real cause of the misunderstanding between the Nawáb of Cambay and his subjects is a dispute about a piece of land, and advises the complainants to return to their homes.

are five graves in it. Notwithstanding this free gift, the present Nawáb has resumed it and disposed of it as agricultural land. The authorities of Cambay however assert that the land in dispute was never given away by the late Nawáb, but was surreptitiously used by the Bohoras as a burial ground, and the State has simply reoccupied its own property. This being the case, the complainants ought to have tried proper means to remove the misunderstanding which has arisen between them and their ruler; but instead of doing this some seven thousand Bohoras have left the State and taken shelter in a village under the Baroda State. They complained to the Collector of Kaira against the proceedings of the Nawáb and that officer advised them to return to their homes. The above circumstances do not warrant the interference of the British Government in the affair, and the people will act wisely if they return to their homes.

Mentions the several wants of the people of Dabhoi.

A correspondent of the *Ahmedabad Samáchár* (71) of the 3rd January observes that on his visit to the Second Class Munsif's Court at Dabhoi he found several clerks engaged in idle gossip, while some were absent. The Judge came to the court at 4 P. M., decided a case or two, postponed some cases, and went away. The people do not entertain a good opinion of him. With regard to the Customs Department the writer observes that there are only three clerks in the Department, and as they are unable to keep pace with the work the mercantile population is put to much trouble and inconvenience. The writer proceeds to suggest that separate privies should be constructed for males and females, and that they should be kept clean, which is not the case at present. The tank and the fortress should also be repaired.

Gives instances of oppression practised in the Gondal State.

The *Gujaráti* (84) of the 31st December gives further instances of oppression practised in the State of Gondal. It states:—(1) That Rawji Jhawerchand, the grandson of Wacheráj Pánáchand, the late Diwán of the Gondal State, is an old servant and has rendered important services, but was charged with the theft of wheat worth a rupee, and sentenced to two years' imprisonment with fine. (2) An anonymous petition was received against Dhru Bhagwánji Dáhya of Dhoráji, regarding which an enquiry was instituted. Dhru took a copy of it to see what complaints were made against himself. Kála Wálji, a kárkun of the Mámlatdár of Dhoráji, permitted the petition to be copied and Máneckchand Punja copied it. All the three officers have been dismissed from service. Though the Political Agent has ruled that no notice should be taken of anonymous petitions, yet the above-mentioned course has been followed in this matter. (3) The *Gujaráti* gives the substance of a petition made by Premchand Withal of Sultánpur to His Excellency the Governor, in which the petitioner complains that the police and some other authorities of the State have done him great injustice.

Berár Affairs.

Discusses the question of separating the Judicial from the Revenue Department.

Writing about administrative centralization in the Berárs, the *Varhád Samáchár* (59) of the 1st January says:—We have often in these columns pointed out the necessity of separating the Judicial Department from the Revenue Department and keeping it on an independent basis. The more we see of the working of these departments and the more we think on the matter, the more we are convinced of the absolute necessity of division of work. From some inquiries we have of late been making we have been able to gather facts which would still further demonstrate the correctness of our views. These we wish to place before our readers with such comments as the importance of the subject requires. We also take advantage of this opportunity of pointing out the anomalies which exist in the judicial administration of the province. To begin from the top. Everyone who cares to take an interest in judicial administration must have marked the tremendous increase of work in the Resident's Court since the last year and a half. There was a time when it was considered a rare sight to see an appeal conducted before the Resident. That was a time when the interests of Berár and the needs of justice were subordinated to political matters. Even so late as the last year of Sir Richard

Meade's tenure of office we find that only 3 civil appeals and as many criminal appeals were admitted out of 32 and 16 presented. But in his and Mr. Saunder's time the rule was not to admit an appeal at all. The principle which guided them, it appears, was not to allow any increase in judicial work. In fact that business was, if not disliked, only allowed a precarious existence, and one might say that if the inclinations of these gentlemen had been consulted they would have swamped it out altogether. But with the advent of Sir Steuart Bayley came better times. During the last year about 50 civil appeals were presented and out of them 15 were rejected during the time of Sir Richard Meade and 17 or thereabouts during that of Sir Steuart Bayley. Of criminal appeals there were 32 presented and 17 were cases under Section 296 of the Criminal Procedure Code. Sir Steuart Bayley had a peculiar way of despatching work. He had two days in the week for judicial business, and on those days he would sometimes hear as many at 6 or 7 appeals and in addition do admission work. In the year 1882 the increase is still more remarkable. During this year the number of appeals presented was, civil 50 to 60; under extraordinary powers 20 to 25; criminal appeals 40 to 45; extraordinary criminal applications 15 to 20; under Section 296 of the Criminal Procedure Code 6 or 7; and in 4 or 5 cases papers were sent for by him. The number comes to above 150. If to these be added the number of revenue appeals, about 35 or 40, the total comes to 190 or thereabouts. These figures must startle everyone. The inference as to the regard shown by the former Residents for judicial work is plain. But a thing of the greatest importance to us is that the judicial work thrown on the Resident is sufficient to occupy more than half the time of an ordinary judge. The Resident is not and was never intended to be a mere judicial functionary. He is above all a political officer. He is the envoy of the British Government at the Court of the Nizám. The functions which he must discharge in the first instance are political. The existence of administrative and judicial powers in the same person is a mere accident and forms no part of the differentia or property of the original functionary. But such has been the course of events that political functions have now assumed almost a subordinate position. Administrative and judicial work occupy at least as much as if not more of his time as political. Such concentration of so widely different powers in one individual must produce their evil effects. A great portion of the work must be shirked or the officer must work himself always at red heat with the chance of leaving heavy arrears with all that. Mr. Jones has chosen the lesser evil. But it is an evil after all. He works day and night. But what can one man do? It is simply impossible for one man, whatever may be his gifts, to discharge at one and the same time such functions as Resident at the Court of the Nizám, local Government for Berár, and High Court for Berár and the Residency Bazár and Cantonment. The result is that though Mr. Jones has been working as no Resident ever worked, there are very heavy arrears. To our own knowledge there are some files which have been waiting disposal for months. To get out of this difficulty there is only one way, and that is decentralization. The judicial work, which has increased so much and which must necessarily take a large portion of the time of an officer bent like Mr. Jones upon doing everything conscientiously, must be entrusted to another officer. We in fact propose that the scheme of having a separate High Court for Berár, which it was once talked the Government of India was thinking about, should be carried out.

Dwells on the relative merits of the Akola and Amráoti High Schools and recommends an addition to the salary of the Head Master of the latter.

The *Pramod Sindhu* (46) of the 1st January dwells at some length on the relative merits of the two High Schools in the Berárs, viz., Akola and Amráoti, as exhibited by the results of the Matriculation Examination ever since their establishment. The article purports to show that Mr. Vishnu Moreshwar Mahájani, the present Head Master of the Amráoti High School, deserves the whole credit for the good work hitherto done by the two schools. The Akola High School showed very good results till the year 1877, *i. e.*, till Mr. Mahájani was the 1st Assistant there, and ever since that time has fallen in the background. The *Sindhu* quotes figures and facts to support its assertion and remarks that Mr. Mahájani has not only made the High School at Amráoti superior to that of Akola, but has raised it to such a level that it can fairly

compete with the best schools in the Bombay Presidency. In spite of these labours Mr. Mahájani has been obliged to continue on the same reduced salary as he drew when he first became the Head Master. The Director of Public Instruction on one occasion expressed his regret for having reduced the salary of the Amráoti Head Mastership. But this much is not sufficient and the Director should strive to do something more. The registered number of boys in the Amráoti High School is greater, the attendance is larger, and the fee receipts are more considerable than those at Akola, and still the remuneration of the Head Master is lower. It cannot be that the Director is ignorant of these facts, but he is perhaps unable to see his way through the awkwardness of having to retrace his own steps.

Complains of the prevalence of drinking and requests that it should be checked.

The *Varhád Samáchár* (59) of the 1st January complains of the extensive prevalence of drinking among the Natives. The Natives are unable to understand their interests in this matter, while the rulers are not alive to the prejudicial effects of this vice, or if they are, they have not the courage to face a reduction in their revenue which will be the necessary consequence of an abated demand for liquors on the part of Natives. The Bombay Government, while lately imposing a tax on liquors, justified it on the ground that it served to keep a check on the vice of drinking by enhancing the price of the luxury. But the Government have not only failed to adopt measures to make the purchase of liquors difficult, but have on the contrary set a premium on the vice of drinking by permitting the opening of shops even in small lanes and thus making the luxury easily accessible. Here the *Samáchár* proceeds to cite the instance of Secunderabad, and quotes figures showing the average amount of liquor consumed by the people and the incidence of this indirect tax on the purses of the people, and laments over the condition of the people, the future of which it looks upon with horror.

RAOJI B. PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
13*th January* 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERAR
For the Week ending 13th January 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly ...	450
2	„ Mahrátta	Poona	Do. ...	475
*3	„ Quarterly Journal of the Poona Sárvajanik Sabha	Do.	Quarterly ...	200
	ANGLO-MARA'THI.			
4	The Dín Bandhu	Bombay	Weekly ...	925
5	„ Dnyán Chakshu	Poona	Do. ...	1,000
6	„ Dnyánodayá	Bombay	Do. ...	409
7	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
8	„ Indu Prakásh	Bombay	Weekly ...	1,038
9	„ Native Opinion	Do.	Do. ...	575
10	„ Subodh Patrika	Do.	Do. ...	600
11	„ Urdu Akhbár	Akola	Do. ...	280[1] / 160[2]
	MARA'THI.			
*12	The Aranya Pandit	Bombay	Fortnightly	100
13	„ Arunodayá	Thána	Weekly ...	555
14	„ A'ryávart	Dhulia	Do. ...	100
15	„ Bakul	Ratnágiri	Do. ...	450
16	„ Belgaum Samáchár	Belgaum	Do. ...	260
17	„ Bodh Sudhákar[3]	Sátára	Do. ...	275
*18	„ Chháva	Dhárwár	Do. ...	200
19	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
20	„ Daivadnyá Samáchár	Do.	Do. ...	500
21	„ Dhárwár Vritt	Dhárwár	Weekly ...	425
22	„ Dnyán Bodhak	Belgaum	Do. ...	140
23	„ Dnyán Ságar	Kolhápur	Do. ...	116
24	„ Ganga Lahari	Násik	Do. ...	100
25	„ Hindu Punch	Thána	Do. ...	285
26	„ Hitechhu	Kaládgi	Do. ...	85
27	„ Israel[3]	Bombay	Fortnightly ...	400
28	„ Jagadádarsh	Ahmednagar	Weekly ...	185
29	„ Jagan Mitrá	Ratnágiri	Do. ...	145
30	„ Kalpataru	Sholápur	Do. ...	130
*31	„ Karnátak Mitrá[3a]	Belgaum	Do. ...	200
32	„ Kesari	Poona	Do. ...	3,500
33	„ Khándesh Vaibhav	Dhulia	Do. ...	125
34	„ Lamp of Judaism	Bombay	Fortnightly ...	300
35	„ Lokahitavádi	Poona	Monthly ...	220
36	„ Mahárashtrá Hitechhu	Bombay	Weekly ...	1,000
37	„ Mahárashtrá Mitrá	Sátára	Do. ...	250
38	„ Nagar Samáchár	Ahmednagar	Do. ...	150
39	„ Násik Vritt	Násik	Do. ...	100
40	„ Nibandh Mála	Poona	Monthly ...	700
41	„ Nyáyá Sindhu	Ahmednagar	Weekly ...	185
42	„ Pandhari Vaibhav	Pandharpur	Do. ...	103
43	„ Poona Vaibhav	Poona	Do. ...	250
44	„ Prabhákar[3]	Bombay	Daily ...	350
*45	„ Prabodh Chandrika	Jalgaon	Weekly ...	200
46	„ Pramod Sindhu	Umráwati (Amráoti).	Do. ...	200
*47	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly ...	200
48	„ Saddharm Dip	Alíbág	Do. ...	600
49	„ Satyá Prakásh	Bombay	Fortnightly ...	243
50	„ Satyá Sadan	Alíbág	Weekly ...	400
51	„ Satyá Shodhak	Ratnágiri	Do. ...	140
52	„ Satyavádi	Bombay	Fortnightly ...	275
*53	„ Sharabh	Alíbág	Weekly ...	200
54	„ Shiváji[3]	Poona	Do. ...	200
55	„ Shubh Suchak	Sátára	Do. ...	90
56	„ Suryakánt	Ellichpur	Do. ...	150
57	„ Suryodayá	Thána	Do. ...	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[3a] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued:
	MARA'THI—continued.			
58	The Svadesh Mitrá	Bombay	Tri-weekly	600
59	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
60	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
61	„ Vengurla Vritt	Vengurla	Do.	200
62	„ Vichárshil	Málvan	Do.	300
*63	„ Vinoda	Poona	Do.	200
64	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*65	The Bombay Chronicle	Bombay	Weekly	200
66	„ Gujarát Mitrá	Surat	Do.	400
67	„ Hitechhu	Ahmedabad	Do.	349
68	„ Lok Mitrá	Bombay	Do.	725
69	„ Surat Akhbár	Surat	Do.	600
70	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
71	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
72	„ Akhbáre Sodágar	Bombay	Daily	750
73	„ A'ryá Dharm Prakásh	Do.	Monthly	304
74	„ A'ryá Dnyán Vardhak	Do.	Do.	500
75	„ Bombay Punch	Do.	Weekly	500
76	„ Bombay Samáchár	Do.	Daily	950
77	„ Broach Samáchár	Broach	Weekly	700
78	„ Broach Vartmán	Do.	Do.	60
79	„ Buddhi Prakásh	Ahmedabad	Monthly	600
80	„ Dátardun	Bombay	Weekly	525
81	„ Deshi Mitrá	Surat	Do.	900
82	„ Dnyán Vardhak	Bombay	Monthly	400
83	„ Fursad	Do.	Do.	100
84	„ Gujaráti	Do.	Weekly	400
*85	„ Gujarát Quarterly Journal	Do.	Quarterly	200
86	„ Gul Afshán	Do.	Monthly	659
87	„ Jáme Jamshed	Do.	Daily	525
88	„ Kaira Vartmán	Kaira	Weekly	115
*89	„ Kaisar-i-Hind	Bombay	Do.	200
90	„ Káside Mumbai	Do.	Tri-weekly	700
91	„ Nágar Udaya	Ahmedabad	Monthly	300
92	„ Niti Prakásh	Kaira	Weekly	200
93	„ Nure Elam	Bombay	Monthly	381
94	„ Nyáyá Prakásh	Surat	Weekly	200
95	„ Pársi Punch	Bombay	Do.	225
96	„ Rást Goftár	Do.	Do.	1,814
97	„ Samsher Báhádur	Ahmedabad	Do.	200
98	„ Satyá Mitrá	Bombay	Do.	400
99	„ Stri Bodh	Do.	Monthly	533
100	„ Svadesh Vatsal	Do.	Do.	408
101	„ Tatwa Dnyán ane Dákor Samáchár	Umreth	Fortnightly	62
*102	„ Trimásik Tikákár	Limbdi	Quarterly	200
103	„ Vartmán Sár	Surat	Weekly	200
104	„ Vidnyán Vilás	Rájkot	Monthly	738
105	„ Vidya Mitrá	Bombay	Do.	300
106	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
107	The Chandrodayá	Dhárwár	Weekly	150
	URDU.			
*108	The Armagán	Bombay	Bi-weekly	200
109	„ Khayir Kháhe Islám	Do.	Fortnightly	300
110	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
111	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Suggests certain reforms in the present administration.

The *Bakul* (15) of the 7th January says :—It is many a time asserted that the representation of India in the English Parliament by means of elected Native members will serve as an effectual remedy for many of the evils that are at present made so much of, but it is far from certain that such a concession even if allowed will materially improve the present state of things. The fact *inter alia* that the Indian Government during the time of Lord Lytton paid very little regard to the Parliament at home corroborates this misgiving. Instead of wasting our energies in this direction it will therefore be more beneficial if an endeavour is made to secure similar representation in India itself. The only way in which this can be accomplished is by expanding the scope of the present Viceregal Legislative Council, and giving it the form of a Parliament. This Council should offer seats to the scions of the ancient royal families, and the rest of the seats should be reserved for the members elected by the people. With such a Council at the centre, the necessity for separate local Councils will disappear. It cannot be denied that the extent of this country is very great and its customs and manners very varied, and that for these reasons there exists the necessity of different laws for its different parts. But this difficulty will be obviated if the Viceroy's Council is made to comprise representatives of different parts of the country as also of the different races and creeds. The present local Legislative Councils are not only not beneficial to the cause of the ryots, but are positively mischievous. The members of these local Councils are generally not of the required type, and are given to nodding indiscriminate assent to the proposals of their brother-officials, though they can boast of a Ráo Báhádurship or an ancient pedigree. If gentlemen gifted with independent spirit and strength of views are at any time appointed members merely through a sense of constraint, they do not receive proper support from their colleagues, who look down upon them with contempt and distrust, and are obliged to bear the brunt of official displeasure. It is the present constitution of the Council that makes it possible for such legislative measures as the Game and Mhowra Bills to receive the sanction of Government—measures which it were better for all concerned should not be passed than that they should be rejected by superior authorities. To cure these evils the formation of a central Legislative Council for the whole of India based on the principles of local self-government is the only remedy. The next reform concerns the management of the revenues of the country. Unless the natives of the country are allowed a share in such management, there is no guarantee that their money will not be allowed to be wasted in an illegitimate manner. The question however is whether they are prepared for such a responsibility. A notion has gained firm ground among the rulers that with all their learning the natives of India are devoid of administrative capacities. A Native officer with much experience and of long standing cannot rise above the grade of a Deputy Collector, while an Englishman fresh from England and with a very scanty knowledge of the country is considered fit to assume the reins of the government of a district. The way in which these green officers discharge their duties is too well known to need any comment. Signing of official papers, abusing their subordinates, and indulging in sport are the only occupations of these learned civilians, and such officers are credited with proficiency in administrative work! A little consideration will however show that this notion is false. The Natives have a glorious past to boast of. Before the establishment of the British supremacy they ruled the destinies of a considerable portion of mankind. It is absurd to suppose that those capacities which were once their birthright should now have disappeared. So long as the names of statesmen like Nána Phadnavis, Haripant Phadke, Sakhárám Bápu and others adorn the page of history, the Natives need not entertain any fears of their being denounced as devoid of administrative abilities with any shadow of foundation. Our people expect to rise by degrees, and the competency acquired by such gradual advancement is too obvious to be ignored.

The *Arunodayá* (13) of the 7th January says:—It is reported that the Government of Lord Ripon has in contemplation the appointment of a Native member in the Viceregal Legislative Council, and that it is proposed to entrust the duty of election to the Bengal Zamindárs' Association. If this report has any foundation of truth and if the proposal is practically carried out, it will mark a new epoch in the British administration of India. Surely Lord Ripon deserves great credit for having inaugurated the policy of local self-government, and it is a matter of pleasure that he has also become alive to the inconsistency of allowing the people to choose their own representatives in the unimportant matters of road repairs, &c., and at the same time denying them a voice in the framing of laws on which their welfare mainly depends. It seems to be the noble intention of the Marquis to introduce a new and agreeable reform by allowing the people the privilege of electing their representatives in the Legislature similar to that already granted in connection with municipal and local committees; and if the numerical strength of such elected members is kept equal to that of those appointed by Government, the people will have left no cause for being dissatisfied with the present administration. The necessity for such concessions exists even under a Native administration, and when the rulers are foreigners and therefore ignorant of the requirements of the ruled, the necessity is doubly felt and needs to be recognized. The evils of legislation without representation are numerous, and the best specimens of them are the Mhowra Bill and the Abkári and the Forest Acts. The cry for the representation of India in Parliament or for the constitution of a separate Parliament for India is ill-advised, as neither of these concessions, if granted, will confer any lasting benefit on the people. Of a piece with the above is the suggestion that all executive officers except those of the rank of Governors, Commissioners, &c., should be appointed from the Native classes. It is absurd to entertain the idea that the English people have come to rule over India from purely disinterested motives, and it is idle to suppose that they will confer higher places on Natives to the exclusion of their own people. It would therefore be wise to strike on a plan at once beneficial to the governed and not prejudicial to the interests of the governors, and if the present Government are seriously intent upon ameliorating the condition of the people they cannot hit upon a better plan than that proposed to be adopted by Lord Ripon. [The *Bombay Chronicle* (65) and the *Yajdán Parast* (106) of the 7th January, the *Akhbáre Sodágar* (72) of the 9th and the *Bombay Samáchár* (76) of the 10th idem make similar remarks.]

Discusses the desirability of appointing an elected Native member in the Viceregal Legislative Council.

The *Gujarát Mitrá* (66) of the 7th January is rejoiced to find that the clause in the old Criminal Procedure Code which empowered appellate courts to enhance the sentence passed on a criminal by the lower courts has been cancelled. After repeating some of the arguments frequently brought forward in support of the abolition of the clause and several times noticed in the weekly summaries, the *Mitrá* expresses its deep gratitude to Lord Ripon for having made the long desired improvement. There is also another clause which requires modification, and it is very gratifying that its amendment is under the consideration of the Viceroy. The old Code authorized the appellate court to order the re-trial on appeal of an accused person if it thought that he had been undeservedly allowed by the original court to escape punishment. This clause is permitted to remain in the new Code to prevent miscarriage of justice in a case in which the original court may through a mistake or other cause have released an accused person who deserved punishment. Such a miscarriage however can be prevented without recourse to a re-trial, by taking severe notice of the wrongful conduct of the magistrate by whom the accused is let off. A close watch on the proceedings of lower magisterial courts will be necessary, and it is to be hoped that the Viceroy will sooner or later see his way to amend this clause also.

Makes remarks on the provisions of the new Criminal Procedure Code.

The *Gujarâti* (84) of the 7th January concurs with the *Bombay Gazette* that the time when it was considered expedient to appoint Military Officers to the post of Political Agents at the courts of Native States has gone by. These officers have sometimes been guilty of great injustice and as a class have failed to be good administrators. They generally assume an overbearing demeanour, and some young men adopt such a line of intercourse with the Native courts to which they are accredited that their presence, instead of fostering a good feeling between the British Government and their allies, breeds secret disaffection. A Political Agent in a Native State is an autocrat of the first water. He looks down with disdainful scorn upon everybody around him, and his behaviour betrays a high sense of self-importance. He does not condescend to take off his hat in a Native court, and evinces an utter disregard to the Native ruler, no matter if he is a Nawáb or a Thákor. He does not know the provisions of the criminal law and he does not care to have the evidence of witnesses to lead him to a decision nor the advice of learned counsels. He can afford to be pleased or displeased with the Chiefs according to his own sweet will, and can make and unmake them as he likes. He can compel a Chief to accept an illiterate person as his Diwán. He is not bound to listen to anybody and desires that everybody will keep his wisdom to himself. He carps at everybody and has no regard for anybody's character. When he goes on tour in the districts he exacts hospitality from the Diwán, and any remissness on the part of the latter is visited with displeasure.

States that it is not advisable to saddle Native States with Military officials.

In noticing the letter addressed by Sir James Caird to the *Times* on the problem of the population of India in relation to its food supply, the *Lok Mitrâ* (68) of the 7th January observes:—Sir James is of opinion that there are more alternatives than one to meet the situation, and of the two remedies which he suggests one at least is feasible. Population cannot steadily outgrow the supplies which support it; and if it does not gradually adjust itself to the means of subsistence it leads to their improvement. Increased productiveness will thus be the result of an increased population, and Mr. Caird is hopeful that by proper encouragement and by the application of suitable remedies the productiveness of the Indian soil can be doubled in a hundred years. There are also large tracts of land which can be brought under cultivation. But neither of these alternatives is feasible without the aid of capital. As long, however, as the present ruinous rates of interest on loans to agriculturists prevail, it is idle to expect that sufficient capital will be attracted in this direction. If therefore Government can succeed in reducing these rates of interest it will have taken an important step in the solution of the problem. The contemplated establishment of agricultural banks is a move in the right direction and will result in a larger amount of capital than hitherto being invested in the soil with a view to ensure increased production. Besides encouraging the construction of railways and irrigation works the Government can therefore, as Mr. Caird points out, most opportunely come to the aid of the people by the establishment of agricultural banks. Mr. Caird also shows that the present system of administering public justice imposes upon the Indian cultivator a heavy tax which adds a distinct weight to the already heavy burden of the land assessment. He calculates that the present duty from court-fee stamps adds 40 per cent. to the land revenue paid by the poorest cultivators, who form about a fourth of the smaller class of landholders, and who chiefly, if not solely, contribute to the revenue under this head. This is a state of things which urgently calls for remedy, and it is to be hoped that it will receive the earnest consideration of Government now that an economist of Sir James' eminence has evinced an interest in the matter.

Makes remarks in connection with Sir James Caird's letter to the *Times* on the problem of the population of India in relation to its food supply.

The *Bakul* (15) of the 7th January refers to the representations recently made to Government by the people of Ratnágiri complaining of the closing of salt-pans in that district and the inconvenience caused by the absence of common pasture grounds, and observes that the people

Complains of the closure of salt-works in the Ratnágiri District.

have been reduced to a miserable condition by the stoppage of salt manufacture. It may be that the Government are gainers in the bargain, but this subordination of the interests of the ryots to fiscal considerations is reprehensible in the case of a civilized government. The utter disregard to the sources from which reduction can advantageously be effected and the tendency to increase the tax on a necessary of life, coupled with the adoption of measures for making it procurable with difficulty, indicate unmistakeably the direction in which the present British administrators are steering their course. What is left for the people under the circumstances is to take joint action and to represent the matter to the Viceroy through the Poona Sárvajanik Sabha.

Says that the good done by the exemption from duty of salt required in the manufacture of soap is neutralized by the restrictions placed on its use.

The *Prabhákar* (44) of the 10th January observes that the exemption from duty of salt required in the manufacture of soap and candles is not an unmixed good. In fact the advantages secured by the exemption are neutralized by the restrictions placed on the use of salt. Government have directed that such factories shall not keep in store more salt than is required for ordinary consumption, and that the salt water remaining after soap has been prepared shall not be made into salt. Provision is also made for the appointment by local Governments of officers who will see that the restrictions above specified are duly observed and who will be paid by the proprietors of the factories. What is gained by the purchase of salt at a cheaper rate is thus lost in paying for the supervision by Government officers, and the evils of such supervision which are patent are the only acquisitions in the bargain. [The *Bombay Chronicle* (65) of the 7th and the *Bombay Samáchár* (76) of the 8th January make similar remarks.]

Approves of the instructions issued by the Government of India to the Government of Bombay for the establishment of agricultural banks.

The *Lok Mitrá* (68) of the 7th January heartily approves of the letter addressed by the Government of India to the Government of Bombay giving an outline of the scheme for working agricultural banks, and observes that the suggestions made in it are practical and if carefully carried out will go a great way towards ensuring the success of these interesting institutions. [The *Bombay Chronicle* (65) of the same date expresses similar sentiments.]

Makes remarks on the "Agricultural Improvement" and "Police Administration" sections of the General Administration Report.

The *Indu Prakásh* (8) of the 8th January 1883 quotes extracts from the General Administration Report of the Bombay Presidency for 1881-82, and observes with reference to the section "Agricultural Improvements" that the creation and encouragement of a desire for agricultural knowledge among the educated Natives is the greatest desideratum of the present day. To furnish such classes with an agreeable occupation and to ensure the reclamation of waste lands it is necessary to import European agricultural implements, to establish a factory for the preparation of manure of the English quality, and to invite Natives of mature understanding to prosecute their studies in that line, due measures being taken to provide them with the means of subsistence. When the students acquire a mastery over the subject they should be allowed gratis the use of some fields for a certain number of years. This will infuse in the students a kind of interest for their work and secure efficiency in a short time. The Model Farms of the present day admit and train the illiterate children of the cultivating classes, but these when they grow up leave the farms before they are sufficiently grounded in the subjects taught, and resuming their profession carry it on in the rustic style of their forefathers. The instruction imparted to them is thus wasted on them. To remedy this state of things the *Indu Prakásh* recommends the adoption of its proposals, which in its opinion are calculated to afford to the educated Natives an opportunity of showing their general aptitude and at the same time to help the cause of agricultural improvements. With reference to the remarks on "Police Administration," the *Indu Prakásh* observes that the information furnished under that section does not appear to have been the result of a careful investigation. The statement that crime has diminished

does not appear to be borne out by the present circumstances. The population of the country is increasing and with it the difficulty of securing proper means of livelihood, while the progress of knowledge does not appear to have kept pace with it. The statement that tendency to crime has abated cannot therefore be reconciled with these facts. There may have been a decrease in the number of crimes actually investigated, but this falling off can be attributed in some measure to the unwillingness of the people to take their complaints to the police, for which the various newly fledged technicalities of the law and the uncertain manner of police investigation are mainly responsible.

Makes comments on the recent travels of His Excellency the Governor.

The *Suryodayá* (57) of the 8th January dwells at some length on the advantages of travels, and is grieved to find that His Excellency the Governor does not utilize his various trips in the way he should. On the occasion of his recent visit to Jalgaon in the Khándesh District His Excellency, in reply to an address presented by some mill-owners, remarked that the people of Khándesh looked very happy. It is very strange that the Governor should have been guilty of such a generalization. His Excellency was surely led away by the satisfactory management of the mills and the imposing appearance presented by the labourers therein. If His Excellency had taken pains to visit remote villages and to make personal enquiries regarding the comforts and the requirements of the people, he would have been able to judge correctly of the condition of the masses. Such enquiry would have elicited the fact that the people are groaning under the burden of miseries for which the recent havoc by locusts and the heavy land revenue assessment are responsible. The forest laws also have taken a part in aggravating their miseries. The Governor made similar remarks in replying to the address presented to him at Ratnágiri and expressed his sympathy with the policy of local self-government. But did he pay any attention to the difficulties arising from the stoppage of salt-works in that district, or did he suggest any remedy for them? In brief, the travels of His Excellency have not been attended with the desired benefit to the people; on the contrary his remarks are calculated to do immense harm to the cause of the ryots. His Excellency is the local representative of the British Crown and such glowing utterances on his part are sure to beguile the outside public and to make the possibility of redress very distant.

Suggests that measures should be taken for giving fuller information to the people regarding the cultivation of jute.

The *Arunodayá* (13) of the 7th January hears that Government intend to encourage the cultivation of jute all over India, and that the Bombay Government is taking measures to try the experiment in some of the sea-coast lands. With this view the Collectors of districts have been directed to notify the intentions of Government and to invite people to undertake the experiments on very favourable conditions. It is not however clear how the agricultural classes can be expected to take the initiative until they are properly informed of the details of the concessions offered and the conditions imposed by Government. It is therefore imperatively necessary that Government and its officials should give publicity to the requisite information by means of local newspapers and through the patels and kulkárnis of different villages. Every cultivator is influenced by a desire to grow a new and valuable crop on his land, and it is not likely that this information if generally made known will be altogether lost on that class.

Makes suggestions in connection with the treatment of lepers.

The *Bodh Sudhákar* (17) of the 3rd January, while referring to the question of the prevalence of the disease of leprosy in the different districts of this Presidency, observes that it is difficult to trace with any degree of accuracy the causes of this disease. It is gathered from the statistics on the subject that the disease is altogether absent in some districts, while it is most prevalent in others similarly situated with regard to their physical position. It is therefore desirable that a committee of experienced and well informed medical men should be appointed, who should examine the physical conditions of different places as regards climate, water-supply and

articles of food with a view to some sound conclusions being arrived at regarding the adaptability of particular climates for the treatment of the disease of leprosy. Patients of a certain age and with similar symptoms should be stationed at different places in the different parts of the Presidency, and the practical effects of such an experiment should be utilized by the committee in coming to a decision. Any expenditure without the above preliminaries will be a sheer waste of money.

Remarks on the causes of the mental deterioration of the present generation of Indian Civil Servants.

Referring to the letter of its Bombay correspondent published by the *London Times* on the mental and moral deterioration of the present generation of the Indian Civil Servants, the *Indu Prakásh* (8) of the 8th January gives a description of the present state of the Civil Service as compared with what it was in the early days of British rule, and remarks as follows :—Hard workers and real administrators are the exception because hard work and real administration have been rendered optional; easy-going men are the rule. The reason is that the scope for the exercise of administrative faculties has been rendered limited by the mode of government, and as long as things so continue the Civil Servants must go on deteriorating, physically and mentally, and fall unfortunate victims to the dull monotony and temptations of a solitary life in the mofussil. Happily things promise to improve. The political reforms of Lord Ripon's Government are opening a new era in the history of British rule in India, and Lord Ripon has very appropriately observed that far from reducing the power and influence of Civil Servants those reforms are calculated to bring into action the best faculties of their minds. To rule is easy but to administer difficult, and it is one of the merits of Lord Ripon's reforms that they give work to the ruling as well as the ruled classes. All that talk against the competitive system of examination is idle. If we get crammers now, we got patronised men formerly; and selection by examination is better than selection by patronage. The present race of Civilians are more educated and the country now wants educated men. The fault is not of the system according to which candidates are selected for the service. The evil lies in the dull and practically irresponsible system of administration which allows the useful faculties of the mind to rust and calls that government which is mere routine. The remedy lies in doing everything to endow the people and the Civilians with the means of political life. Some men may consider it a virtue to ignore the condition of the Civil Service as we have depicted it. But it goes without saying that the Civil Service is no longer in popular estimation what it once was. The correspondent of the *Times* has correctly appreciated that fact; and sad as the conclusions are at which he has arrived, there is some consolation in the thought that the country is entering on reforms that will retard the deterioration of the Civil Service while improving the political condition of the people.

Comments on the career of the Honourable Mr. Ashburner.

The *Shiváji* (54) of the 5th January comments on the career of the Honourable Mr. Ashburner, and while doing so takes the retiring Councillor to task generally for his unfriendly conduct towards Natives and particularly for the Game and Mhowra Bills of which he was the originator. The honourable member has indeed achieved a name for being the most inveterate enemy of the people, and in this he finds no other equal than Sir James Fergusson himself. By the departure of Mr. Ashburner the people of India will be relieved of one of their worst foes, and this feeling of relief will meet with a parallel only on the occasion of the retirement of Sir James. It is a matter of satisfaction however that the Honourable Mr. Peile has taken the place of the retiring member, and it is to be hoped that he will justify the expectations which the people have formed of him.

Comments on the steps recently taken by Government for giving general publicity to all measures of public importance.

The *Mahárásht'á Mitrá* (37) of the 11th January observes that the public have every reason to be satisfied with the means recently adopted by Government for securing due publicity to all measures of general importance. But it is a matter for regret that the scheme does not under the present circumstances bear good fruit. The editors of vernacular newspapers are generally ignor-

ant of the English language, and having therefore to consult the convenience of other people are unable to give a prompt rendering of the resolutions occasionally received from Government. It is of great importance that such resolutions should be placed before the public as early as possible to admit of their subject being carefully studied by the people and also to allow of their placing their objections against the measure before Government in time. If therefore Government supply purely vernacular papers with Maráthi translations of the resolutions intended for them, it would serve the aims of Government by facilitating a prompt publication of the information dealt out. The second point for consideration is, how should the information supplied to such vernacular newspapers reach the masses? As matters stand at present, the village people have no access to the newspapers published in the district and sometimes are even totally ignorant of their existence. Their idea of the world is confined to the nutshell of their little village, and thus they are virtually debarred from a knowledge of the most ordinary changes and reforms going on around them. That this state of things should not be remedied under the present administration that boasts of civilization is simply disgraceful. It is but just that Government should devise means by which the rural public would be helped to a knowledge of things tending either to their welfare or their misery though it be at their own expense. A portion of the income of the local funds should be devoted to the propagation of such knowledge, and it is certain that the editors of district newspapers will not hesitate to undertake the desired work with a small pecuniary assistance from Government. There is also another point in connection with the mofussil printing presses that requires serious consideration. It is not very clear why in spite of the existence of various printing establishments throughout the whole of the Presidency the Government should have gone to the enormous expenditure of maintaining a Central Press in Bombay. Any sensible man will admit that the complaints of district officers against the work done by private presses being not of the required type and not executed with due punctuality, which in fact were the main causes of the establishment of this expensive Press, are not well founded. It is impossible that if encouragement is offered to private establishments they will not strive to improve the standard of the work executed by them. We suggest, therefore, that the Government of Lord Ripon should direct the utilization of the private presses throughout the whole of the Presidency for the execution of all the Government printing work. Such a step will lead to a general improvement in the status of the Native Press and will give a strong impetus to private enterprize. It is said that the expense of printing in the Central Press is $2\frac{1}{2}$ times that in the other presses. Why should Government undertake to maintain such an expenditure?

Comments on Sir William Wedderburn's proposal regarding the publication of a central Native magazine.

Commenting on the suggestion recently made by Sir William Wedderburn regarding the publication of a central Native magazine, the *Indu Prakásh* (8) of the 8th January says:—The Government of India has on more than one occasion emphasised its desire to raise the status of the Native papers by consulting their views. There is no more any longing for gagging them. More courteous attention is paid to them than used to be paid before Lord Lytton's Gagging Act. Thanks to Lord Ripon, the Native editors are now enabled to have access to public documents which some time ago could not reach farther than the tables of the privileged Anglo-Indian editors. It is nevertheless true that some anomalies continue to exist. The Secretariat of the Government of Bombay has not yet had time to think of abolishing the system according to which the editors of the *Bombay Gazette* and the *Times of India* get their copies of the annual Administration Reports soon after they are issued and some months before the editors of other papers. As another instance may be cited the partiality with which the several numbers of Mr. J. M. Campbell's Bombay Gazetteer are distributed. The two English dailies of Bombay get them, but the Native papers do not. It is however fair to assume that this system too will sooner or later die out. At any rate it is a significant sign of the times that the Native Press is better cared for now both by the Government of India and the Local Governments. A corresponding sense of their duty has also begun to be felt by those of the Native editors who some time ago appeared to think that anything or everything

they should say would hold water. The reckless writer has sobered down into a preacher of moderation and good sense. The fiat of the Viceroy and his colleagues in Council has developed a feeling not only of their importance but also of their responsibility among all the Native editors. They no longer feel that they write with halters round their necks or with the secret fear in their minds that some dark official is waiting to pounce upon them the moment he finds that they have said something distasteful to him. It used to be said of Sir Richard Temple that he took the weekly provender supplied to him by the Reporter on the Native Press with great avidity, not indeed for the purpose of consulting Native opinion but with the object of giving some additional work to the overworked Superintendents of Police or Police Commissioners, whom he meant to create censors of the press. We have not heard that Sir James Fergusson bestows the same kind of attention on the subject, and we take it that His Excellency bears a nobler feeling towards those who, amidst good and evil reports, act as interpreters of public opinion.

Approves of Sir William Wedderburn's proposal for establishing a periodical for the purpose of communicating the sentiments of the leading Native newspapers to the Government of India.

In noticing the letter addressed by Sir William Wedderburn to the *Bombay Gazette* proposing the establishment of a monthly or fortnightly publication for the purpose of communicating in a concise and intelligent form the views of the people of India as expressed in the leading Native newspapers to the Government of India, the *Lok Mitrá* (68) of the 7th January observes that the proposal is worthy of the attention of all who are able to help in the fulfilment of the laudable object. There is no machinery at present in existence which can adequately and faithfully reproduce for the use of Government the sentiments of the people of the country as represented by the leading organs of the Native community. A step in the right direction will have been taken if the proposal of Sir William is carefully worked out. In India there are so many dialects that it is impossible for the Government to be acquainted with the utterances of the public in all of them. A feeble attempt at acquainting the Government with the opinions of the Native Press is made in the shape of weekly reports on the Native Press, but the reports so prepared can lead to no practical good. [The *Hitechhu* (67) of Ahmedabad, the *Deshi Mitrá* (81) and the *Dátardun* (80) of the 11th January express similar sentiments.]

Is glad that the report that the Queen-Empress induced the Duke of Connaught to withdraw his application for a command in India has been contradicted.

The *Lok Mitrá* (68) of the 7th January is glad that the report that in consequence of remonstrances from the Queen the Duke of Connaught has withdrawn his application for a command in India has been officially contradicted. When it was first announced by the *Standard* that His Royal Highness was desirous of having a command in India with a view to add to the experience of his profession, the announcement was hailed with satisfaction by the whole country, and the people would have been disappointed if the Queen had discountenanced the proposal. The social and political advantages of the step contemplated by the Duke are so many and so obvious that it is a relief to be informed that the Queen will not stand in the way of their being secured. [The *Bombay Chronicle* (65) and the *Yajdán Parast* (106) of the same date express similar sentiments.]

Expresses gratitude to the Judges of the Bombay High Court for the new rules for the examination of candidates aspiring to become solicitors or advocates of the Court.

The *Lok Mitrá* (68) of the 7th January notes with satisfaction that the Judges of the Bombay High Court have done away with the rule by which candidates for the examination of advocates of the High Court were allowed only one opportunity of passing the examination. The rule, says the *Mitrá*, was most arbitrary and iniquitous, and has deservedly received its death-blow at the hands of the present Chief Justice and the other Judges of the Court. Last week the *Mitrá* expressed its gratitude to the Judges for abolishing the rule by which articled clerks were precluded from having more than two chances of appearing at the examination for solicitors of the High Court. These concessions furnish a very fair index of what may be expected

from the administration of Sir Charles Sargent. [The *Gujarâti* (84), the *Yajdân Parast* (106), and the *Satyâ Mitrâ* (98) of the same date express similar sentiments.]

Prays for the reduction of fees charged by solicitors and advocates of High Courts.

The *Akhbâre Soddgar* (72) of the 8th January also makes similar remarks, and adds that the fees charged by the advôcates and solicitors of High Courts are exorbitant and ruinous to the parties who engage their services. If these fees are reduced the legal advisers and advocates will not suffer any appreciable loss, as parties frequently take and act upon the advice of incompetent persons in order to avoid the heavy expenditure of consulting duly constituted legal practitioners, entailing thereby considerable trouble on the Court and ultimate loss on themselves. The rule that two advocates shall be engaged by a party in a long cause also necessitates a heavy expenditure and needs to be amended.

Suggests the abolition of the restriction of age on candidates for district pleaders' examination.

The *Bakul* (15) of the 7th January expresses satisfaction at the abrogation by the present Chief Justice of the rule enacted by his predecessor by which candidates for the solicitors' examination were debarred from appearing a third time, and observes that the Chief Justice will also do well to abolish the restriction of age on the candidates for the district pleaders' examination and thus forward the cause of many competent persons whom the restriction has served to keep back. The public also should lose no time in representing the matter to the Chief Justice by means of a memorial on the subject.

Recommends the transfer of a few cases from the Court of the First Class Subordinate Judge to that of the Second Class Subordidate Judge at Surat.

The *Gujarât Mitrâ* (66) of the 7th January observes that the work of the Second Class Subordinate Judge at Surat has considerably diminished of late, and recommends the District Judges to transfer some cases to that officer from the Court of the First Class Subordinate Judge.

Expresses great satisfaction at the result of the re-trial of the Samdhiála forgery case.

The *Yajdân Parast* (106) of the 7th January observes that the final result of the Samdhiála forgery case and of the enquiry made into the conduct of Mr. Bhavánidás Wajráni, the public prosecutor, furnishes one more instance of how arbitrarily the Political Agents sometimes act. Colonel Phillips' conduct in this matter was, to say the least, disgracefully arbitrary. He wanted to cast a slur on the character of the vakil and the proceedings of the Court, and to exercise a check on their freedom of action. It was however gratifying that Government appointed an independent Judge to try the case over again and to enquire into the public prosecutor's conduct, and it is still more gratifying that the re-trial and enquiry have resulted in the exoneration of the Court and the vakil from all blame, and that Government have restored the vakil to his office.

Makes comments on a recent case of murder of a European soldier by a brother-soldier tried at the Bombay Criminal Sessions.

Anent the acquittal of Private Hawkins who was recently tried at the Allahabad Sessions on a charge of murder, the *Indu Prakâsh* (8) of the 8th January observes :—With a view to prevent such murders the *Pioneer* proposes that sporting parties of soldiers ought to be put a stop to as long as there are some European jurors who think it honourable to let their conscience go to sleep when pronouncing a European charged with murder not guilty. Some such remedy must seem necessary. The other day a European soldier was tried at the Bombay Criminal Sessions on the charge of murdering a brother-soldier. The evidence was unimpeachable, and had the accused been a Native the sentence would have doubtless been one of death. But the jurors, of whom the majority were Europeans, differed, and the majority convicted the man of the offence but strangely enough recommended him to mercy on the very unintelligible ground that there was no evidence before them to show that before he committed the murder the prisoner had not borne a good character. In fact anything passes for reason and good sense when a European happens to be on trial. Did the Anglo-Indian papers in Bombay condemn this recommendation

of the jury? Was not the ground on which that recommendation was based a most silly ground? And yet when a Vallabháchárya Mahárája was imprisoned and his devotees prayed for reprieve in his case, they laughed at the whole thing and said, "What an ignorant people these are!" Ignorance, however, is some excuse; but what of persons who, knowing that they are talking nonsense, do not scruple to talk it when a European's life is to be spared?

Comments on the liberality with which titles are now-a-days conferred.

The *Mahárashtra Mitra* (37) of the 11th January hears that the Honourable W. W. Hunter has been rewarded with a knighthood for his labours in connection with the Education Commission, and says:—Why should the Government have shown him such consideration? What extraordinary feat has he achieved for which he deserves such a reward? Why then should not Messrs. Lee-Warner and Telang be equally favoured? It is very desirable that Government should not make the honour of knighthood as cheap as that of the titles of Khán Báhádur and Ráo Báhádur. Government have of late conferred the *ex-officio* title of Ráo Sáheb on conciliators, but this measure is calculated to cast a slur on the hereditary recipients of that title, who now deserve to be raised higher.

Suggests that Dr. Blaney's services should be rewarded by Government with a C.I.E.

The *Indu Prakásh* (8) of the 8th January, while referring to Mr. Raghunáth Náráyan Khote's being rewarded with the title of C.I.E., says:—By the bye, how is it we miss the name of another distinguished townsman among the new C.I.E.'s? Dr. Blaney has been one of the most active members of our municipal bodies; he has devoted considerable attention to the sanitary condition of the town; and he has otherwise been a most useful citizen. The public of Bombay would have been glad to see his services recognized by Government.

Recommends that the services of Mr. Navroji Fardunji may be acknowledged by Government by the bestowal of a title.

A correspondent of the *Rást Goftár* (96) of the 7th January observes that since Mr. Raghunáth Náráyan Khote has been rewarded with the title of C.I.E. for the services rendered by him to the municipality of Bombay, how is it that some other members of the same corporation who have proved themselves more useful to it than Mr. Khote have not received a similar reward? Mr. Navroji Fardunji has been connected with the corporation ever since its creation, and had worked in the municipality before that. The services rendered by him have been superior to and more important than those performed by any other member. It is true that he did not try to please the authorities but opposed them in the interests of the public and was ever ready to expose their shortcomings; but this line of policy instead of detracting from his merits gives him a stronger claim for the due acknowledgment of his services by Government. His strenuous exertions for securing political rights to Natives and introducing social improvements among the Pársis ought also not to be forgotten. The *Rást Goftár* endorses the above sentiments. [The *Bombay Punch* (75) of the 13th January also expresses a similar wish.]

A'bkári.

Makes certain suggestions with regard to the commission appointed to report on the Mhowra Bill.

The *Dnyán Prakásh* (7) of the 8th January, in an article headed the "A'bkári Policy of the Bombay Government," says:—The fate which the Mhowra Bill of the Bombay Government suffered at the hands of the Government of India is well known to all. It was the most crushing of all the defeats sustained by the Government of Sir James Fergusson during the last two and a half years of its existence. That legislative measure was pushed through without sufficient information, as anybody who cares to read the debates that took place on the occasion of the first and second readings of that bill will readily admit. The letter of the Government of India vetoing that measure conclusively shows that, had the Government of Sir James

Fergusson made sufficient inquiry in the matter, the inexpediency of legislative interference would have become as apparent to the Bombay Government as to the non-official classes and to the Government of India. As a *post facto* step the Bombay Government is doing now what it ought to have done before the introduction of the bill into the local Legislative Council in June last. A paragraph has recently been going round that the Bombay Government have appointed a special commission of inquiry and charged it with the task of ascertaining by personal investigation the desirability or otherwise of any legislative interference. A set of questions has been issued and circulated among those competent to furnish reliable information. We trust that the people concerned will readily come forward with all their information and thus convince the Bombay Government of the great hardship which not only their contemplated policy would have caused but even the present policy as inaugurated by the A'bkári Act of 1878 has actually caused. The non-official members of the local Legislative Council who in June last strenuously and with a singular unanimity opposed the passage of the Mhowra Bill should take the lead on the present occasion and lay before the commission all the available information. It is not yet publicly known who constitute this commission of inquiry, and whether there is any representative of the non-official classes on the commission. We fear there is no non-official member on the commission, and it is a trite observation to say that an inquiry into the results of the fiscal legislation of Government if conducted by a purely official commission will not command popular confidence and respect. This observation of ours is especially true of the traditional ábkári policy of Government, which under various pretexts has taken good care to immensely increase its ábkári revenue by means of the increased facilities thrown in the way of a people known from time immemorial for their almost total abstinence. Several conscientious Revenue Officers have repeatedly admitted the truth and justice of our charge against Government, and we have not the slightest doubt that if one or two really representative non-official gentlemen were associated with the official commissioners in the present inquiry, the whole truth would come out most prominently, and Government would be compelled to hang their heads down in utter shame. We have thrown the above out as a hint, so that if it be not yet too late one or two representatives of the non-official classes may yet be appointed on the commission. [The *Bombay Samáchár* (76) of the 9th January makes similar remarks with regard to the appointment of non-official members on the commission.]

Criticises the questions prepared for enquiry into the surreptitious distillation of liquor from mhowra blossoms.

With reference to the committee appointed to collect evidence of the extent to which illicit distillation from mhowra blossoms is carried on, the *Kaisar-i-Hind* (89) of the 7th January observes that several of the 35 questions which have been prepared for the examination of witnesses are of such a nature that the replies to them will lead to no other inference than that smuggling is carried on to a considerable extent. These questions are prepared on the assumption that the crime of illicit distillation considerably prevails, while that is the very point that needs proof. In support of these assertions the *Kaisar* quotes questions numbered 3, 5, 8 and 17, and makes some observations on them. The subordinates of the Police and Revenue Departments, Jághirdárs and landholders will probably be called to give evidence; but considering their position in relation to the authorities and the threats they will probably receive from minor Government officials in connection with their evidence, it seems probable that their statements will not be impartial. Nor is it likely that Government will appoint on the committee any persons to represent the people. Under these circumstances it is desirable that the leading men in táluka towns should offer their own evidence to the committee so as to expose the real state of things. It is rumoured, with what truth it is not known, that a big official went to a Pársi pátil in the Thána District, and put to him some of the questions referred to above; but as the replies did not meet his expectations he left the place in disgust observing that the pátil's evidence was quite worthless.

Legislation.

The Deccan Agriculturists' Relief Act.

Disapproves of the debate on the amended Deccan Agriculturists' Relief Act.

The *Indian Spectator* (1) of the 7th January observes :—The recent debate in the Supreme Legislative Council on the technical amendments in the Deccan Agriculturists' Relief Act was every way disappointing from the non-official point of view. Its character shows clearly how, in spite of tall talk and elaborate resolutions on the extreme desirability of publicity in legislation, Lord Ripon and the majority of his colleagues can at times act as bureaucrats. Several new matters as submitted by the Local Government, inclusive of Dr. Pollen's report and Mr. Lee-Warner's paper on the Bombay revenue system, were considered by the Select Committee. Of these the public at large knows absolutely nothing. Copious extracts from Dr. Pollen's report were read by many of the speakers, but to all intents and purposes it is a sealed document to the outside public. If those intimately concerned in the relief of the Deccan ryots are at all to be heard, and if their advice is at all to receive that just hearing which is so necessary for arriving at a conclusion, then we submit the Imperial Legislative Council has here proved a defaulter. It has failed to make public Dr. Pollen's report and Mr. Lee-Warner's paper. Nay more, the press was not supplied with a copy of the Local Government's latest despatch on the subject,—the despatch on which the Select Committee drafted its final report and submitted the same to the Council for consideration. Beyond the amendments which were proposed at the Council, the public and the press at large know nothing. And yet Mr. Hope says that his colleagues had given the most careful consideration to the representations from the outside public! He must remember that whatever these representations, they were all made irrespective of what is contained in Dr. Pollen's report. Had that important State document, to which the Viceroy and the Local Government have attached such great value, been placed at the disposal of the public before the amendments finally came for the consideration of the whole Council, matters might have taken a different turn. Those who presented memorials would have thrown more light on the subject. Perhaps they would have had the opportunity of confirming or contradicting Dr. Pollen's statements. By discussing the report in a secret conclave the Select Committee and the Council have placed the public critics at a disadvantage. And yet they speak in the same breath of allowing the press and the people every opportunity to state their views on important State measures! After all we may have only the semblance and not the substance of publicity in matters of imperial legislation. No important bill, whether in the Imperial or Provincial Council, should be at all proceeded with until each and every official paper embodying official views on the subject is made public. The official views can then be fairly pitted against the non-official views, and the healthy criticism arising from such a discussion among the public will really educate our Councillors. Otherwise we may see the present farce going on as before, at any rate till a statesman of even greater moral courage than Lord Ripon at once knocks the Councils on the head and reforms them altogether on a constitutional and really representative basis. The amendments passed will not improve the condition of the Deccan agriculturists. What is radically wrong cannot be made right by any quantity of tinkering. As Dr. Hunter justly remarked, the Act is a novel piece of Indian legislation, and since it has hitherto failed to realise the object of its authors, they are for amendments and re-amendments. But even after all these are passed, how will the ryots stand? Will their prospects be a whit the better? Will they soon be relieved of their debts when a law is passed which ruins their creditors and makes them dishonest? The amendment touching the compulsory invitation by conciliators was in contravention of the principle of the bill. In fact, the very idea of conciliation excludes that of compulsion or direction. Compulsion can only be expedient when voluntary means have failed. But as stated by Dr. Pollen the system of conciliation has worked very well on the whole. We entirely agree with Mr. Crosthwaite that the introduction of the proposed clause and the extraordinary force that was given to the agreement made before the conciliators

would virtually upset the Act. We cannot but regret to read the remarks which the Viceroy made in support of the amendment. He was undoubtedly not a free agent. If the Viceroy had but cared to give greater consideration to the subject, he would have agreed with Dr. Hunter and Mr. Crosthwaite in the objections they so pointedly brought forward. That there was a serious division in the Council on the subject and that the majority voted against it, is in itself an index of the weakness of those who supported the amendment. The chief reason assigned by the Viceroy was the fact that the amendment was supported by the two members of his Council representing Bombay and was consistent with the wishes expressed by the Government of Bombay. Herein lies Lord Ripon's mistake. The views of his two colleagues and those of the Local Government are official views. The Viceroy has more than once publicly declared that he was neither for hasty legislation nor for legislation on which the voice of the people at large had not been heard. If he had been consistent in this matter he would have postponed the debate and invited the opinion of the public. But he did nothing of the kind. Later on the Viceroy speaks of the amendment in a qualified manner, and urges that no objection whatever had been felt to this provision by the gentleman whose name had been very frequently referred to in the discussions and whose opinion on this question was of great importance. But His Excellency forgets that after all Dr. Pollen is only the official apologist of Mr. Hope and of the Bombay Government together. We have from the outset demurred to an official like Dr. Pollen, however able and conscientious, being nominated for the duty. For we are convinced that despite all his honest efforts to view the practical working of the Act without bias, he would be unconsciously led to look at matters through official spectacles. Because Dr. Pollen is an official apologist, there is the greater reason and justice for the Viceroy to refrain from putting implicit confidence in his report. Had he done so he would have voted with the majority. We endorse Mr. Crosthwaite's sensible suggestion that we ought to have very much greater experience of the working of the Act than hitherto. Longer trial is necessary and that by an independent commission composed of a judicial officer, who shall not be an apologist of the Local Government, and two non-official members of extensive local experience. As it is, we cannot refrain from expressing our opinion that the Council has made a great mistake in again tinkering the bill for the third time. Its labour will be entirely lost. And we should not be surprised if before another two years the bill has to be recast *de novo*. Dr. Hunter and Messrs. Ilbert and Crosthwaite deserve the thanks of the public for their honest and manly utterances on the occasion.

Says that the present distressed condition of the Deccan ryots is owing in a measure to the increased land assessments and the rigidity exercised in its collection.

The same paper, in writing on that portion of Dr. Hunter's speech in the Supreme Legislative Council which relates to the hardship caused by enhanced revenue assessments in the Deccan, refers to Sir William Wedderburn's recent brochure on the condition of the ryots and observes:—We have throughout maintained that the distressed condition of the Deccan peasants for years past must be attributed in a great measure to the increased land assessments and the cruel rigidity with which Revenue Officers have collected it. The peasant's want of thrift and his extravagance on marriage and other social occasions are indeed but minor causes of his present state of finance. The fact is, as Sir W. Wedderburn has rightly observed, that the officials backed up by a misguided Government have throughout ignored the right principle of assessment as laid down by Sir Charles Wood in his despatch of 1864 and have invariably attempted to prove that enhancement of assessment has had nothing to do with the present poverty. But the truth is slowly asserting itself and taking strong hold of all unbiassed minds. And we take it to be a happy augury of the future that the debate in the Supreme Council has brought this question to the front. The Viceroy was no doubt strictly within his rights as President when he stated that the important point raised by Dr. Hunter was not relevant to the bill. But it is to be sincerely hoped that His Excellency will not allow this most vital phase of the question affecting the whole of India to be thrust aside. Dr. Hunter has laid the cultivators of the country under life-long obligations by his boldness in exposing the evil that lies at the root of all agricultural

distress. He has not exaggerated the real cause of the present condition of the ryots. He bases his opinion on that of Dr. Pollen himself, the special Judge whom Government has deputed to watch the Agriculturists' Relief Act. That officer, though to a great extent an official apologist, is constrained to admit that "the ryots are overburdened with an intolerable load of paper debt outstanding against them, and that in average years the ordinary Deccan ryot does not gain enough from the produce of his fields to pay the Government assessment and to support himself and his family throughout the year." It is to be hoped that Dr. Hunter's speech will lead to a reform in our land revenue system, and as a first step towards it we fully endorse his suggestion for the nomination of an impartial commission. Those who ridicule the idea of a third commission ought to remember that hitherto the commissions have been mostly of official bodies. For the representation of the grievances of the people we require the people's representatives and not officials accustomed all their lives to view things through official glasses. We hope that the inquiry will not be postponed to some indefinite date. It is the shelving of it for years past that has so painfully aggravated the difficulty, and righteous will be that Government that can boldly confront the question and solve it. [The *Lok Mitrá* (68) of the 7th January expresses similar sentiments.]

Criticises the speech of Dr. Hunter on the occasion of the passing of the Deccan Agriculturists' Relief Act Amendment Bill.

With reference to the Honourable Dr. Hunter's speech on the occasion of the passing of certain amendments in the Deccan Agriculturists' Relief Act, the *Bombay Chronicle* (65) of the 7th January observes that the Bombay land revenue system can hardly be held mainly responsible for the miserable condition of the Deccan peasantry. The disappearance of the four causes out of the five, which according to Dr. Hunter contributed to their prosperity three quarters of a century ago, has not certainly been caused by the revenue system which is in the opinion of English, Anglo-Indian and Native experts the best that can be adopted in the interests of the State and the agriculturists. If there be faults in the mode of working that system the same should be mended, and efforts in this direction have already been made by the local authorities during the last ten years. From the time of Sir Philip Wodehouse to the present day the Government of Bombay have been solicitous to see that the peasant is not hard-pressed by the demands of the collectors of revenue in bad seasons. Remissions and postponement of the demands of the State have been so frequently allowed that the Secretary of State and the Government of India have begun to regard them in the light of ill-advised liberality towards the ryots and an injustice to the tax-payers in general. The Deccan Agriculturists' Relief Act was never proposed by its authors as the only measure for the amelioration of the peasant's miserable condition. The Honourable Mr. Hope and other supporters of the Act have been from the first strongly impressed with the idea that generous administrative measures in addition to liberal legislative enactments were required to better his condition. The provision of public works as a protection against the effects of the famine; the partial or entire remission of revenue demands that the ryots might be unable to meet owing to unfavourable seasons; the efforts made to establish agricultural banks and to spread primary education throughout the country;—these are sufficient proofs of the anxious attention paid by the Local and the Supreme Governments to the amelioration of the condition of the Deccan peasantry. Dr. Hunter recommends that a commission should be appointed to enquire into and report upon the Deccan ryot's condition. But it ought to be remarked that there is ample information on the subject on the records of Government, and the only course that seems desirable under the circumstances is to help the State to proceed steadily and vigorously in the direction of the reforms and improvements it has already inaugurated.

The Bombay Pharmacy Bill.

Discusses the provisions of the Bombay Pharmacy Bill.

The *Native Opinion* (9) of the 7th January makes the following observations and suggestions on the Bombay Pharmacy Bill in continuation of those contained in its article on the subject reported at page 21 of the Report on Native

Papers for the week ending 6th January 1883:—The disease of carbuncle is also one of those for which European doctors have as yet not been able to invent a specific, while the Native practitioners are said to be acquainted with an effective treatment of the same. This treatment requires the use of *dátura* (thorn-apple) which is included in the list of poisons given in Schedule D. of the proposed bill. If therefore the present bill is passed into a law, the loss to which the sufferers from the above-mentioned disease will be subjected by being deprived of the services of Native *waidyas* will be very considerable. This and the instance cited in our last article go to show the practical inconveniencies that will follow in the train of the legislative measure that is now in contemplation. Of the poisons enumerated in Schedule D. of the bill nine have from time immemorial played an important part in the Native Pharmacy. These are: Quicksilver, white arsenic, vermilion, *bachnág* (root of *gloriosa superba*), Nux Vomica, datura (thorn-apple), minium, opium and white sublimate of mercury. Some of these are known to be the ingredients of medicines that are ordinarily and in everyday life administered even by illiterate women with perfect safety. The prohibition of the use of such poisons will result in a practical barring of Natives from access to such convenient and useful preparations. The new law though affecting the practitioners of English as well as Native medicines will not prove equally injurious to both. There are thus two defects in the present law: 1st, it exhibits a narrow-sighted policy inasmuch as there is no equality in the advantages secured and the disadvantages suffered by the parties affected by it; and, 2nd, it shows a tendency to favour one class to the prejudice of another. There is another point in connection with this subject which requires a passing remark. It is customary among the Hindu women to use a kind of red preparation for a sort of painting on their forehead and in this preparation vermilion (a poison) is an important ingredient. If then the sale of vermilion is restricted by law the feelings of an important section of the population will receive a shock. Looking only from a medical standpoint the evils of this new legislation are not few. In the city of Bombay there is a population of about 800,000 souls, while the number of practitioners of English medicines is not only not proportionate but positively very small. Moreover the poverty of the people does not allow of their utilizing the services of such advisers as the charges for the medicines prescribed by them are generally very heavy. There are also some classes, especially among the Gujaráti section of the community, who though able to pay for treatment according to the European fashion have objections on grounds of superstition against English medicines, and it is difficult to conceive how these classes will fare under the new state of things. There are also other considerations which form a not unimportant factor in the formation of the predilection of the people for Native against European medicines. The graduates that come out of the Grant Medical College and others of their class are generally Europeanized in their ideas and manners, and their behaviour is distasteful to Natives, who prefer a poor and mild *waidya* to an overbearing and a blustering doctor. *Waidyas* as a rule also show greater regard to their patients and are more anxious for their well-being than doctors whose connection ends with the payment of the necessary fees. Native *waidyas* are sometimes found to attend gratis and to give medicines free of charge, while the same is not the case with doctors. We are however far from insinuating that under the present *régime* there are no institutions which afford the means of securing medical advice and treatment free of charge. There are the Jamsetji Jijibhoy and the Gokuldás Tejpál Hospitals. But it is a matter of regret that their aid is not sought for except by patients suffering from protracted, dangerous and incurable maladies. The regulations in these hospitals regarding the examination of patients and the dispensing of prescriptions and the attendant necessity of waiting for a considerable time before the medicine can be had, make it impossible for the large mill-going population of this city to take advantage of these institutions and they are left to depend solely on the assistance of Native *waidyas*. There is another anomaly in the provisions of the present bill which requires to be exposed. The bill provides for the appointment of a committee to consist of the Government Medical Storekeeper, the Chemical Analyser, and a third officer who may either be the holder of a diploma of some university or one whose name has been registered under the British Pharmacy Act. The committee is

thus to be constituted of medical men practising entirely in European medicines, two of them at least being Europeans, and the farce of the examination by such a committee of Native *waidyas* is evident when it is borne in mind that the examiners are not conversant with the language of the examinees, that they bear a natural hatred to the latter and are utterly ignorant of the elements of Oriental medical science. These difficulties can be obviated by the appointment of a committee of competent *waidyas* and *hakims* for examining persons professing to be such, but it is very questionable whether the present state of society has reached such a stage as to allow of the entertainment of a proposal of this stamp. The above is a discussion of the provisions of the new bill as based on the popular conception of its object and scope, and if this conception is at all consonant with the real object of the law, it is to be hoped that out of regard to the condition of the masses Government will be pleased to give up all idea of legislation in this direction.

The Highway Bill.

Criticises the provision of the Highway Bill and expresses disapproval thereof.

In noticing the report of the Select Committee on the Highways Bill, the *Bombay Samáchár* (76) of the 13th January observes that the persons whom the bill proposes to tax will have to pay double taxes, and although such persons belong to the well-to-do classes it is not right to burden them in this manner. The object of the bill is to levy a tax on the owners of horses and carriages residing within municipal limits whenever they would use the roads constructed from the local funds. The bill also proposes that if it be thought improper to make owners of horses and carriages pay a tax every time they use the local fund roads, the municipalities in which they reside may pay a lump sum to the local funds for such use. In the first place the alternative is objectionable. It is not just that all the rate-payers of a municipality should pay for the occasional use by a few of them of the local fund roads. If, on the other hand, it be conceded that the persons that use the roads should pay the cess, the question arises, why should the people who live outside the municipal limits but use the municipal roads not be called upon to pay a cess for the use of these roads? And if municipalities insist upon this the authorities will have to give in. The rich people residing within the municipal area will not feel the new burden, but it will be unbearable to poor villagers; and it is not right for Government to be instrumental in imposing a new burden on the latter. It is true that the Government mean to benefit the people by bringing forward the bill, but the disadvantages resulting from it will outweigh the good. The best course therefore will be to throw out the bill. Government moreover argue that because the people residing in cities and towns use the local fund roads for their horses and carriages, those roads require to be kept in good order at a considerable expense. This may be true; but the persons who use these roads for their carriages do not ask Government to keep them in good repair, and if they make such a request they may be told that the roads were intended for the use of country carts only. In expressing his disapproval of the bill an officer has suggested that a city or a town, together with the villages in its vicinity, should be included within the limits of a municipality and the municipal taxes collected from the residents should be devoted to the improvement of the city or town roads as also of the highways passing by the villages. This suggestion ought not to be adopted inasmuch as according to the opinion of Sir James Caird the villagers already pay into the Government treasury in one shape or another 40 per cent. of their income, and the additional burden of a municipal tax will be quite unbearable. The Select Committee has made some changes in the original bill, and it remains to be seen whether the modified bill meets with the approval of its originators and supporters in the Council.

Local Self-government.

Expresses disapproval of the delay in the publication of the Local Self-government Bills.

The *Shubh Suchak* (55) of the 5th January is very anxious that the new bills for working the local self-government scheme should be published as early as possible. There is nothing objectionable in their being submitted to the Viceroy for approval, but why should they not be placed before the public so that the latter may lay

before Government any objections they may have to offer to their provisions? Is there any legal difficulty in the way of their being thus published? If laws are made for the people, it is not very clear why they should be kept so secret. Their subject-matter is of no political importance. It is however very likely that this Government, having been from the beginning opposed to the scheme, have inserted in the new bills certain provisions to suit their own views. But it is certain that the Viceroy with the good of this country at heart will not fail to strike out such provisions and thus frustrate the intentions of this Government. The new scheme comes into operation from the 1st April, and there is very little time left for the publication of the bills with a view to the opinion of the public being elicited in connection therewith. There is also another point concerning this subject which deserves a remark. It is said that the appointment of Mr. Peile in the Executive Council was made by the Secretary of State at the instance of the Marquis of Ripon. The Viceroy has great hopes that his new scheme will receive considerable support from this new member, and it remains to be seen how far these hopes will be realized. The Local Self-government Bills were framed before the advent of Mr. Peile, and had it been otherwise the people would have had an early opportunity of judging of the liberality or narrowness of the views of the new Councillor. It is reported in some quarters that the views of the Local Government on the new scheme have of late undergone a change. If so the people of this Presidency deserve to be congratulated on the event. It would not however be safe to form a judgment in the matter until the new bills are placed before the public, and if the change referred to has been brought on by pressure from above there are reasons to suspect that the views of the Local Government will not altogether lose their original turn.

Recommends that the members of municipal boards should be allowed remuneration for their services.

The *Gujarát Mitrá* (66) of the 9th January observes that the Bombay Government have in connection with the local self-government scheme proposed the payment of certain fees to the members of the táluka and district boards, but have altogether ignored the claims of the members of municipalities for a similar consideration, no reason having been assigned for the exclusion. The public spirit of the inhabitants of municipal towns and cities will receive a great stimulus by the offer of remuneration for services rendered to the public. The plan is followed even in Bombay, which is the foremost city in the Presidency. While there is so much dearth of profitable occupation on the one hand and of public spirit on the other, it would be too much to expect that many persons should be willing to sacrifice their time for the mere sentiment of administering public affairs. It cannot be denied that there are many gentlemen who have for years together rendered substantial services without any remuneration. They and others like them may well be encouraged to adopt the unselfish course. The system of remuneration is however needed under the new scheme, as the functions pertaining to self-government are to be made more obligatory and more responsible than they have been hitherto, while there is naturally a great anxiety to infuse into the public a desire for the management of civic affairs.

Hopes that Sir James Fergusson will show a greater liberality of views than he has hitherto done in regard to the scheme of local self-government.

While praising Sir Alfred Lyall for the zeal and enthusiasm evinced by him in making arrangements to put the scheme of local self-government in working order in the provinces under his charge, the *Lok Mitrá* (68) of the 7th January expresses its sorrow that Sir James Fergusson has not shown similar sympathy with the cause of the new scheme. Sir James Fergusson is still diffident and hesitating. His speech at Ratnágiri was not, as we pointed out at the time, calculated to inspire us with hopes that a departure from the policy enunciated in the famous resolution of September last would be adopted. However, now that Mr. Peile is in the Council, we may expect that Sir James will show a greater liberality of views and satisfy the expectations formed of his administration.

The *Vengurla Vritt* (61) of the 4th January says that the new scheme of local self-government though very beneficial in its conception is not likely to do much practical good. The present local fund committees have spent very large sums on public buildings which require to be constantly repaired. This obligation created by the past committees must be satisfied by the coming committees. The latter will thus be deprived of all power of using their resources according to their discretion, and the advantages expected from the new scheme will be nullified.

Comments on the advantages from the local self-government scheme.

Municipalities.

The *Prabhákar* (44) of the 11th January states that the Executive Engineer for the municipality of Bombay has notwithstanding the express order of the Secretary of State for India to the contrary insisted upon raising the height of the dam at the Tulsi water-works from 6 to 10 feet. This proposal is very objectionable inasmuch as the present capacity of the tank will not bear the additional water, which may lead to the bursting of the tank. It is indeed very astonishing that in the face of this possibility and the peremptory order of the Secretary of State the municipality should be trying to hold its own. The expenditure is at present calculated at 12 to 13 lákhs of rupees, and it is proposed to meet it by a loan. When the water-works at Tulsi were first constructed, the municipal officers informed the Corporation that scarcity of water would never thenceforth be felt and that no further expenditure was required on the works; and in a very short time the authorities have begun to be apprehensive of a scarcity of water and to recognize the necessity of making certain additions to the works. It is to be hoped that the Town Council and the Corporation will observe great precaution in sanctioning this expenditure.

Does not approve of the proposal to raise the height of the dam at the Tulsi water-works.

The *Bombay Samáchár* (76) of the 13th January refers to the representation made by the people of Khándesh to Sir James Fergusson during his recent tour in that province that they sadly needed water-works, charitable medical dispensaries, and means of inter-communication, but being unable to provide them unaided they required help from the State, and alluding to the observation made by the municipality of Dhulia that it would be glad to get a loan from Government at a moderate rate of interest in order to supply its wants, observes that Government have thrown on the shoulders of municipalities many works that ought to be performed by the State. Notwithstanding this unjust transfer if the people show their willingness to execute them and desire to have a loan from Government to help them their request should receive every consideration. It is however to be regretted that Sir James refused to grant it. His Excellency observed that if munipalities were unable to execute expensive useful works charitable millionaires ought to provide them, and alluded to a munificent sum recently given by a Native gentleman for the construction of a bridge in the Ratnágiri District. Generous persons are not to be found everywhere, and it would not be right to allow much-needed useful public works to remain unexecuted until such persons come forward to supply them. If Government cannot provide these works, they should not be backward in rendering due help to municipalities to execute them.

Government ought to render help to municipalities to execute much-needed useful works.

The *Poona Vaibhav* (43) of the 7th January says that the conduct of the municipal officers of Poona in ordering the removal of houses in connection with the new project of the construction of markets before the orders of Government on the subject were received is very objectionable. The execution of this project will be attended with innumerable evils. According to the present plan the new market will be approached by six main roads, and for the making of these roads many houses will have to be demolished. Besides the conversion of small lanes into broad streets will deprive the former of their privacy and thus cause inconvenience to the female section of the com-

Does not approve of the project for the construction of markets in Poona.

munity. In the same manner the expansion of the roads will serve to encourage the practices of thieves, and thus lay the people under an obligation to build new and strong houses to protect themselves. It is to be hoped that Government will consider this subject with an unbiassed mind.

Remarks in connection with the Poona markets project.

The same paper observes that the representation of the Poona Sárvajanik Sabha in the matter of the project of the construction of markets for the city of Poona is probably under the consideration of Government. It may have been forwarded by Government for the report of the president of the municipality, who may have argued that the representation has not the approval of the majority of the members of the Sabha and may have cited the names of Messrs. Gádgil and Gokhale as being its opponents. But to guard against such a misinterpretation of facts, the *Vaibhav* states that the memorial had the consent of the whole population of Poona and was passed by the select committee of the Sabha, and recommends that the Government will take into consideration this circumstance before relying on the report of the president. Another point for consideration in regard to this subject is, how should Government look with favour on those proposals of the Poona municipal committee which are calculated to tighten the hands of the committee that will come into power under the new self-government scheme? A drainage scheme for Poona has recently been started, and in proposing this scheme the present municipality recommends to the future municipality the adoption thereof. If in this case the present committee consider it unsafe to take upon themselves the responsibility of the measure, it needs explanation why they should not observe a similar precaution with respect to the market question.

Condemns the electric lights introduced into Surat.

A correspondent of the *Jáme Jamshed* (87) of the 13th January observes that the large amount of money spent on the electric lights introduced into Surat appears to have proved a waste. They burn more dimly than kerosine lights after midnight. The Collector and the Commissioner of the Division ought to discontinue the lights and turn their attention to providing a water-supply for the town.

Dwells on the inconveniences suffered from the landing place at Surat not being repaired.

A correspondent of the *Kaisar-i-Hind* (89) of the 7th January observes that nearly two years ago the landing place at Surat was pulled down in order to build it anew, but the work has not yet been taken in hand. The people are experiencing great inconveniences from the absence of a proper place to bathe and wash their clothes. Several persons bathe in the river at a place at some distance from the town, but it is feared that serious accidents may occur to some of them. In the proximity of the landing place the bank is precipitous in several places, and it is difficult to save a person who may accidentally fall into the river at these spots. The landing place ought therefore to be repaired at once.

The public garden of Surat needs not to be enlarged.

The *Gujarát Mitrá* (66) of the 7th January observes that the Commissioner, N. D., is supposed to have expressed his desire to the secretary to the municipality and Mr. Aderji, the City Magistrate, to see the public garden of Surat extended. If this report be true, it ought not to be forgotten that the present small garden is quite sufficient for the wants of the city and only requires to be well kept up. When there is greater need for the means of a water-supply being organized, the municipal funds ought not to be wasted on the unnecessary extension of the garden.

Censures the municipality of Balsár for not prohibiting the stacking of grass in the town and for failing to keep a serviceable fire-engine.

A correspondent of the *Bombay Samáchár* (76) of the 12th January states that on the occasion of a fire which broke out at Balsár on the 9th idem destroying five stacks of grass the municipal fire-engine was found useless, as its hose was cracked and could not carry water. Three years ago a similar fire broke out in the hay stacks on the same spot, and it seems very strange that the municipality did not prohibit the stacking of grass in the town. It is also very unsatisfactory that it does not keep a fire-engine that can render effective service.

The *Ahmedabad Samáchár* (71) of the 10th January complains of the carelessness of the Ahmedabad Municipality in the removal of night-soil. The halálkhors place their open round baskets full of night-soil on public streets. Night-soil carts which now pass late in the day through populous parts of the town should be run either early in the morning or made to go by unfrequented roads. The public privies ought also to be kept clean. The halálkhor cess is unequal in its incidence, for a single widow and a large family have to pay the same amount. The municipality ought to attend to this complaint about night-soil with a view to the prevention of an outbreak of cholera in the hot season.

Complains of the negligence of the Ahmedabad Municipality in the removal of night-soil.

Railways.

With reference to the question whether it would be more convenient to lay down the proposed extension of the railway to Kapadvanj from Nadiád than from Dákor, a correspondent of the *Bombay Samáchár* (76) of the 12th January states that the distance between Dákor and Kapadvanj is 20 miles, but there are only one or two unimportant villages between the two places; whereas the distance between Nadiád and Kapadvanj is 27 miles, while there are several important trading towns and villages between them, such as Bilodara, Mahuda, Sunj, Bháner, Torna, and others. After describing the productions of the last-named places and the great trade they carry on, the writer recommends the Railway Company to extend the railway from Nadiád rather than lay it from Dákor to Kapadvanj. [The *Hitechhu* (67) of Ahmedabad of the 14th January makes a similar recommendation.]

Recommends that the proposed extension of the railway to Kapadvanj should be made from Nadiád and not from Dákor.

Native States.

A correspondent of the *Rást Goftár* (96) of the 7th January, writing under date the 27th December from the city of Bisáu, in the State of Jeypur in Rájputána, states that for the last year and a half a Jodi Thakráni, accompanied by some villainous rogues, has been in that city. They go about armed and have rebelled against the State. They have taken possession of the artillery and some other State offices. They made an armed attack on the customs' office, drove away the State servants, and have commenced to levy duties forcibly. Since the Jeypur authorities have not yet moved in this matter, the citizens have become sore afraid of disorder becoming more rampant and are leaving the city with their moveables. [A correspondent of the *Bombay Samáchár* (76) of the 9th January makes a similar report.]

Complains that disorder prevails in the city of Bisáu in the State of Jeypur in Rájputána.

The *Gujarát Mitra* (66) of the 7th January observes that the subjects of the Cambay State are a quiet people, and the circumstance that being so they should have raised such a great uproar against the authorities of the State shows that they have been instigated to take the step by somebody. But those instigators have not satisfied the British officer at Kaira that such oppression as they loudly complain of does really exist in that State. The allegations they have made only show that what they consider as oppression is merely the stringency of the law. There was no law in Cambay for using stamped paper for documents and it has been recently introduced; intestate property has been of late made liable to attachment; and the houses of suspected persons are allowed to be searched for the recovery of stolen property. These things have frightened the people, but the fright is groundless. An honest person has to fear nothing, and the people of Cambay ought not to expect the loose administration of the late Nawáb's time to continue under the present *régime*. Supposing that some particular officer or officers committed oppression they ought to have sought redress from the Diwán, and until it was refused should not have taken

Observes that the people of Cambay who have created the great commotion have no substantial grievances to complain of.

the extreme step they have adopted. By doing what they have done they have exposed themselves to the charge of disloyalty, and have failed to convince the authorities of the existence of their grievances. In the matter of the measurement of land the agriculturists took a similarly wrong course. It was decided by the State authorities that all lands should be measured and that the measurements should be recorded; but one of the villages opposed this measure and assaulted the officials. The Diwán however overlooked the offence and did not punish the offenders. He is meek and kind, and the people want to take an unfair advantage of his good disposition. If the people of Cambay have some real grievances, the Cambay authorities ought to institute a searching enquiry into them and redress them if necessary.

A correspondent of the *Gujarát Mitrá* specially deputed to report on the real state of affairs at Cambay gives in detail the various complaints of the people and remarks that they are unfounded. The people left their homes on account of the threats of excommunication with which they were intimidated by the instigators, of whom Mahádev Parjárám is the head. They have however now returned to Cambay though the local markets are still closed.

The *Hitechhu* (67) of Ahmedabad of the 11th January publishes the substance of a letter written by an official of the Cambay State to his friend wherein that official contradicts some of the statements made by the *Hitechhu* in its issue of the 4th January (*vide* page 34 of the Report on Native Papers for the week ending 6th January 1883).

Remarks on the complaints against the officials of the State of Cambay.

The *Gujaráti* (84) of the 7th January states on the authority of a correspondent that nearly 15,000 men of Cambay accompanied by the Nagarshet have left the place. Three of these men died on the road on account of severe cold. Mr. Dámodardás, the Revenue Commissioner, and Mr. Fakrudin, the Faujdár of Cambay, went to Kaira to conciliate the people. The Collector of Kaira received numerous petitions complaining against the oppressions, but he has not disposed of them. Thirty-five of the petitions complained of intestate property having been forcibly confiscated, and all of them complained of the oppression practised by Mr. Dámodár. Sixty-five petitions dwelt on the tyranny exercised over agriculturists, and one referred to the violence committed upon a woman. The Collector advised the petitioners to return to Cambay, but as there was no guarantee that they would not on their return be subjected to further oppression they have collected a lákh of rupees to enable them to take measures for obtaining redress. They ought not to return to their homes until the oppressors are dismissed from office and new Kárbháris are appointed in their places. [The *Suryá Prakásh* (70) of the 6th and the *Ahmedabad Samáchár* (71) of the 10th January suggest the appointment of a commission to enquire into the dissatisfaction prevailing among the people. The *Lok Mitrá* (68), the *Bombay Chronicle* (65) and the *Yajdán Parast* (106) of the 7th January recommend the institution of a careful enquiry into the grievances of the people of Cambay.]

Prefers certain complaints against the officials of the Gondal State.

The *Gujaráti* (84) of the 7th January gives the following instances of the oppression practised by the officials of the Gondal State, in order that the Political Agent may institute enquiries into them:—(1) When an enquiry was instituted into the petition made by Joshi Dámodar Manji charging Báwa Miya and others with having received bribes, the fact was brought to light that the writer of the paper was Gowardhan Keshawji, of Dhoráji, who was thereupon apprehended and imprisoned for a night, and Major Nutt was induced to take security for good behaviour in future. Gowardhan was formerly Wahiwátdár of Shuwedi, but was degraded without cause, and was afterwards dismissed from office at the promptings of Báwa Miya. It is injustice to ask Gowardhan to give bail without obtaining, as required by the Criminal Code, evidence in proof of his bad character, and especially when the magistrate stated that he was a well conducted person. (2) Mr. Lalubhái Ambálál, a sanadi pleader in the Agency Court, was the vakil of Joshi Dámodar, and in order to prevent him from appearing and conducting the case at Gondal he has been accused of making away with the evidence in a certain murder case, so that if he appeared at

Gondal he might be apprehended and imprisoned. Mr. Lalubhái accompanied Joshi Dámodar to Bombay in order to petition Government on the subject, and thereupon Major Nutt was persuaded to write to Colonel Barton to cancel his sanad for some trifling reason, and the latter officer having called upon Lalubhái to give an explanation the same has been furnished. Thus Báwa Miya and his partizans unnecessarily annoy persons who prefer complaints against them. (3) Although the cultivators have fallen into a wretched condition on account of the famine of Samvat 1934, they are called upon to pay a heavier assessment than is usually paid by them. They petitioned against this procedure, but having received no reply they have begun to give up their holdings and to migrate to another State. (4) Every case in which Mr. Lalubhái Ambárám is a vakil is decided against the party who may have engaged him. His client is told to give him up, and if he does not listen to the advice he is harassed with a criminal charge. Jiwáidár Deshábhái Keshája of Dhoráji was harassed in the same way, the charge brought against him being trumpery. And yet to please Báwa Miya his friend the Nyáyádhish held that the charge of forgery was proved and sentenced the accused to one day's simple imprisonment.

Mentions some complaints preferred against the officials of the Gondal State, and requests the Bombay Government to appoint a commission to enquire into them.

The *Gujarát Mitrá* (66) of the 7th January observes that two parties have been formed in the State of Gondal, one consisting of Hindus and the other of Mahomedans. The latter party, being in office, exercises tyranny over the Hindus. It is said that Major Nutt recently visited the State, but the result of the enquiries made by him into the subject is not known. The people of Dhoráji are said to have requested some leading men of Bombay to move the Bombay Government to relieve them from the oppression to which they have been subjected; and Joshi Dámodar has petitioned Government complaining of oppression. Mr. Wámanráo was a first class magistrate in this State, but not liking to court the favour of Báwa Miya and his party he has resigned his office. Either through fear that Mr. Wámanráo might expose their misdeeds or with the intention of taking revenge on him for resigning his office against their wishes, the officials of the State are trying to harass him by instigating a person to complain against his conduct. Injustice appears to have been done in the case of Premchand Vithal of Sultánpur. For six months an attempt was being made to bring some accusation against him, and when neither witnesses nor evidence could be had, he was placed before the Munsif for the purpose of being proceeded against. When the Munsif was about to release him on bail, Mr. Miya Ismáel, the Superintendent of Police, applied for and obtained permission from the Sar Nyáyádhish to take the accused under his custody. Attempts are made to harass the witnesses who gave their evidence in favour of Premchand. The Bombay Government ought therefore to appoint a commission to enquire into the various complaints preferred against the officials of the State. [The *Indian Spectator* (1) of the 7th January makes similar remarks with reference to the case of Premchand Vithal.]

Berár Affairs.

Discusses the question of separating the Judicial from the Revenue Department.

In continuation of its article on "Administrative Centralization," reported at page 36 of the Report on Native Papers for the week ending 6th January 1883, the *Varhád Samáchár* (59) of the 8th instant says:—Some 10 months ago the rumour was rife in legal circles that the Government of India intended a great change in our judicial administration. It was said that the Resident was to be relieved of his judicial functions, that the anomaly of two special appellate courts was to be done away with, that the Judicial Commissioner was to be entrusted with all the powers of a High Court, that the salary of the place was to be increased, and that the services of a person of judicial training and experience were to be secured for that place. This proposal if carried out would be hailed with joy by all. We are very strongly of opinion that the change above indicated is necessary and that for more reasons than one. We earnestly hope that this idea which has suggested itself to Government will not be allowed to be dropped. We understand that some of the officers who were consulted could not conceive how it could be carried out in Berár. The following is a plan which will avoid the difficulties which those

gentlemen find. We take it for granted that the status and salary of the Judicial Commissioner will have to be raised to attract qualified individuals. The salary will have to be made the same as that of the Commissioner. But then the difficulty is, to whom to entrust the powers of Session Judge at present held by the Judicial Commissioner and what arrangement is to be made about first appeals. We think, and there are many persons in Berár who hold the like opinion, that Small Cause Courts are not required for the province. We would suggest that these Courts be abolished, that two Courts, one for West Berár and one for East Berár, be created having the powers which District Judges' Courts have in the Bombay Presidency. These same Courts should also be constituted Session Courts. The Deputy Commissioners should be relieved of all their civil work and this should be transferred to those two district Courts. The scheme we have suggested meets the difficulties brought forward. We venture to add that it has also the merit of striking at the root of the evil of administrative centralization. We have shown above how centralization is productive of evil consequences in the Resident's Court. If we descend lower and look to the Courts of the Deputy Commissioners we find the same evil and in an aggravated form. The Deputy Commissioner is the Collector of the District, the Magistrate of the District, and the District Judge. He is also the conduit-pipe through which the correspondence of the Deputy Inspectors with the Director of Public Instruction is maintained. He has to look to district forests and to municipalities. A person whose task is so multifarious, whose attention is required to so many different matters, can certainly be least expected to devote proper and sufficient attention to any. The result of concentrating so many powers in one person is most mischievous so far as judicial work is concerned. The Deputy Commissioner is an executive officer and most of his time must be taken up by his duties as Collector of the District. Judicial work is comparatively neglected. In Akola, to take an example, the Deputy Commissioner is generally engaged from 11 to 3 in disposing of correspondence. At 3 be comes to Court. If there be any criminal case it must be and is attended to first. Civil work, appellate and original, must stand over. Parties and witnesses must go on attending Court from day to day without doing anything. It is not the fault of the Deputy Commissioner that this happens; it is the fault of the system. It is the fault of those who impose upon an already overburdened officer a task so important as the administration of justice.

RAOJI B. PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
20th January 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 20th January 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly ...	450
2	„ Mahrátta	Poona	Do. ...	475
*3	„ Quarterly Journal of the Poona Sárvajanik Sabha	Do.	Quarterly ...	200
	ANGLO-MARA'THI.			
4	The Dín Bandhu	Bombay	Weekly ...	925
5	„ Dnyán Chakshu	Poona	Do. ...	1,000
6	„ Dnyánodayă	Bombay	Do. ...	409
7	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
8	„ Indu Prakásh	Bombay	Weekly ...	1,038
9	„ Native Opinion	Do.	Do. ...	575
10	„ Subodh Patrika	Do.	Do. ...	600
11	„ Urdu Akhbár	Akola	Do. ...	280[1] / 160[2]
	MARA'THI.			
*12	The Aranya Pandit	Bombay	Fortnightly.	100
13	„ Arunodayă	Thána	Weekly ...	555
14	„ A'ryávart	Dhulia	Do. ...	100
15	„ Bakul	Ratnágiri	Do. ...	450
16	„ Belgaum Samáchár	Belgaum	Do. ...	260
17	„ Bodh Sudhákar[3]	Sátára	Do. ...	275
*18	„ Chháva	Dhárwár	Do. ...	200
19	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
20	„ Daivadnyă Samáchár	Do.	Do. ...	500
21	„ Dhárwár Vritt	Dhárwár	Weekly ...	425
22	„ Dnyán Bodhak	Belgaum	Do. ...	140
23	„ Dnyán Ságar	Kolhápur	Do. ...	116
24	„ Ganga Lahari	Násik	Do. ...	100
25	„ Hindu Punch	Thána	Do. ...	285
26	„ Hitechhu	Kaládgi	Do. ...	85
27	„ Israel[3]	Bombay	Fortnightly. .	400
28	„ Jagadádarsh	Ahmednagar	Weekly ...	185
29	„ Jagan Mitră	Ratnágiri	Do. ...	145
30	„ Kalpataru	Sholápur	Do. ...	130
*31	„ Karnátak Mitră[3a]	Belgaum	Do. ...	200
32	„ Kesari	Poona	Do. ...	3,500
33	„ Khándesh Vaibhav	Dhulia	Do. ...	125
34	„ Lamp of Judaism	Bombay	Fortnightly ..	300
35	„ Lokahitavádi	Poona	Monthly ...	220
36	„ Mahárashtră Hitechhu	Bombay	Weekly ...	1,000
37	„ Mahárashtră Mitră	Sátára	Do. ...	250
38	„ Nagar Samáchár	Ahmednagar	Do. ...	150
39	„ Násik Vritt	Násik	Do. ...	100
40	„ Nibandh Mála	Poona	Monthly ...	700
41	„ Nyáyă Sindhu	Ahmednagar	Weekly ...	185
42	„ Pandhari Vaibhav	Pandharpur	Do. ...	103
43	„ Poona Vaibhav	Poona	Do. ...	250
44	„ Prabhákar[3]	Bombay	Daily ...	350
*45	„ Prabodh Chandrika	Jalgaon	Weekly ...	200
46	„ Pramod Sindhu	Umráwati (Amráoti).	Do. ...	200
*47	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly ...	200
48	„ Saddharm Díp	Alíbág	Do. ...	600
49	„ Satyă Prakásh	Bombay	Fortnightly ..	243
50	„ Satyă Sadan	Alíbág	Weekly ...	400
51	„ Satyă Shodhak	Ratnágiri	Do. ...	140
52	„ Satyavádi	Bombay	Fortnightly...	275
*53	„ Sharabh	Alibág	Weekly ...	200
54	„ Shiváji[3]	Poona	Do. ...	200
55	„ Shubh Suchak	Sátára	Do. ...	90
56	„ Suryakánt	Ellichpur	Do. ...	150
57	„ Suryodayă	Thána	Do. ...	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[3a] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
58	The Svadesh Mitrá	Bombay	Tri-weekly	600
59	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
60	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
61	„ Vengurla Vritt	Vengurla	Do.	200
62	„ Vichárshil	Málvan	Do.	300
*63	„ Vinoda	Poona	Do.	200
64	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*65	The Bombay Chronicle	Bombay	Weekly	200
66	„ Gujarát Mitrá	Surat	Do.	400
67	„ Hitechhu	Ahmedabad	Do.	349
68	„ Lok Mitrá	Bombay	Do.	725
69	„ Surat Akhbár	Surat	Do.	600
70	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
71	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
72	„ Akhbáre Sodágar	Bombay	Daily	750
73	„ A'ryá Dharm Prakásh	Do.	Monthly	304
74	„ A'ryá Dnyán Vardhak	Do.	Do.	500
75	„ Bombay Punch	Do.	Weekly	500
76	„ Bombay Samáchár	Do.	Daily	950
77	„ Broach Samáchár	Broach	Weekly	700
78	„ Broach Vartmán	Do.	Do.	60
79	„ Buddhi Prakásh	Ahmedabad	Monthly	600
80	„ Dátardun	Bombay	Weekly	525
81	„ Deshi Mitrá	Surat	Do.	900
82	„ Dnyán Vardhak	Bombay	Monthly	400
83	„ Fursad	Do.	Do.	100
84	„ Gujaráti	Do.	Weekly	400
*85	„ Gujarát Quarterly Journal	Do.	Quarterly	200
86	„ Gul Afshán	Do.	Monthly	659
87	„ Jáme Jamshed	Do.	Daily	525
88	„ Kaira Vartmán	Kaira	Weekly	115
*89	„ Kaisar-i-Hind	Bombay	Do.	200
90	„ Káside Mumbai	Do.	Tri-weekly	700
91	„ Nágar Udaya	Ahmedabad	Monthly	300
92	„ Niti Prakásh	Kaira	Weekly	200
93	„ Nure Elam	Bombay	Monthly	381
94	„ Nyáyá Prakásh	Surat	Weekly	200
95	„ Pársi Punch	Bombay	Do.	225
96	„ Rást Goftár	Do.	Do.	1,814
97	„ Samsher Báhádur	Ahmedabad	Do.	200
98	„ Satyá Mitrá	Bombay	Do.	400
99	„ Stri Bodh	Do.	Monthly	533
100	„ Svadesh Vatsal	Do.	Do.	408
101	„ Tatwa Dnyán ane Dákor Samáchár	Umreth	Fortnightly	62
*102	„ Trimásik Tikákár	Limbdi	Quarterly	200
103	„ Vartmán Sár	Surat	Weekly	200
104	„ Vidnyán Vilás	Rájkot	Monthly	738
105	„ Vidya Mitrá	Bombay	Do.	300
106	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
107	The Chandrodayá	Dhárwár	Weekly	150
	URDU.			
*108	The Armagán	Bombay	Bi-weekly	200
109	„ Khayir Kháhe Islám	Do.	Fortnightly	300
110	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
111	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Prays for a reform in the constitution of the India Council.

The *Indian Spectator* (1) of the 14th January, in an article headed "The India Council—A costly Failure," observes:—Bureaucracy has taken a firm root in the Indian soil. From purely selfish motives the broad lines of State policy have been set at nought. Between the India Office on one side and bureaucracy on the other, the people of this country have suffered grievous wrongs. It was thought that the substitution of the India Council for the defunct Court of Directors would effect much administrative and other reforms. At first the tendency was to import into the Council constitutionally trained members of independence and force of character. At any rate, the majority of the members composing that body were entirely free from official influence. This was insisted upon by Mr. Bright, who, more than any other British statesman, had a great deal to do with the passing of the first East India Bill of 1858 in the manner it was passed. But gradually as things began to fall into a groove and party exigencies necessitated a frequent change of Secretaries of State, much of the good that was expected from the Council began to fade. Now and then when an energetic and self-reliant Secretary like Lord Cranbourne or the Duke of Argyll ruled at the India Office some independence was shown, some grievances of the people were properly looked into and certain remedies suggested. But this spirit became more prominent on the whole owing to Parliamentary warfare, whereby Indian politics came to be considered from a party point of view. The chief paid less attention to grave Indian matters referred to him from this country for decision, and allowed all general matters to be settled by his Council, with this effect that Indian politics were decided according to the views of those who had a preponderance in the Council. And as long as there remained at the board men of such sterling independence as Sir Erskine Perry, the bureaucrats were opposed with a zeal and energy for which we may now look in vain. The disinterestedness of a Councillor like Sir Erskine went a great way to modify the final decisions of the Council. If his opinion was not always carried out, at any rate it was respected. But for the last few years vacancies in the Council have been filled in a manner to give every well-meaning friend of India cause for dissatisfaction if not for alarm, and to-day we see the Council packed full of elderly Anglo-Indian officials. This state of affairs is prejudicial to Indian interests. The Council, instead of being a fairly impartial guide to the Secretary of State, has become a misleading entity. In all fairness it ought to be an impartial representative exponent of the views of officials on one side and of non-officials on the other. It is unnecessary to call attention to the fact that it is now made up of persons who did not a little mischief to the people in this country when in power, as for instance General Strachey who may be called the very embodiment of despotism. Save Sir Barrow Ellis and perhaps Sir Ashley Eden and Sir William Muir, we do not know of any other Councillor who has at heart the interests of the people of India. Is it a wonder then if the Council as a body fails at this eventful juncture in Indian politics and finance, when we have entered on a new path of administrative reforms, to represent the true opinion prevalent in the country? At the present moment we hear that the majority of the Council is strongly opposed to the scheme of local self-government as inaugurated by Lord Ripon. The bureaucracy in the country which has been constrained in obedience to imperial orders to accept the scheme is working up the demi-gods who sit at the Council board in Westminster. Its views are lustily re-echoed there. Have the Indians true friends in the Council to oppose their sinister influence? Unfortunately for us Lord Hartington is transferred. A Secretary of State of strong views has been replaced by another whose interest in India is not of the strongest and whose experience may be said to be *nil*. Let us earnestly hope that Lord Kimberley may not grudge us the boon which a far-sighted statesman has conferred on the people. Again in matters of finance the India Office members are anything but progressive. Home charges are so great that they have been repeatedly taken exception to. Jobberies of all sorts are carried out in stores, contract, freight and other matters. The

India Office people view with disfavour the policy of private enterprise, for it strikes at the root of patronage. Thus jobbery and patronage, or rather the abuse of patronage, which once so scandalized the reign of the Court of Directors and which Mr. Bright denounced in no measured terms for years together, may again prosper. So that what we now see is simply this—a substitution of one set of despots for another. To render the Council truly representative should be the endeavour of all Natives interested in the progress of local self-government. Let all India take up the subject. In the reform of the constitution of the India Council will in a measure lie their future hopes of self-government. It may not be generally known that all save four out of the existing members of the India Council are in the receipt of a pension paid from the Indian revenues in addition to the ordinary salary drawn also from Indian revenues as members of Council; and it is obviously a grievous mistake to suppose that a body of fifteen, twelve of whom are ex-officials belonging to the most favoured sections of officialism and of whom eleven are State pensioners, is, has been in times past, or ever will be a true representative of Indian opinion. Officialism has been the bane of India, and unless it is exterminated from the chief Council of control there can be no hope of any genuine reform in this country. Imagine in this nineteenth century a House of Commons consisting of 570 ex-officials of the voting classes, the aristocracy and the squirearchy, of whom 482 were drawing pensions from the State, and only a modest troop of 88 independent members, and say if such would be a true representative of present opinion in England. And yet twelve State pensioners in a body of fifteen representing officialism pretend to guide the Secretary of State on behalf of the twenty millions of India by passing off their own opinions as the public opinion of the masses!

Comments on the appointment of Lord Kimberley as Secretary of State for India.

The *Indu Prakásh* (8) of the 15th January congratulates the people of India on the appointment of Lord Kimberley as the Secretary of State for India. Lord Hartington though very clever did not take any interest in Indian affairs and was in the habit of throwing his work on his subordinates. This led to a great delay in the settlement of many important matters relating to India. It is a matter of satisfaction that the portfolio of the India Office has been transferred to other hands. Lord Kimberley is known to be very hardworking and can also exact work from his subordinates. The present Viceroy has in view many administrative reforms, and it requires a very sharp Secretary of State to ensure their prompt introduction. There are various matters requiring the earnest attention of Government, and prominent among these are the admission of Natives to important posts in the public service, the establishment of the competitive Civil Service in India, reduction in the present administrative expenditure, encouragement of indigenous arts and industries, &c. Lord Ripon has begun to keenly appreciate the benefits of reforms in these directions, and if Lord Kimberley were to share that appreciation half of the proposed work might be considered as accomplished. It is a matter of regret however that the new Secretary will take at least four or five years before he can take such an interest in Indian affairs, and it will then be time for him to be employed somewhere else. The succeeding Secretary will then be as inexperienced as ever. As a remedy for this anomaly the *Indu Prakásh* suggests that the post of Secretary of State for India should be conferred on the most competent of the retired Governors and Governors General of India. The necessity of any time being wasted by the new comer for securing a due appreciation of the importance of the work and the nature of the duties will thus be avoided. Such Secretaries will naturally have the courage of their opinions and will not have to look to their Councillors for help. By inaugurating such a policy a world of good will be done to India, and England will have discharged one of its important duties to this country. If the present Viceroy is ever appointed the Secretary of State for India there is every reason to expect that this country will immensely benefit by the appointment. Such a course is not likely to be prejudicial to the cause of England, and it behoves the Prime Minister to try the experiment.

Comments on Mr. Lee-Warner's note on the present system of land revenue assessment.

Referring to the views regarding the system of land revenue assessment prevailing in the Deccan propounded by Mr. Lee-Warner in his recent note on the subject, the *Indu Prakásh* (8) of the 15th January says :—The view taken by Mr. Lee-Warner is purely one-sided. We do not deny that the amount of assessment levied under the present system is less than that levied in former times. But we ask, has there been no change in the circumstances? Has the productiveness of the soil remained undeteriorated? Is the rainfall as regular as it was before? Is there under the present *régime* the same freedom as regards the use of forest produce for *ráb* and other agricultural purposes and the same facilities for grazing cattle as once existed? Does the principle of proportionate assessment based on the degrees of productiveness of the soil, which proved a safeguard against the ryots running into debt for the satisfaction of the Government demand, find any favour with the present administration? No. There are none of the above redeeming features to the present system, and if due allowance is made for the conveniences which existed in former times the fact stands in bold relief that the present assessment is much heavier than that formerly prevailing. As a corroboration of the assertion that the present assessment is moderate is quoted the smallness of the pressure required for the realization of the land revenue. But on this subject the opinion of European officers must be accepted with great caution. The patels and kulkarnis are the only officers who can speak with any amount of accuracy on this subject, and next to them the mámlatdárs. But these officers are generally averse to carry to the ears of their superiors any difficulties that they may have experienced in collecting land revenue lest they should be declared incompetent to manage the duties entrusted to them. In fine, the higher officers are generally in the dark as to the real state of the masses and as to the inconveniences caused to them by Government measures, and their judgment on such matters is formed from appearances merely. The same may be said of the tours of inspection undertaken by Sir Richard Temple in the districts affected by famine and of the results of their examination recorded by the celebrated Famine Commission. The labour of the Education Commission also may follow suit. Such attempts at ascertaining the grievances of the masses, though well meant, turn out fruitless being misdirected for want of proper information regarding the real circumstances. So long as this state of things continues there is very little chance of any good resulting to the people from such undertakings. These subjects should engage the attention of able but independent Natives and their utterances will prove of great value. If the Government are at all anxious to possess accurate and trustworthy information regarding the condition of the peasantry they should try to secure it direct from the sufferers without any official medium, and measures for the amelioration of their condition should be subsequently considered. From the information in our possession we are at present able to say that in many districts the land assessment is too heavy for the present depressed condition of the cultivator. Mr. Lee-Warner seems to argue that if the peasant's occupation was not paying he would not pursue it. But the fallacy of this argument would be apparent if we considered the general tendency of human nature to continue in the accustomed groove as far as possible. It is to be hoped that the Government will take this subject into their earnest consideration and will not allow their judgment to be warped by the optimist views of their official advisers.

Criticises Mr. Lee-Warner's note on the Bombay land revenue system.

Referring to the same subject the *Jáme Jamshed* (87) of the 18th January says :—Dr. Hunter is strongly of opinion that the poverty and the present wretched condition of the Deccan agriculturist are mainly attributable to the oppressive method of collecting the land revenue assessment. Mr. Lee-Warner, on the other hand, states that the Deccan peasant is generally happy, that his holding is a very valuable property, that he can easily pay the land tax from his earnings and can even save for future contingencies, and that his happy condition is the result of an agreeable system of land revenue assessment. We know very well what weight to attach to the views thus propounded by Mr. Lee-Warner, inasmuch as they clash not

only with the opinions entertained by men of Sir William Wedderburn and Dr. Hunter's eminence but with those of the celebrated Famine Commission. This Commission has given a very miserable picture of the Deccan cultivator, and we feel confident that the Supreme Government will treat the opinion of an inexperienced officer like Mr. Lee-Warner with silent contempt. If however any proof were required regarding the misery of the Deccan agriculturist, there is no better plan than to appoint a commission to enquire into the subject or to depute competent persons to ascertain the real state of things. Mr. Lee-Warner further asserts that the agriculturists in British territory are better off than those in alienated villages. He almost admits it as a self-evident truth, but it would have been better if he had backed up his assertion by some statistical data. We cannot make ourselves believe that the British ryots are better off than the Inámdárs' tenants, but even supposing they are, it cannot be denied that the former have not the privilege enjoyed by the latter by which they can resort to the civil courts in cases of dispute with their landlord. It is true that Inámdárs and other landholders sometimes try to rack-rent their tenants; but if the latter demur to pay the rent demanded recourse is had to the civil court for the settlement of the dispute, and if the court is satisfied of the unreasonableness of the demand the Inámdár is made to moderate it. The Zamindári system has of course some defects, but they are not calculated to inflict so much hardship on the people as Mr. Lee-Warner supposes. Persons of greater experience than Mr. Lee-Warner have ascertained by personal enquiries that the agriculturists in alienated villages live a more comfortable life than those in the British territories. Landholders show mercy to their tenants in times of unfavourable seasons, which the British Government seldom does. The Inámdárs' tenants may in some cases have to pay a heavier land tax than the ryots in British territory, but they are seldom evicted for default in the payment of their instalments. Can Mr. Lee-Warner assert that the process of eviction is not followed in the British territory? The system of assessment prevailing in the Bombay Presidency is certainly not so objectionable as the mode of collecting revenue. If the system is properly worked it is sure to produce good results, but under the *régime* of the present Revenue Department there is no chance of its achieving even partial success. Either impelled by a solicitude to increase the Government revenue or being influenced by the belief that the Deccan agriculturists are well off, the revenue officials try to tax the poor ryot beyond his capacity, and it is certain that so long as this state of things continues there will be no end to the miseries and complaints of the agricultural classes. The fact of the introduction of the Bombay land revenue system into Berár and Mysore cannot justify the assumption that the system is generally very satisfactory. The system in itself may be good, but those who are entrusted with its working have by their folly brought it into ill odour. The successful working of the system in Berár and Mysore may be attributed to the prudence of the authorities there, but this circumstance does not necessitate the inference that it can be a success even here under different conditions.

Concurs in the remarks made by Mr. Lee-Warner in his note on the Bombay land revenue system.

The *Bombay Chronicle* (65) of the 14th January makes a summary of Mr. Lee-Warner's note on the Bombay land revenue system, and observes that the facts and figures cited by him refute several of the serious allegations made by Dr. Hunter at the second reading of the Bill to amend the Deccan Agriculturists' Relief Act in condemnation of the revenue system and its working. Mr. Lee-Warner's statements will tend considerably to shake the view regarding the baneful influence of the system on the condition of the cultivators.

Makes remarks on the concession recently allowed to the people of Bengal of electing a member for the Viceregal Legislative Council.

In an article headed "An Important Concession," the *Dnyán Prakásh* (7) of the 18th January says:—The Government of the noble Marquis of Ripon has given another very important earnest of its sincere and unfeigned desire to concede the political privilege of self-government to the millions of India, if such an earnest were at all wanted in the case of so large minded and honest an

administrator. The tenure of office of one of the Bengal Native members in the Viceregal Legislative Council is drawing to a close, and it is now definitively announced that the Government of India have in view of the forthcoming vacancy requested the two great landholders' associations in the Bengal Presidency—the British Indian Association of Calcutta and the Behar Landholders' Association—to recommend the name of a fitting successor to the retiring member. It is also announced that the associations named above have recommended the Honourable Kritodas Pal, Rai Bahadur, C. I. E., the editor of the *Hindu Patriot* of Calcutta, for the distinguished honour of representing Bengal in the Viceregal Legislative Council. A more fitting selection could not have been made. The honourable and distinguished journalist has well merited the high honour now conferred upon him, and his selection for the honour is a very high compliment to the Native Press of India of which he is the acknowledged head. His selection at any time would have been happy, but at the present juncture it is peculiary appropriate, because during the course of the current year an important measure,—we are alluding to the Bengal Rent Bill,—is coming on for discussion in the Viceregal Legislative Council. The Bengal Rent Bill is a measure which, it is feared, will prejudicially affect to a very great degree the status and interests of the great zamindárs or landholders of Bengal, who are the very back-bone of the prosperity of the senior Presidency, and which, as a necessary consequence and a corollary as it were of the former result, will also prejudicially affect the interests of the ryots in whose interests to all appearances the measure is professed to be taken. The nomination of non-official or, as they are termed, additional members of the Viceregal and the local Legislative Councils has been by an Act of Parliament vested in the hands of the several Governments and the formal substitution of election for nomination cannot be thought of until the Act of Parliament is in the first instance amended. It will be thus seen that whatever the leanings and inclinations of the noble Marquis of Ripon on the subject,—and there can be no doubt as to what those leanings and inclinations are in the face of so many unmistakeable proofs,—His Lordship is powerless for inaugurating any formal bold departure from the existing practice. An amendment in the existing Act of Parliament cannot be thought of at present, for the difficulties in the way of the enactment are great and many, though it is now more clear than ever that such a departure in the existing practice must be inaugurated at no very distant date. In the meantime, however, so far as lies within the power of an individual statesman of broad views and generous sympathies, a good beginning has been made by the noble Marquis of Ripon probably with the concurrence of his advisers both here and in England. If for the present,—we mean for some time to come,—the same practice is followed in every case by the Government of India and by the subordinate local Governments who are allowed the appendage of a Legislative Council, a great advance will have been made towards the final solution of an important question of reform in the domestic administration of India. A non-official member of the Supreme Legislative Council or of the Presidential Legislative Council has no sinecure post; he must be one in whom the people whom he is supposed to represent and whose interests he is supposed to guard must feel confidence, even though he may be in all other respects qualified for the post. And what more ludicrous exhibition can be conceived than that of the Government thrusting upon the people as their representative a person or persons who are not only conspicuous by the utter absence of intelligence and ability, but who do not even possess their confidence. Lest we may be misunderstood we must emphatically disown the slightest intention on our part of insinuating even most distantly that the Government makes such nominations deliberately and with a set purpose. We are willing to admit that the want of correct and reliable information is at least the principal if not the sole cause of such appointments. Be that however as it may, we trust in conclusion that the subordinate Presidential Governments will have the goodness to follow the noble and generous example set to them by the Government of India. [The *Mahrátta* (2) and the *Lok Mitrá* (68) of the 14th January make similar remarks.]

Expresses its gratitude to Lord Ripon for some of his administrative acts.

The *Vidnyán Vilás* (104) for January says that the people of India cannot sufficiently thank the Viceroy for the broad lines of reforms he has laid down for the amelioration of their condition. It will not be incorrect to say that the administration of the present Viceroy finds no parallel

in Indian history. When the noble Marquis assumed the reins of government he found that Lord Lytton had left to him the legacy of Afghan complications, but having by the dint of his energy and zeal settled those affairs he set about in earnest to introduce changes into the domestic administration of the country. He began his work with the repeal of the Vernacular Press Act, and backed up this step by adopting measures for the dissemination among the press of information regarding all proposed legislation with the view of eliciting the opinion of the public before any measures were passed into a law. Practical effect has been given to this intention by the distribution among the press of copies of the project for the establishment of agricultural banks in the Deccan with the opinions of the Members of Council thereon. It has hitherto been the practice to realize the full amount of Government revenue even in times of bad crops, and for this purpose Revenue Officers had recourse to the confiscation of all the property of the cultivator; but His Excellency has put an end to the hardship consequent on such measures by directing wholesale or partial remissions of land revenue assessment and ordering postponement of collection according to the yield of the crops. He has refused to sanction the enactment of the Mhowra Bill out of commiseration for the misery of the people who use the flowers as their food during a portion of the year. He has stimulated Native industries by directing as far as practicable the use of indigenous articles of store in all public offices. He reduced the tax on salt and entered his emphatic protest against the cost of the Indian contingent of the Egyptian Expedition being thrown on India. He has instituted an enquiry into the defects of the present system of education, and has appointed a commission for making suggestions on the subject. To crown all he has launched the scheme of local self-government with the view of giving a practical training to the people in the management of their own affairs. In conclusion, the writer exhorts the Indian public to show themselves worthy of the consideration shown to them by the noble Viceroy and to spare no pains in furthering the cause of the reforms so generously inaugurated by the Marquis. They should also try to encourage His Excellency in his noble undertakings by embodying their appreciation of his doings in a sort of monument and thus immortalizing the name of the Viceroy in this country. [The *A'rya Dnyán Vardhak* (82) for the month of Paush, Samvat 1939, expresses similar sentiments.]

Expresses sympathy with the movement for presenting a memorial for securing an extension of the Viceroy's term of office.

The *Prabhákar* (44) of the 18th January expresses its entire sympathy with the movement for presenting a memorial to the Empress of India praying for an extension of the term of the Viceroy's office. Lord Ripon has already inaugurated many administrative changes on a grand scale and some are still in contemplation. These reforms are not only beneficial to the interests of this country but are calculated to strengthen the relations between England and India. To bring them to a successful issue will require patient labour for a considerable period, and no one else than their originator can be expected to develop them with a paternal solicitude. The Marquis of Ripon has gained a name for being a benefactor of the Indian people, and there is nothing unnatural in the latter endeavouring to secure for him a longer term of office. [The *Dátardun* (80) of the 18th January expresses a similar wish.]

Says that the unfavourable tone of the Conservative papers of England regarding Lord Ripon's administration is attributable to selfish motives.

The *Dátardun* (80) of the 18th January says that while the blissful and glorious policy of Lord Ripon has caused universal joy, the Conservative papers of England have begun to raise an outcry against it. This tone of the Conservative newspapers is attributable to their selfishness, for their attacks are dictated more by party spirit than by a regard for truth. How can they afford to look with equanimity on the fact that while Lord Lytton, who represented their party, earned discredit and disgrace by his administration of India, Lord Ripon should acquire popularity and engage the affection of the natives of this country? The people of India ought to view this burst of party feeling with pity and not with anger.

Comments on the General Administration Report.

The *Prabhákar* (44) of the 19th January does not think that the public will place much reliance on the glowing remarks regarding the general condition of the Presidency embodied in the Bombay Administration Report for 1881-82. The observations regarding the removal of restrictions on trade evidently refer to the remission of import duty on piece-goods. This measure has not only been not productive of any good to the Indian trade, but has been highly prejudicial to its interests and for this the people are very sorry. It has been many a time represented that the removal of the duty levied in England on silver and other metals imported into that country from India will result in an immense benefit to the latter, but the cry has been persistently ignored. Government have made no allusion in the Report to the loss by unfavourable rates of exchange. This country has to pay annually four krors of rupees to England on account of Home charges and loss by exchange, and it is very strange that Government should not have taken any measures to prevent the loss.

Observes that the grievances of the people of Thána and Kolába deserve to be redressed.

The *Lok Mitrá* (68) of the 14th January observes that the people of the Thána and Kolába districts complain of the hardship caused by the strict operation of the forest laws, and it cannot be said that their grievances are imaginary. Complaints of the severity with which these stringent laws are sought to be enforced are gradually waxing louder. Not long ago the *Mitrá* reported the proceedings of a monster meeting held at Thána to memorialise the Viceroy against the hardships to which they were subjected by some recent rules issued by the Collector under orders from the Local Government by virtue of the powers conferred by the Forest Act, and the inhabitants of Alibág have followed suit. On Sunday last a meeting attended by over 2,000 men was held at Alibág, at which it was resolved to take steps to petition the Government to relieve the people from the oppression of the recent forest rules and to raise the funds necessary for the purpose. It is impossible not to sympathise with a movement of this kind in which large numbers of poor people feel constrained to join. The mere fact of so many people from distant parts of the country combining to take the only action open to them shows that the rules against which they complain tell heavily on them. It was resolved at the meeting to appeal to the Collector in the first instance, and in the event of his declining to grant them the relief prayed for, to move the Government of Bombay. It is feared, however, that it will be necessary for the people to lay their complaints before the Viceroy. The rules in question owe their promulgation to the Local Government, the Collector acting merely as their instrument, and to judge from the general disinclination of the Government to reconsider their decisions, however hasty or ill-advised, it is idle to expect that the representations on this subject will meet with the consideration they deserve. By all means let abuses be corrected and the rights of Government protected, but let not the people be oppressed by extreme and injudicious severity in matters so vitally affecting them. [The *Yajdán Parast* (106) of the same date expresses similar sentiments.]

Remarks on the inconveniences caused by the closure of salt-works and pasture grounds in Ratnágiri.

The *Belgaum Samáchár* (16) of the 15th January, referring to the memorial recently submitted to Government by the inhabitants of Ratnágiri on the subject of the inconveniences caused by the closure of salt-works and pasture grounds, says:—The hardship caused by the stoppage of the manufacture of salt is too manifest to require any comment. Salt is one of the necessaries of life to the rich as well as to the poor, and the cry about its dearness is one of long standing. Its manufacture afforded employment to thousands of labourers, and it was the life of the traffic by pack bullocks formerly carried on between the ghâts and the Konkan. Traders above the ghâts used to bring different commodities to the Konkan on bullocks and carried back salt. This natural means of intercourse proved very advantageous to the Konkan, which cannot produce any articles necessary for the subsistence of the people. Since the manufacture of salt at Ratnágiri has been stopped there has been no inducement left for up-country traders to carry on their dealings with the people in the Konkan, and even if

they are now continued the articles brought are of necessity sold at higher rates on account of the double charges of carriage. Another pernicious effect of the present scarcity of salt is the increase in the number of lepers in the district. People use less salt than is necessary for purposes of ordinary health, and this is assigned as the cause of the more extensive prevalence of leprosy in Ratnágiri than in other districts. Government have lately begun to show much concern regarding the treatment of this disease, but it is very strange that they should not have yet been able to strike at the root of the evil. Taxes are levied both in England and India for administrative purposes. The burden in the case of the former country falls heavily on the richer classes and lightly on the poorer classes. In India however the case is quite the contrary, as the poorer classes feel the pressure of taxes the most. With reference to the second portion of the prayer, viz. that regarding pasture grounds, the *Samáchár* observes that it is not the complaint of the people of Ratnágiri only but of the whole district. Before the introduction of the revenue survey many tracts of land were allotted for grazing purposes, and this accounts in a great measure for the attention formerly paid by people to the breeding of cattle that used to be fed on grass six months in the year without any expense to the owner. The survey however has made such grazing lands very scarce. All village lands have been numbered and given for agricultural purposes, a portion being nominally set apart as the common pasture ground. It is a matter of regret however that the portion thus set apart is as useless as if it were not allotted for the purpose, inasmuch as its rocky nature prevents the growth of grass thereon. If the Government cherish the interests of the poor at their heart, they will do better to show more substantial liberality by allotting tracts of such land as will fulfil their object, for the use of the village cattle. But if they have not the courage to make a sacrifice of revenue in this behalf they may recoup themselves from the local funds.

The *Lok Mitrá* (68) of the 14th January observes that the resolution of the Government of India directing the issue of duty-free salt for industrial and agricultural purposes has been hedged round with so many restrictions that the remission of duty will scarcely be regarded as a concession, and there will be no matter for surprise if no attempt is made by manufacturers to avail themselves of the privilege. The Government of India propose that a preventive department shall be maintained, at the expense of the manufacturers, to guard against the possible loss to the Government from the subsequent illicit use of the salt for unauthorized purposes. The expense of keeping this establishment will counterbalance any advantage which the manufacturers may expect to derive from the proposed remission of salt duty, but even if a margin of profit be left, the vexation and annoyance of supervision by Government officers is so great that those concerned will decline to take advantage of the concession. The extreme severity with which the salt and ábkári laws are administered is a subject of general comment, and it is too much to expect that in the face of such an evil the manufacturers will come forward to avail themselves of a paltry gain. If the Local Government could manage to prescribe the strength and cost of an establishment within moderate bounds, and arrange that the parties concerned should not be put to unnecessary trouble, the exemption might be availed of and the object of the Indian Government attained in a great measure. [The *Surat Akhbár* (69) of the 15th January says that no great advantage will accrue to the natives of this country from the operation of this resolution as long as salt is not made as cheap as it is in England. Fishermen ought also to receive the boon conferred by the new resolution.]

Observes that the resolution of the Government of India to allow the use of duty-free salt for certain manufacturing and agricultural purposes is not likely to be taken advantage of on account of the restriction imposed on its use.

The *Daivadnyá Dipika* (19) of the 10th January, while referring to the movement set on foot by Sir William Wedderburn for the establishment of an organ of vernacular papers with the object of facilitating a knowledge of their views by the English authorities, observes that it will be better if the practice formerly observed of distributing the Government Reports on Native Papers to

Proposes the distribution of the Government weekly Reports on Native Papers to the vernacular and English press.

some particular journalists is renewed with the modification that the privilege should be extended to all English, Anglo-Indian and vernacular newspapers. Such a step will lead to greater care being observed by the Reporter in preparing his summaries, and will furnish the editors with an opportunity of seeing if their utterances have been faithfully placed before Government, and if not of taking timely measures in that behalf.

Does not approve of the limit of age in the new scheme for encouraging a study of practical engineering by the members of the Public Works Department.

The *Khándesh Vaibhav* (33) of the 12th January approves of the scheme recently set on foot for encouraging the acquisition of a practical and technical knowledge of engineering among the members of the Public Works Department, but observes that the Government of India have not done well in prescribing a limit to the age of the candidates desiring to take advantage of the scheme.

Complains of the injustice caused to criminals by being sent away from Sátára before the period for appeal expires.

The *Mahárashtra Mitra* (37) of the 18th January states that great injustice is caused to criminals committed to the Sátára Jail by their being sent to join the convict gangs employed on the irrigational works in progress at Rajewadi before the expiration of the period allowed for presenting appeals. It is the duty of Government to afford all possible facilities to prisoners for enabling them to take the necessary steps against the sentences passedon them, but the circumstance of their being transferred from the Sátára Jail has the contrary effect. Similar injustice is also caused by the transfer of convicts who have appealed but have not known the decision of the higher authorities. In the case of such authorities ordering the release of any prisoners, the latter are not in a position to take early advantage of the order, and are thus kept in unlawful confinement for the time the order takes to reach the Superintendent of the gang. It is to be hoped that Government will be convinced of the injustice thus caused and will take measures to prevent it.

Complains of the unsafe condition of the bridge across the river Mánd in the Pátan Táluka of the Sátára Collectorate.

The *Mahárashtra Mitra* (37) of the 18th January requests the attention of the authorities to the unsafe condition of the bridge constructed across the river Mánd for the use of the inhabitants of Chanphal in Pátan Táluka of the Sátára Collectorate. The construction has from the beginning been very defective, and danger to the lives of the passengers was always expected. Recently the middle arch of the bridge has fallen and a horse with its rider has narrowly escaped a fall into the river. This bridge is used morning and evening by boys attending the school, and it is therefore very desirable that instead of the breach only being repaired the whole bridge should be reconstructed at the cost of the Local Funds before the setting in of the monsoon. Otherwise the safety of many lives will be jeopardized.

Expresses disapproval of the proposal to invest the Judge of the Poona Small Cause Court with higher powers.

The *Kesari* (32) of the 16th January states that the Judge of the Court of Small Causes at Poona has preferred an application for being invested with powers to decide suits for claims up to 1,000 rupees, and it is reported that the First Class Subordinate Judge at the same place has expressed an opinion that the work of his Court will greatly diminish by the grant of such powers. The usual number of suits for claims between 500 and 1,000 rupees in the district of Poona is 150 to 175, of which 60 to 70 suits are filed in the Subordinate Judge's Court at Poona during the course of a year. If this information is correct, it is not very clear what appreciable reduction will take place in the work of the Subordinate Judge's Court by the transfer of such a small number of suits. Besides there are three Subordinate Judges working at Poona and it cannot reasonably be asserted that the work is still very heavy. As the decisions of the Court of Small Causes will be final in the cases adverted to, it is not proper that the Judge should be invested with the powers asked for. [The *Mahrátta* (2) of the 14th January makes similar remarks.]

Complains of the prevalence of cattle-disease in A'njarla.

A correspondent of the *Vengurla Vritt* (61) of the 11th January, writing from A'njarla in the Ratnágiri District, gives an account of a meeting held there for adopting measures for reporting to Government the extensive prevalence of cattle-disease in that village which has had the effect of depriving the inhabitants of almost all their cattle.

Approves of the new nominations of Fellows of the Bombay University.

The *Yajdán Parast* (106) of the 14th January observes that for a long time past persons who exerted themselves in furthering public welfare and advancement were excluded from honours in the gift of Government because they would not condescend to curry favour with the authorities, while worthless persons were favoured. Among such honours were the Fellowship of the Bombay University and the office of Justice of the Peace. The consequence of the indiscriminate bestowal of these high honours was that their value was lowered in public estimation. It is however gratifying that in this year's nomination of new Fellows of the University Government have appointed worthy persons who ought to have received the honour long before this. There is not a single person in this list to whose appointment any objection can be raised.

Objects to certain changes being made in the book entitled "Karanghelo," the copyright of which belongs to the Educational Department.

The *Gujaráti* (84) of the 14th January observes that in 1864 Mr. Nandshankar Tuljáshankar wrote a historical novel entitled "Karanghelo," and sold its copy-right to the Educational Department. Three years ago some Christian missionaries objected to the book being included in the school series, because it contained allusions to ghosts, to the practice of *sati*, to love affairs and other so-called objectionable matters. The missionaries therefore suggested that the portions of the book treating of the above subjects should be expunged. The Director of Public Instruction thereupon appointed a committee to report upon this book, but as the majority of the members were missionaries it was decided that the objectionable parts should be taken out. The author of the book was asked to perform this work, and it was intimated that if he did not do it the book would be reprinted after the necessary omissions. The author refused to do this work and the Director has set to the work of revising the book as advised by the committee. It ought to be remarked however that the objections brought forward by the missionaries are frivolous. The work is a tale of the 14th century when the practice of *sati* or self-immolation prevailed extensively, and it would not be right to deny a place to the description of such practices in the book. The most entertaining portions of the book are those to which objection has been taken, and if those portions are taken out the book will lose all attraction. As it is, the book has not produced bad impressions on young minds, and ought to be allowed to remain in its present form. Moreover the purchaser of a copy-right has no authority during the lifetime of the author to modify the text against the wishes of the latter.

Remarks on the question of the mental and moral deterioration of the Indian Civil Service by the present faulty system of examination.

The *Bakul* (15) of the 14th January refers to the recent letter to the *London Times* from its Bombay correspondent regarding the mental and moral deterioration of the members of the Indian Civil Service, and ridicules the idea entertained by the correspondent that the deterioration has been the result of the variety of subjects introduced into the curriculum of the Civil Service Examination and the system of cramming resorted to by candidates for satisfying the difficult tests. This is indeed a very skilful trick for securing the abolition of the examination and preparing the way for selection by patronage. It is to be hoped that this subject will receive the attention it deserves. It is of paramount importance that the Government should hereafter strive to import into the higher services men of superior calibre and greater learning to ensure a satisfactory administration of the intricate new scheme.

The *Jáme Jamshed* (87) of the 15th January observes that the work of selecting delegates for the Pársi Matrimonial Court at Poona being entrusted to the Sessions Judge of that station appointments are sometimes not very happy. The Judge is not much to blame in the matter, as he is not well acquainted with the Pársi community of the place. It is desirable therefore that the work should be entrusted to that community.

Recommends that the Pársis of Poona should be empowered to appoint delegates to the Pársi Matrimonial Court of that station.

A'bkári.

The *Kaisar-i-Hind* (89) of the 14th January observes that the present ábkári policy of Government and the manner of working it cause great hardship to the people. After giving some of the details of the working, the *Kaisar* remarks that competition among the farmers serves to raise the amount of revenue contracted for to an enormous degree, and this increase in revenue leads the officials to represent to Government that an enhancement in the duty on liquor does not produce any inconvenience to its consumers. The contractor having agreed to pay an enormous amount for the contract, he adulterates liquor, uses false measures, and resorts to other shifts to annoy his village neighbours in order to reimburse himself. He keeps in his service several persons to keep a sharp look out on the surreptitious distillation of liquor. Being generally a rich individual, numerous poor people are under obligations to him, and they give him every possible information on the subject. The interests of the contractor and of the A'bkári Department being coincident, they work together for the detection and suppression of illicit distillation. The oppressive A'bkári Act, the sharp contractor and the wilful inspectors thus working together sometimes tyrannize over the poor people.

Describes the evil effects of the working of the A'bkári Act.

The *Gujaráti* (84) of the 14th January says that by the appointment of the commission to enquire into the extent of illicit distillation of liquor from mhowra flowers the Bombay Government intend to convince the Government of India of their indiscretion in having rejected the bill on the subject, and to show that so long as the Mhowra Bill is not enacted into a law surreptitious distillation of liquor will continue unchecked. The persistence shown in this matter by the Honourable Mr. Ashburner may one day be crowned with success, and the long dreaded misery of such a legislative measure may be brought on the people.

Disapproves of the appointment of the commission to enquire into the illicit distillation of liquor from Mhowra blossoms.

The *Indian Spectator* (1) of the 14th January says :—It is strange that the committee appointed by the local authorities to inquire into the causes of illicit distillation of liquor in Thána and Kolába and to suggest preventive remedies is entirely composed of official members. We respectfully ask why it should not have on its board at least one non-official member. A Native gentleman familiar with the wants and requirements of these districts would have proved a valuable accession to the strength of the committee as it at present stands. As the committee is also entrusted with the task of ascertaining whether or not and how far the mhowra flower is used by Natives as an article of food, the presence of a Native member seems indispensable.

Says that a Native gentleman ought to have been appointed a member of the committee nominated to inquire into the causes of illicit distillation of liquor in the Thána and Kolába districts.

Legislation—Agricultural Banks.

The *Indian Spectator* (1) of the 14th January says:—The letter recently addressed by the Government of India to the Local Government may be taken as an earnest of its desire to obtain a practical solution of the difficulties in which the peasantry in the Deccan has been involved for years past. The suggestions and proposals made

Approves of the letter of the Government of India on the subject of the establishment of agricultural banks in the Deccan.

therein are on the whole worthy of adoption. It formulates the cardinal principles on which Government is willing to give a fair start to an agricultural bank and plainly sets out the limits of such assistance. In short it gives practical effect to the principles and proposals which Major Baring so succinctly announced in his speech the other day during the debate on the Agriculturists' Loan Bill. The local knowledge and experience of Sir William Wedderburn and the Native gentlemen who have interested themselves in the matter are invited in order to ascertain how far the proposals made satisfy the wishes of those capitalists who are said to be prepared to establish an agricultural bank. It will thus be seen how solicitous the Government of India is to move with caution and deliberation in this affair. In this solicitude and willingness to listen to those who shall have eventually to deal with the ryots lies the success of the crude scheme. A free interchange of views is most likely to give us in the end a workable scheme. The writer then proceeds to discuss the scheme in detail, and while alluding to the process of liquidation suggests that no hard-and-fast limit be made to the time within which the liquidator will consider the case of each individual ryot and ascertain who are his creditors. Generally a month may be quite adequate, but it may not be so in some cases. If liquidators were to peremptorily exclude the claims of a creditor who may happen to send in his claim a little later than a month it would cause great hardship.

Comments on the establishment of agricultural banks.

The *Bakul* (15) of the 14th January is not very sanguine that any appreciable good will result from the proposed establishment of agricultural banks. The indebtedness of the ryot will not meet with any material relief unless the heavy land assessment is reduced and made permanent and unless a system of allowing remissions of revenue invariably during bad seasons is resorted to. The agricultural banks may continue to hold on so long as the interest of Government in their operation remains unabated. But when that ceases it is far from probable that they will enjoy an uninterrupted existence. This misgiving receives corroboration from the experience which people in the Konkan districts have gained regarding the feeble aid rendered by Government to the Khots in the recovery of their outstanding balances of revenue from their tenants. The new scheme provides for the liquidation of a ryot's debts by means of an advance from Government. This advance has to be recovered with interest at the time of the land revenue collections. If the cultivator is again in need of money the amount of the payment is to be regulated by the value of his land, which is tantamount to saying that if the value of the land is not sufficient to guarantee the payment of the required debt he is not to receive any more money from Government, nor is he at liberty to seek the aid of a sáwkár. The condition of the ryot therefore with all the advantages secured by the agricultural banks will be as wretched as hitherto. It is very much to be regretted that the Government having a rather too watchful eye on their purse cannot seriously think of reforms which experienced men like Sir James Caird, the Honourable Dr. Hunter and Dr. Pollen have agreed with influential Natives in proclaiming as essential. Such a narrow-sighted policy is not in keeping with the general tenor of the administration of a thoughtful Viceroy like Lord Ripon.

The *Prabhákar* (44) of the 13th January alludes to the same subject and remarks that the rate of interest to be charged on advances to agriculturists is very high and needs to be lowered.

Local Self-government.

Makes remarks on the introduction of local self-government into Bombay.

The *Indu Prakásh* (8) of the 15th January, referring to the discussion in the Municipal Corporation on the subject of the introduction of the scheme of local self-government into Bombay, says:—It may indeed be a question whether Bombay should be allowed the benefits of the local self-government scheme by the abolition of the elections by the Government and the Justices. Mr. Navroji Fardunji is of opinion that the reform should be begun in that direction, but there is reason to fear that he goes much farther than most of us would do or would be justified in going by the facts underlying the whole question. The rate-payers have indeed been

well weighed and proved not wanting. Their elections have not been open to any sensible abuse and the gentlemen they have hitherto sent to represent them in the Corporation have been well chosen. But at the same time it would be giving the experiment a wider trial than it deserves if the Justices at all events were taken out of the field and the rate-payers allowed to be masters of the situation. The general run of people is not infallible, and elections by the masses, in whose case pecuniary considerations and not education are the criterion of their elective capacity, are open to abuses which should be guarded against. Such abuses have not shown themselves as yet, but they may show themselves at any time. It is all the more necessary, therefore, that there should be something like a provision against these contingent evils and abuses of elections by the people. The system should be so modelled that the representation of intelligence and education would be ensured to some extent. Elections by the Government, it must be admitted, are not quite representative in this direction, but elections by the Justices are not open to any objection and of them can it be least advanced that they send men to the Corporation wedded to some unpopular hobbies or official crotchets. Indeed, these latter elections have made up the sum and substance of the Corporation. Educated and able men, desirous of sitting in the Corporation but at the same time anxious to avoid the troubles of close and private canvassing for votes, look up to the Justices, and the Justices are exactly the persons that can appreciate education and intelligence more than either the rate-payers or the Government. At the same time it is difficult to see why the Government should continue to have a share in the elections. Mr. Dosábhái Frámji thinks that if Government were put out of the field Europeans would find it hard to get into the Corporation, and that without the assistance of Europeans we cannot hope to get on successfully with our municipal institutions. The latter view is probably sound; indeed we think it would be unfair to introduce any changes that would have the effect of debarring Europeans from the Corporation. But it is not easy to see how that effect would arise from Government not taking any part in the elections. Government now send 16 nominees. If 8 of these are given to the University and 8 to the mercantile community of Bombay, there is every chance that Europeans will get in as before. It is easy to hit upon other points of reform in the present constitution of the municipality. We hardly see why the Government should be allowed to appoint a certain number of Town Councillors. The Corporation can very well do that work, and having sent its representatives to the Corporation, Government like the rate-payers and the Justices should have nothing to do with the constitution of the Town Council. Further, the Chairman of the Town Council should be appointed by the Corporation. He may be an official or not, as it is absurd to rule that no official member of the Corporation or Town Council shall be elected Chairman. As long as officials are allowed to be in the two bodies, they should not be debarred from what should be the right of every member. But the election of Chairman ought to rest with the Corporation alone, and if the district committees and boards are to have that privilege, it would be unreasonable to withhold it from the Bombay Municipal Corporation. The Municipal Commissionership should also undergo a change. As the law now stands with reference to it, we are under an anomaly. We are governed, so to say, as to our civic rights by popular representatives, but the working is all done by an officer chosen by the Government not in, but without the consultation of, the Corporation.

Makes certain suggestions in regard to the extension of the scheme of local self-government to the municipality of Bombay.

The *Jáme Jamshed* (87) of the 28th January observes that the coming elections being the first after the publication of the scheme, it was expected that the citizens would evince considerable earnestness and that hot contests would go on at electioneering booths, but little competition appeared on this important occasion. For this the present system of election is more at fault than the voters. While a Justice of the Peace is entitled to give sixteen votes, a rate-payer though he may be paying the rates in all wards can vote for one ward and can give one vote only. A Justice of the Peace need not be a rate-payer to entitle him to vote. Why should he then exercise more rights than a rate-payer? For securing a proper representation to the rate-payers it is desirable that a rate-

payer should be allowed to give as many votes as the specified number of representatives which his ward is entitled to return, and that a rate-payer who pays rates in more than one ward should be entitled to give votes for each of those wards. This suggestion will appear quite reasonable when it is remembered that if a Justice of the Peace is a rate-payer he can give his vote in both the capacities. Again while thousands of rate-payers can return thirty-two representatives only, it seems an unreasonable arrangement that about two hundred and fifty Justices of the Peace should be entitled to send in sixteen representatives. Considering the gradually increasing population of the city and having regard to the fact that the work of the Corporation has occasionally to be postponed for want of a sufficient number of members to form a quorum, it appears necessary that the Corporation should be composed of eighty representatives, out of which sixty-four should represent the rate-payers, eight should be delegated by the Justices, and the remaining eight should be nominated by Government. Mr. Grattan Geary is afraid that this arrangement will lead to the Corporation being entirely composed of Hindus, but the fear is groundless inasmuch as if sixty-four seats are allotted to rate-payers the number of representatives for each ward will be larger than it is now, and if a rate-payer is entitled to give as many votes as the number of the representatives returnable by his ward, it is impossible that the Corporation should be composed entirely of Hindus. Moreover, many Europeans are entitled to get into the Corporation either as Fellows of the University or as Justices of the Peace, and their friends can vote for them. It is further desirable that the pecuniary standard of qualification for votes should be reduced by half to allow of their number being increased. There is no need of effecting an alteration in the present number (12) of the councillors, nor should the right of Government to appoint four of them be curtailed. The Chairman of the Town Council should nevertheless be appointed by the Corporation, who might as well be invested with authority to appoint the Municipal Commissioner. However, as the appointments hitherto made by Government to the latter office have been quite satisfactory, the existing arrangement need not be disturbed for the present. [The *Lok Mitrá* (68) of the 14th January makes somewhat similar remarks.]

Approves of the suggestions made by Mr. Gokuldás Jagmohandás in regard to the application of the scheme of local self-government to the Bombay Municipality.

The *Bombay Samáchár* (76) of the 15th January approves of the recommendation made by Mr. Gokuldás Jagmohandás that the right of appointing sixteen members of the Corporation nominated by Government be transferred to the Fellows of the University of Bombay, and the Corporation empowered to appoint the Chairman of the Town Council and also the Municipal Commissioner. The *Samáchár* enters into a few arguments to show that the above arrangement would, if adopted, be beneficial and would not lead to any of the evil consequences apprehended by some of the members who opposed it.

Criticizes the reply given by Sir James Fergusson to the address presented to His Excellency at Násik.

In an article headed "The Governor on Local Self-government," the *Indu Prakásh* (8) of the 15th January says:—The reply of Sir James Fergusson to the address presented to him by the inhabitants of Násik pretty clearly indicates the line in which the Government of Bombay mean to work out the local self-government scheme. The elective franchise is to be given but not fully. Half the nominees are to be elected by the people, the other half by the Government, the nomination of the chairman resting with the Government and the chairman being an official. It may be doubted whether this will in any way improve the status of the district municipalities or promote the objects of the Government of India. Sir James has indeed stated that this shall be the mere beginning of greater reforms and the further extension of the elective rights to the people. But even assuming that the object of the Government of Bombay is no more than to train the people first and give them the rights afterwards, the objection stands that so long as the official element preponderates it will have the upper hand and the popular representatives will learn nothing but submission to what the official majority may dictate. Training is certainly necessary, but a training which begins by keeping everything practically in the hands of the officials

is hardly the sort of training required. His Excellency alluded in the same speech to the necessity of giving competent Natives a fair share in the administration of the country. Without their co-operation or assistance, His Excellency thinks, a foreign Government would find it hard to be popular in India. We thank Sir James for giving expression to this opinion and thus recognizing the value of the services and usefulness of Native officials. [The *Makrátta* (2), the *Native Opinion* (9) and the *Lok Mitrá* (68) of the 14th January express similar sentiments.]

Makes remarks on His Excellency the Governor's reply to the address of the inhabitants of Dhulia.

The *Arunodayá* (13) of the 14th January criticizes the reply given by His Excellency Sir James Fergusson to the address presented to him by the inhabitants of Dhulia. While remarking on the prayer of the inhabitants regarding the concession of the elective franchise and the powers of local self-government, His Excellency observed that it had formed the subject of all the representations he had received on the subject, but that in his opinion European officers were better fitted for the new responsibilities than the Natives. This is indeed a very curious remark. The people do not appear to be guilty of any error in having urged these considerations on His Excellency's notice; on the contrary in doing so they were acting strictly within their rights, but the Governor seems to have been annoyed with the repeated prayers of his subjects, which it must be said is inconsistent with a sense of his duty. The mere fact of the people praying for such concessions gives the lie to His Excellency's opinion regarding the incompetency of the Natives, or it at least serves as a fair index of their ambition to acquit themselves to the fullest of their capacities. If this is so and if the Supreme Government are in favour of encouraging such aspirations, why should the Local Government be backward in responding to the call of their superiors? It is indeed very likely that the devolution of power on inexperienced hands will give rise to a few errors in the beginning, but as the recipients of the new responsibilities advance in experience they will in course of time become thorough masters of the situation. What ground has His Excellency to make the assertion that the Natives will not be able to do as much justice to the task imposed upon them as Europeans? His Excellency has had no special opportunities of becoming better acquainted with the work of Native officers than the Viceroy. Both these officers landed on the shores of India at nearly the same time, and if the latter with his experience of Native character and abilities has entertained a very favourable opinion about them, it is not very clear why Sir James should have arrived at a different conclusion. Sixty years back the people of this Presidency were carrying on their administration independently of any foreign supervision, and is it consistent to say that their descendants of the present times, with all the occidental training and enlightenment, are not even able to manage the unimportant work of road repairs? And granting that they are unable, how does the circumstance reflect on the fundamental principles of British rule in India? The people must in the absence of anything better hail with gratitude even the partial concessions which His Excellency is prepared to grant, but it requires explanation why Sir James should incur the odium of the people by denying them more liberal privileges for which he has the sanction of his superior authorities. Let His Excellency but attempt to secure a due appreciation of the capacities of the people by a frank dealing with them, and he will find that they are not wanting.

Complains of the delay in the publication of the Bombay Local Self-government Bill.

The *Subodh Patrika* (10) of the 14th January says:—The Bombay Local Self-government Bill does not appear yet to be anywhere, but this is now the middle of January and if the measure is to come into force from 1st April next it is surely time to push matters through in order to avoid undue haste in the end in a matter of so much importance and involving such grave practical issues. It is therefore to be hoped that the authorities will publish betimes at least the main lines of the measure they contemplate so that the Native public, the most concerned and interested in the question, may have time to consider and declare its views thereon. [The *Gujarát Mitrá* (66) of the 14th January makes a similar complaint.]

The *Jagadddarsh* (28) of the 14th January hears that the Collector of Ahmednagar has proposed the division of the town of Nagar into four wards, each part electing three commissioners for the municipality. It is reported that the municipal committee intend to resolve that persons eligible to vote in one ward shall not vote for a candidate residing in another ward. This does not accord with the orders of Government, which allow the election of any candidate by any voter. As the proposals of the committee if carried out will cause great inconvenience to the voters it is suggested that measures should be adopted for passing a resolution at once consonant with the views of Government and convenient to the public.

Does not approve of the intention of the Ahmednagar Municipality to restrict election by voters to candidates in their wards.

Education.

After expressing satisfaction with the appointment of the Education Commission, the *Vidnyán Vilás* (104) for the month of January observes that the people of India have not as yet reached a stage of civilization sufficiently advanced to enable them to conduct the important work of educating themselves without State aid. Government should not therefore abandon the work of education for the present, and should adopt measures to bring up the people to that state of efficiency whence they might aspire to be independent. With this view Government should encourage Native industries and commerce, promote Natives to higher and more responsible posts under the State, curtail unnecessary State expenditure, encourage improvements in agriculture and stimulate the discovery of mineral products, reduce the burden of taxation and otherwise assist in the material progress and prosperity of the people. Rich persons ought to assist Government in the work of education, the main burden of which ought however to lie on the State for some time. The different standards of the school course, English as well as vernacular, are stiff and children find it hard to get through them. Much time is thus wasted without any adequate recompense for the trouble taken. The system of instruction followed in the time of the late Board of Education was more beneficial than the present mode, as can be seen from the better and more satisfactory results achieved by the former. Means should be adopted to impart higher education in the different vernaculars and to place it within the reach of a large number of the people, and every nerve should be strained to spread primary education among the masses. Due attention should also be given to the establishment of schools for technical education.

Makes a few observations in connection with the Education Commission.

The *Mahrátta* (2) of the 14th January, in an article headed "Principal Oxenham and the results of Arts Colleges," attributes the decrease in the percentage of successful candidates from the Deccan and the Elphinstone Colleges in the Previous and the Final B. A. Examinations in the year 1881 to a falling off in the teaching of the Colleges and an increased severity on the part of examiners, and not to a generally inferior character of the candidates, and observes:—Let Mr. Oxenham examine the official returns of the results of his College, and he will find that the greater number of failures generally occur in English and Mathematics, and sometimes in Physics. The causes of the failure of candidates in Physics are obvious, for there is a sad want of apparatus in the Deccan College for imparting instruction in this experimental science to a large class of 80 or 100 students. This want should be speedily supplied by the Director of Public Instruction. An efficient lecturer in this subject should also be appointed. As regards Mathematics, the defect in teaching cannot be obviated so long as the Director is determined, in spite of the complaints of the students and the public, to leave the subject in the hands of the present Professor of Mathematics in the Deccan College. With respect to this branch of study the students suffer from two kinds of disadvantages, inefficient teaching and a stiff examination. As to English, the system of teaching it is greatly defective. The real difficulties of the students do not lie so much in understanding English passages as in expressing the meaning in their own language,

Complains of the defective system of teaching English in Government Arts Colleges.

and it is this which is required in higher examinations. But English composition is almost totally neglected in our Colleges. The English of the Previous Class, which requires the greatest attention, is most neglected, and when students fail in this subject the Professors, with the exception of a few candid ones, are ready to throw the entire blame upon the inefficiency of the poor matriculated students. Professors of English should give weekly exercises in English composition and return them duly corrected. If this cannot be done owing to the large number of papers to be examined, fortnightly or at least monthly exercises ought to be given if the Professors wish that the Previous Class should show bright results. The ruling of the Department of Public Instruction is to the same effect. Monthly examinations must also be held, in which students might be examined in the work done during the month. This practice was regularly followed in the Deccan College when Dr. Kielhorn was Principal. If Englishmen expect idiomatic English from candidates, it is their duty to teach it at the commencement of the College course. If Previous Classes are large, Government should appoint one or two able Natives to teach the text-books and ask its high-salaried Professors of English Literature to devote their attention to composition. The Director of Public Instruction should examine the truth of these facts in the light of the statistics of the results of University examinations, and should speedily remedy the defects existing in the present system of collegiate instruction.

Railways.

Want of employment of indigenous capital in the construction of railways in India.

The *Mahrátta* (2) of the 14th January in a communicated article gives figures to show the almost total absence of Native capital in the guaranteed railways of India, and remarks:—These figures bring to light the fact that four out of nine guaranteed railways are not at all open to Native capitalists and conclusively prove the meagreness of their share. This is very much to be deplored. The facts that Government have assured a certain percentage of interest to the shareholders and others, that the plant and material of the railways exist as security in India for the capital invested, that Government has been anxious to open up the country in all directions for trade and consequently to prove good their guarantee for the interest, ought to have induced Native capitalists to come forward. Perhaps the thirst for more interest or the fear of the instability of the British Government in India or the ignorance of the real facts may have held them back. Perhaps no opportunity was given them to come forward in sufficient numbers. Perhaps the assistance of foreign capital in Indian undertakings was deemed politically necessary and important for strengthening the British sway; for even under the enlightened rule of Lord Ripon we have witnessed the event of the capital for the Southern Marátha Railway being almost wholly raised in England, as if the natives of India were either unwilling or unable to contribute. The injustice and the financial responsibility of this step were duly pointed out by even the Anglo-Indian press. But the voice of the press was unheeded. Policy and expedieney proved superior to it. The Liberal Ministry represented by the most liberal Viceroy is desirous to promote Native enterprise, and is at the same time willing to negotiate with firms in Europe for the construction of railways in India. The anomaly between the desire and the action is quite apparent. It cannot be that the people of India have not sufficient capital or ability to undertake the construction of railways. We believe they have not been taken into confidence by Government. The foreign administration of railways gives no scope for the display of Native talent, and hence they are naturally disinclined to embark in a business in which they have no representation equivalent to the amount of capital invested, and which is managed by a board of directors not in India but in England. The writer then quotes some figures to show that nearly three-fourths of the foreign capital employed on Indian railways is sent back to the country in which it is raised in the form of the purchase money of stores and the wages of foreign labour, and remarks:—India's debt to other countries is thus increasing. The finances suffer. The Indian tax-payer is groaning under the burden of taxation.

It ought therefore to be now the policy of Government to construct railways in India through Native management and by means of indigenous capital, stores and labour. Some difficulties will at first be experienced in inducing Native capitalists to form themselves into companies for the construction of railways and for the supply of stores required for them. But it must be remembered that India is in this respect making good progress. The instincts of a statesman like Lord Ripon ought to realize this fact and give an impulse to Native capital in this direction. It is to be hoped that the foresight and enterprise of Indian capitalists will be awakened and that Government will kindly do everything to stimulate them to action.

Recommends that the new railway station at Navsári should be built on that side of the line on which the town is situated.

The *Gujarát Mitrá* (66) of the 14th January again requests the Bombay, Baroda and Central India Railway to build the new station at Navsári, the construction of which has recently been sanctioned, on that side of the railway on which the town is situated. The *Mitrá* once more briefly alludes to the inconveniences suffered by passengers from and to Navsári in having to cross the line in order to reach the station building, and hopes that the Company will attend to the convenience of the public.

Municipalities.

Suggests certain measures for securing due publicity to the orders of the Bombay Municipality.

The *Din Bandhu* (4) of the 14th January regrets that the municipality of Bombay does not take proper steps to secure due publicity to all its orders of general interest. It has hitherto been the practice to inform the public of such matters by means of advertisements appearing in the English and Gujaráti dailies and some of the Maráthi weeklies. But has the municipality ever taken care to ascertain how far the object of such advertisements is satisfied? The present arrangements are not calculated to do much good, and it would be better if instead of having recourse to newspapers for acquainting the public with such matters the municipality were to go to the expense of printing the information in the shape of hand bills, distributing them to the public at large, and also pasting them in all public places, streets and by-lanes. If however the municipality cannot provide funds for this increased expenditure, the advertisements in question should be caused to be published in each and every newspaper published in the city irrespective of its language of publication, and the proprietors of such papers should be requested to distribute gratis copies of such advertisements to persons who do not subscribe to their papers.

Native States.

Government ought to pay due attention to the mal-administration of Native States.

The *Gujaráti* (84) of the 14th January says that in all complaints regarding Native States the British officers appear to be more at fault than the Diwáns. Prior to the last ten years the subjects of Native States used to assert that they were happier than the subjects of the British Indian Government. They had to pay a small duty on salt, they obtained justice in the old time-honoured way, paid a light land revenue assessment and were governed by good officials. As if not brooking this state of things the British officials insisted upon the appointment of Diwáns according to their wishes in pursuance of the terms of treaties. They increased the salt duty, enhanced the land assessment, and exercised pressure for securing the introduction of municipal institutions. These measures have served to dissatisfy the subjects of Native States. The difference between the Native States and the British Indian territory is simply that, while in the former changes are forced upon the subjects *nolens volens*, in the latter they are so gradually introduced as not to allow the creation of alarm among the people. This state of things is very unsatisfactory. The subjects of Native States should as far as possible be allowed a voice in the matter of such reforms. No redress is granted to the complaints of the people, and the authorities are as it were encouraged in their misdeeds by the persistent denial of justice to the aggrieved parties. So long as the Native Princes do not become alive to the necessity of enacting laws in keeping with their old customs, the British

laws being rejected as unsuitable, and so long as the arbitrary conduct of the Diwán is unchecked, there is no chance of an improvement in their status. At present the British Government is wilfully conniving at the affairs of Native States that loudly cry for interference.

Does not approve of the contemplated tour of the Nizám to Europe.

The *Khándesh Vaibhav* (33) of the 12th January does not look with favour on the contemplated tour of the young Nizám of Hyderabad to Europe. It is very strange that before the young prince has even experienced the heat and cold of the weather at Hyderabad he should be packed off to England. It is not clear what object the prime minister has in view in making such a proposal. The Nizám is yet ignorant of the affairs of his dominions, and it is but just that he should try to acquire a knowledge of them and should undertake a tour to the important centres of civilization in this country with the object of studying the different administrations prevailing in them. Should there be any necessity for a trip to Europe even after this, it may be taken with advantage.

Notices the mismanagement in the Kadi and Pátan districts of the Baroda territory.

A Gujaráti correspondent of the *Suryodayá* (57) of the 15th January states that 50,000 bighas of land have been misappropriated from the Kadi and Pátan districts in the Baroda territory by the bordering States. One Mr. Devidás is the officer entrusted with the work of the settlement of boundary disputes, and he has been getting promotion notwithstanding that he has given away a number of villages unlawfully. None of the superior officers care to look carefully into the matter. The Subha of Kadi has allowed outstanding balances of lákhs of rupees to remain unrealized, and still he has been temporarily promoted to the post of Sar Subha. It is to be hoped that the Gáekwár will take care to appoint honest officers in the administration of his territories.

Complains of the prevalence of misrule and anarchy in Káthiáwár.

The *Indian Spectator* (1) of the 14th January remarks:—Káthiáwár is distracted by intrigues and counter-intrigues. Mr. Peile checked the tendency to intrigue and self-aggrandisement with an iron hand. Colonel Barton began well enough, but he has become a tool in the hands of his A'ryan advisers. There is an intense feeling in the province against one or two Daftardárs. These men have not only brought the British name into disrepute, but have actually caused a split among the European officers. Thus in addition to what the simple Káthiáwári calls a military law in the province, there is also a strongly marked party-government. One party belongs to this Colonel, another to that Major. The result is that what is done by one party is undone by another. The only officials in whom the public had confidence and who detected and punished intriguers with unsparing rigidity have been transferred. Messrs. Candy and Beaman have gained by their transfer, but the moral effect of the removal will be anything but salutary. At any rate the intriguers have been secured a new lease of life and they will no doubt make the best of it. Meanwhile princes and people alike of this protected province have a most uneasy time of it. They are at the mercy of the unscrupulous and the incapable. They may have to put up with a game law and other special temporary arrangements, their letters and telegrams may be tampered with, their disputes may be settled as *per* Daftardári promise. One Rána may be coerced into accepting the Daftardár's nominee as his Diwán, another Rája may have to make room for an engineer who serves as an informant to the Political nominator, a third must entertain a supernumerary doctor who may be no other than a spy. All this and much worse is possible in such protected provinces. The ruling idea with Government is to make its representatives absolute masters of the situation in order to keep up British prestige! But this state of affairs must end somewhere. Efforts are already being made; a Native barrister who has made his name conspicuous in connection with Káthiáwár politics has represented matters to Government in their proper light. We would strongly urge members of the provincial bar to submit a united protest against the misrule and anarchy to which Káthiáwár is said to have been so far abandoned.

Says that the people of Káthiáwár are glad at the transfer of Colonel Barton from that province.

The *Gujarátí* (84) of the 14th January observes that the whole of Káthiáwár is rejoiced at the transfer of Colonel Barton to Aden. The people look upon his departure in the light of the removal of the cause of mismanagement prevailing in the Native States in that province. Colonel Barton's administration never commanded the approbation of the public, and, since the complications of Porbandar, was looked upon with displeasure both by the Native Princes and the Bombay Government. The Colonel is naturally of a kind disposition and has a reputation for liberal views, but the political atmosphere of Káthiáwár seems to have worked in him a marvellous change. His relations with Native Princes were in many respects agreeable. His views were generally favourable to the Chiefs but unfavourable to their subjects, and yet he spared no pains to put down with a high hand a prince that questioned his authority. He possessed immense influence in the States under his charge and consequently the subjects of those States were dissatisfied with his administration. The reason of this transfer is said to be as follows:—The Bombay agent of the Rána of Porbandar wrote in a letter to the prince that he should not pay the fine inflicted on him by the Political Agent and should not dismiss the Diwán, Mr. Nagindás, as the Rána had power to appoint as his Diwán any person he liked; that the Bombay Government would not interfere in the matter and would not be displeased if the Rána retained his Diwán. This letter was registered in the Bombay Post Office, but instead of reaching the hands of the Rána was received by Colonel Barton. The Political Agent then sent for the prince and threatened him that if he did not dismiss the Diwán he would be punished by the Bombay Government. This threat frightened the prince, who at once promised to dispense with the services of Mr. Nagindás. He then asked his Bombay agent to communicate to him the contents of the letter, and when he became aware of them he got much annoyed and called upon the Post Master General of Bombay to deliver the registered letter addressed to him. On making inquiries the Post Master General learnt that the letter was kept by Colonel Barton, who stated that the emergency of the case induced him to receive the letter. The Post Master General is said to have censured Colonel Barton for his misconduct. The Bombay agent of the Rána intended to proceed against the Political Agent, who in the meantime left the province on furlough, and before his return the Rána's agent died. It is reported that the Bombay Government have on this account been displeased with Colonel Barton, and as a punishment have transferred him to Aden. It would be well, observes the *Gujaráti*, if the vacant post were conferred either on Mr. Candy or Lieutenant-Colonel Watson, who have already gained a favourable opinion of the people of that province. [The *Deshi Mitrá* (81) of the 18th January says that the Bombay Government ought to lose no time in ascertaining whether the statement made by the *Gujaráti* regarding Colonel Barton having tampered with a registered letter addressed to the Rána of Porbandar by his Bombay agent is true or not. If it be true Colonel Barton ought to be removed from his post so that other Political Agents may take a lesson from it. The result of the enquiry ought to be made public, otherwise it will be thought that Government screen their officials from punishment and thus encourage them in their misdeeds. If Colonel Barton is quietly transferred from his present post, the silence of the Bombay Government will be considered shameful.]

Complains of the oppression exercised by Kárbháris of the Native States of Káthiáwár on the people.

The *Vartmán Sár* (103) of the 16th January, in a communicated article headed "Cries for Justice from Káthiáwár, No. 1," complains of the oppression exercised by the Native States of Káthiáwár on their subjects and requests the Local and Supreme Governments to attend to the matter. The people are reduced to a state of slavery. The capricious rules framed by the arbitrary officers of the Political Department and the carelessness of Native potentates have aggravated the evil. Mean Kárbháris, judges and other officers of Native States do not scruple to harass the people. Most of the Rájas are puppets in the hands of their Kárbháris. There is no help for these Rájas, for if the Kárbháris, who are the favourites of the Political Agent, were to complain against them to the Agent, the princes are sure to be reprimanded. The Agent would sometimes not hesitate even to

hold out a threat of dethronement. As the Agent does not listen to complaints against the Kárbháris, and as many of the Native kings are given to luxury and indolence, the Kárbháris are left the masters of the situation and molest the people.

Remarks in connection with the disturbances at Cambay.

The *Indian Spectator* (1) of the 14th January observes:—Too much has been made of the popular demonstration at Cambay. The Nawáb has an opponent in his brother, who once aspired to the throne. He appears to be surrounded by the old Kárbháris and other discontented spirits ready to make some capital out of differences between the people and the State. The present administration is more or less composed of outsiders, who have to keep pace with the general progress of the country and to introduce levies in conformity with treaty arrangements with the paramount power. Now, as is well known, the people of the more backward Native States have a superstitious dread of progress of any kind. In the present case a proposal for municipal improvement seems to be at the bottom of the disturbances. There may have been some mismanagement on the part of subordinate officials; but the talk about a Hindu lady having been looted of a lákh of rupees and the other stories about murder and rapine are not to be credited. There is not the least doubt that some of the unhappy people do feel aggrieved. It would be better for these men to make their grievances known to the proper authorities. The Cambay Darbár would do well not to thrust reforms on an unwilling people. The populace is perhaps the most peace-loving in Gujarát, and no amount of instigation could have roused them into such opposition. The occurrence deserves notice for more reasons than one and we hope matters will not be hushed up at this stage. [The *Samsher Bdhádur* (97) of the 19th January expresses somewhat similar sentiments.]

Gives a defence of the officials of the Cambay State against the loud complaints raised by its people.

The *Gujarát Mitrá* (66) of the 14th January states, on the authority of the information furnished by its special correspondent, that some scheming persons of Cambay have misled the people of that town and induced a large number of them to leave the place. The correspondent enquired of some of the refugees from Cambay why they had left the town and was informed that they had followed the example set by the Mahájans and were sworn to do so. On further enquiry he gathered that the people considered that the municipal and the intestate property departments oppressed them considerably, and that great pressure was exercised on them in the matter of the collection of a fund for the repair of the Mándla tank. The *Mitrá* quotes some facts and figures showing that the so-called grievances in regard to the above matters were the lawful acts of the officials of the State, which were distasteful to the people. The *Mitrá* further quotes some measures adopted by the administration for the improvement of the State and for the amelioration of the condition of its people. These reforms have dissatisfied the leaders of the different classes of the people, who have been deprived of the illegal gains secured to them by the mismanagement which existed under the rule of the late Nawáb. The leaders have incurred a grave responsibility in having incited the people to leave the city and to act in the manner they have done, and they will have to rue it.

Wishes to get from the Diwán an account of the receipts and expenses made on the occasion of the marriage of the Nawáb of Cambay.

A correspondent of the *Bombay Samáchár* (76) of the 20th January states that the people of Cambay desire that among other enquiries the expenses incurred by the Diwán on the occasion of the marriage of the Nawáb in Shráwan last should be ascertained. In this marriage the Diwán entertained the leaders of eighty-four villages of the State, and received large sums of money as *chándla* or presents. He also withheld one month's pay of all servants of the State and received presents from vakils, merchants, and other subjects. An account of all these receipts ought to be taken from the Diwán.

Gives a few instances of oppression practised by certain officials of the Gondal State.

The *Gujaráti* (84) of the 14th January gives two more instances of oppression practised in the Gondal State;—(1) The Deputy Faujdár of Mahika took some provisions from the village without paying for them. The villagers complained against this act of oppression to Mr. Ismáel Miya, but the Deputy Faujdár and he being friends

the latter did not take any notice of the complaint for a long time. He made the complainants dance attendance on him during his tour and made them follow him for 46 miles. When he saw that their patience could not fail, Mr. Ismáel imprisoned the complainants, starved them for a day, and released them when they by a written application withdrew the complaint. (2) The police and some Memons made a serious assault on Kansára Harjiwan Parsotam and several other residents of Dhoráji, who filed a complaint against the assaulters in the magistrate's court. Before the day on which the case was to be heard the Memons had an interview with Mr. Báwa Miya, who got the Joint Administrator to issue an order directing the magistrate to induce the complainants to withdraw the complaint and in the event of their refusal to proceed against 183 other Hindus. The complainants refused to withdraw, and thereupon 25 out of the 183 persons were apprehended and proceeded against though all of them were innocent. The complainants thereupon withdrew their complaint.

Complains of oppression exercised by the officials of the Gondal State.

The *Hitechhu* (67) of Ahmedabad of the 18th January gives the text of a petition against Miya Ismáel, the Police Superintendent of Gondal, Shirastedár Báwa Miya Pir Miya and Mahálkari Báwa Miya, presented to Colonel Barton, and says that Major Nutt does not listen to any complaints against his Musalmán Shirastedár. The Musalmán element predominates in the State and there is no wonder if that party oppresses the people. The British authorities ought to institute minute investigations into the causes of the complaints against the Mahomedan State officials.

Complains of the oppression exercised by the Dhrángadra State on the *girássiás* of the village of Satápar.

The *Samsher Báhádur* (97) of the 19th January in a communicated article complains of the oppression exercised by the Dhrángadra State on the *girássiás* of Satápar. Some men were sent by the State on the 20th December last to the village of Satápar with a view to attack the inhabitants. These men began to plunder hay-stacks, and utilized the hay for the food of their horses without the permission of the owners. They tried to arrest several *girássiás* and besieged the village. A tálukdár having escaped from the village to the Wadhwán camp, sent a telegram on the 21st to the Bombay Government setting forth the grievances of the inhabitants of Satápar and asking for protection. The Political Agent of Káthiáwár was also informed of this act of oppression while he was at Bhávnagar on tour. On the very day that a reply was received from the Bombay Government the men left for Dhrángadra after having plundered some grain. It is nothing short of tyranny that the Dhrángadra State should thus attack its *bháyáts* and try to commit a breach of the public peace. It is to be hoped that Sir James Fergusson will institute careful enquiries into this matter and protect the rights of the *girássiás*, as evil results will otherwise ensue.

Berár Affairs.

Discusses the question of separating the Judicial from the Revenue Department.

The *Varhád* (*Berár*) *Samáchár* (59) of the 15th January, in continuation of the articles reported in the last two summaries, says:—But the neglect of judicial work and the trouble and expense which suitors have to undergo are not the only evils which result from the present system of administration. There is yet another drawback of a very grave character in this system. Judicial work is of a very special character. *Ex necessitate rei* laws cannot but be very complex and cannot well be handled but by those who are trained to the work. In India the ordinary difficulties which beset a person called upon to dispense laws are further aggravated by the peculiar circumstances of the country. Here a judge is called upon to administer laws not belonging to one system of jurisprudence only, but there are systems of jurisprudence which he has to deal with. Those systems of jurisprudence which require years of study to comprehend and master are in our province entrusted in the majority of cases to persons who do not bring with them any previous knowledge of the subject. The main thing which distinguishes civilization from barbarism is the substitution of moral force for physical force in settling disputes between man and man. The chief function of a government is the protection of the life and

property of its subjects. And this is how moral force and the chief function of government are treated! Well if the persons who are called upon to give justice do not possess any previous qualifications, do they and can they after they are entrusted with the work bring themselves up to the proper mark? We must admit that as a class they are actuated by every desire to master the new subject placed before them, and all that they can do they try to do. But it is not possible that that proficiency and knowledge which a regular and a special training alone can give can be acquired by the study of a few hours snatched from the little leisure an officer gets after a day's hard work. The most that they are generally able to do is to get up the Acts and the Codes. Few have a knowledge of the general principles of law. Still fewer ever read the High Court Reports. The result is that our bench is not as strong in legal knowledge as it should be. That this is lamentable all will agree. The only remedy for this is the separation of the Judicial Department from the Revenue Department. There is one more evil yet, the result of the present administrative system, which from the suitors' point of view is a very great one. The majority of our judges are required to move out. The Judicial Commissioner goes in camp from October to April. He has also to go to the six zilla towns whenever there is sessions work. The Deputy Commissioners being District Collectors must move in their districts in the travelling season. Most of the Subordinate Judges are táluka officers. We have thus a complete system of travelling courts, which are simply ruinous to suitors. They and their witnesses have to run after the Courts. Over and above the costs imposed by law they incur an enormous extra expenditure by having to run about from place to place. To their pleaders also they have to pay much more than what would be necessary if suits were tried at the towns where courts are located. It is often boasted in high official circles that in Berár justice is speedier and cheaper than in other parts of India. But as a matter of fact justice is nowhere dearer. The present system of wandering courts appears most unreasonable. There is some colour of truth in saying that Deputy Commissioners being district officers must move out in their districts. But what earthly necessity is there for the Judicial Commissioner to do so? Moving from village to village, from one end of Berár to another, with a train of suitors and pleaders, appears quite unnecessary and unjustifiable. As for doing his work of inspecting and examining the records of the courts subordinate to him, that can be easily done if the Bombay system is adopted. Judges there never take cases out of the court town, and still they do their duties of inspection and supervision. Again there are many more Assistant Commissioners and Extra Assistant Commissioners than we know what to do with. In the Akola District there are six Assistant Commissioners and two Extra Assistant Commissioners who are both civil judges and táluka officers. Why should not a better system be introduced? Why should civil work be entrusted to an officer who has to move in camp?

RAOJI B. PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
27th January 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 27th January 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly ...	450
2	„ Mahrátta	Poona	Do. ...	475
*3	„ Quarterly Journal of the Poona Sárvajanik Sabha	Do.	Quarterly ...	200
	ANGLO-MARA'THI.			
4	The Dín Bandhu	Bombay	Weekly ...	925
5	„ Dnyán Chakshu	Poona	Do. ...	1,000
6	„ Dnyánodayă	Bombay	Do. ...	409
7	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
8	„ Indu Prakásh	Bombay	Weekly ...	1,038
9	„ Native Opinion	Do.	Do. ...	575
10	„ Subodh Patrika	Do.	Do. ...	600
11	„ Urdu Akhbár	Akola	Do. ...	280[1] / 160[2]
	MARA'THI.			
*12	The Aranyă Pandit	Bombay	Fortnightly.	100
13	„ Arunodayă	Thána	Weekly ...	555
14	„ A'ryávart	Dhulia	Do. ...	100
15	„ Bakul	Ratnágiri	Do. ...	450
16	„ Belgaum Samáchár	Belgaum	Do. ...	260
17	„ Bodh Sudhákar[3]	Sátára	Do. ...	275
*18	„ Chháva	Dhárwár	Do. ...	200
19	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
20	„ Daivadnyă Samáchár	Do.	Do. ...	500
21	„ Dhárwár Vritt	Dhárwár	Weekly ...	425
22	„ Dnyán Bodhak	Belgaum	Do. ...	140
23	„ Dnyán Ságar	Kolhápur	Do. ...	116
24	„ Ganga Lahari	Násik	Do. ...	100
25	„ Hindu Punch	Thána	Do. ...	285
26	„ Hitechhu	Kaládgi	Do. ...	85
27	„ Israel[3]	Bombay	Fortnightly.	400
28	„ Jagadádarsh	Ahmednagar	Weekly ...	185
29	„ Jagan Mitră	Ratnágiri	Do. ...	145
30	„ Kalpataru	Sholápur	Do. ...	130
*31	„ Karnátak Mitră[3a]	Belgaum	Do. ...	200
32	„ Kesari	Poona	Do. ...	3,500
33	„ Khándesh Vaibhav	Dhulia	Do. ...	125
34	„ Lamp of Judaism	Bombay	Fortnightly ..	300
35	„ Lokahitavádi	Poona	Monthly ...	220
36	„ Mahárashtră Hitechhu	Bombay	Weekly ...	1,000
37	„ Mahárashtră Mitră	Sátára	Do. ...	250
38	„ Nagar Samáchár	Ahmednagar	Do. ...	150
39	„ Násik Vritt	Násik	Do. ...	100
40	„ Nibandh Mála	Poona	Monthly ...	700
41	„ Nyáyă Sindhu	Ahmednagar	Weekly ...	185
*42	„ Panchánan	Málvan	Do. ...	200
43	„ Pandhari Vaibhav	Pandharpur	Do. ...	103
44	„ Poona Vaibhav	Poona	Do. ...	250
45	„ Prabhákar[3]	Bombay	Daily ...	350
*46	„ Prabodh Chandrika	Jalgaon	Weekly ...	200
47	„ Pramod Sindhu	Umráwati (Amráoti).	Do. ...	200
*48	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly ...	200
49	„ Saddharm Díp	Alíbág	Do. ...	600
50	„ Satyă Prakásh	Bombay	Fortnightly ..	243
51	„ Satyă Sadan	Alíbág	Weekly ...	400
52	„ Satyă Shodhak	Ratnágiri	Do. ...	140
53	„ Satyavádi	Bombay	Fortnightly...	275
*54	„ Sharabh	Alíbág	Weekly ...	200
55	„ Shiváji[3]	Poona	Do. ...	200
56	„ Shubh Suchak	Sátára	Do. ...	90
57	„ Suryakánt	Ellichpur	Do. ...	150
58	„ Suryodayă	Thána	Do. ...	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[3a] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
59	The Swadesh Mitrá	Bombay	Tri-weekly ...	600
60	„ Varhád (Berár) Samáchár[E]	Akola	Weekly ...	250
61	„ Vasai (Bassein) Samáchár	Bassein	Do. ...	175
62	„ Vengurla Vritt	Vengurla	Do. ...	200
63	„ Vichárshil	Málvan	Do. ...	300
*64	„ Vinod	Poona	Do. ...	200
65	„ Vividh Dnyán Vistár	Bombay	Monthly ...	400
	ANGLO-GUJARA'TI.			
*66	The Bombay Chronicle	Bombay	Weekly ...	200
67	„ Gujarát Mitrá	Surat	Do. ...	400
68	„ Hitechhu	Ahmedabad	Do. ...	349
69	„ Lok Mitrá	Bombay	Do. ...	725
70	„ Surat Akhbár	Surat	Do. ...	600
71	„ Suryá Prakásh	Do.	Do. ...	137
	GUJARA'TI.			
72	The Ahmedabad Samáchár	Ahmedabad	Weekly ...	25
73	„ Akhbáre Sodágar	Bombay	Daily ...	750
74	„ A'ryá Dharm Prakásh	Do.	Monthly ...	304
75	„ A'ryá Dnyán Vardhak	Do.	Do. ...	500
76	„ Bombay Punch	Do.	Weekly ...	500
77	„ Bombay Samáchár	Do.	Daily ...	950
78	„ Broach Samáchár	Broach	Weekly ...	700
79	„ Broach Vartmán	Do.	Do. ...	60
80	„ Buddhi Prakásh	Ahmedabad	Monthly ...	600
81	„ Dátardun	Bombay	Weekly ...	525
82	„ Deshi Mitrá	Surat	Do. ...	900
83	„ Dnyán Vardhak	Bombay	Monthly ...	400
84	„ Fursad	Do.	Do. ...	100
85	„ Gujaráti	Do.	Weekly ...	400
*86	„ Gujarát Monthly Journal	Do.	Monthly ...	200
87	„ Gul Afshán	Do.	Do. ...	659
*88	„ Hitopadeshak Ratná	Ahmedabad	Do. ...	200
89	„ Jáme Jamshed	Bombay	Daily ...	525
90	„ Kaira Vartmán	Kaira	Weekly ...	115
*91	„ Kaisar-i-Hind	Bombay	Do. ...	200
92	„ Káside Mumbai	Do.	Tri-weekly ..	700
93	„ Nágar Udayá	Ahmedabad	Monthly ...	300
94	„ Niti Prakásh	Kaira	Weekly ...	200
95	„ Nure Elam	Bombay	Monthly ...	381
96	„ Nyáyá Prakásh	Surat	Weekly ...	200
97	„ Pársi Punch	Bombay	Do. ...	225
98	„ Rást Goftár	Do.	Do. ...	1,814
99	„ Samsher Báhádur	Ahmedabad	Do. ...	200
100	„ Satyá Mitrá	Bombay	Do. ...	400
*101	„ Saurásháhtrá Darpan	Junágad	Monthly ...	200
102	„ Stri Bodh	Bombay	Do. ...	533
*103	„ Subodh Prakásh	Nadiád	Do. ...	200
104	„ Svadesh Vatsal	Bombay	Do. ...	408
105	„ Tatwa Dnyán ane Dákor Samáchár	Umreth	Fortnightly ..	62
*106	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
107	„ Vartmán Sár	Surat	Weekly ...	200
108	„ Vidnyán Vilás	Rájkot	Monthly ...	738
109	„ Vidya Mitrá	Bombay	Do. ...	300
110	„ Yajdán Parast	Do.	Weekly ...	500
	KA'NARESE.			
111	The Chandrodayá	Dhárwár	Weekly ...	150
*112	„ Karnátak Vritt	Belgaum	Do. ...	200
	URDU.			
*113	The Armagán	Bombay	Bi-weekly ...	200
114	„ Khayir Kháhe Islám	Do.	Tri-monthly .	300
115	„ Kushful Akhbár	Do.	Weekly ...	160
	PERSIAN.			
116	The Mufarrehul Kulub	Karáchi	Weekly ...	300

[3] Frequently admits English articles.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ – *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Approves of the memorial from the Indian Association to the Secretary of State for India praying for certain concessions to facilitate the admission of the Natives into the Covenanted Civil Service.

With reference to the memorial from the Indian Association to the Secretary of State for India praying for certain concessions to facilitate the admission of the natives of India into the Indian Covenanted Civil Service, the *Lok Mitrá* (69) of the 21st January observes that the requisitions preferred in the memorial are so fair and reasonable that it is a wonder they should at all require to be urged with so much earnestness. What can be fairer than that the Indian Civil Service Examination should be held in India, and that the Indian candidates should not be required to undergo the trouble and expense of proceeding to England to pass an exceptionally severe examination? And yet the people of India have had to beg for the privilege over and over again! All that the natives of India want is that the competitive examination for the Indian Civil Service should be held in India, leaving it open to all to compete for it at the same time, and if the natives of the country are then beaten on their own soil they will have no cause for complaint. But if the authorities are not prepared to go the length of establishing the examination in India alone, let them at least hold an examination in India simultaneously with the one in London. This is the least they can do, and the memorial has urged this point with clearness and propriety. The recommendation to restore the maximum limit of the age of candidates to the old level is also extremely sensible, and in the opinion of experienced authorities the raising of the limit by two years is imperatively demanded by the requirements of the service. It remains to be seen what consideration Lord Kimberley accords to this well considered memorial. [The *Bakul* (15) and the *Satyá Shodhak* (52) of the 21st January make somewhat similar remarks.]

Approves of the memorial prepared by the Bombay Branch of the East Indian Association praying for an extension of Lord Ripon's term of office for another five years.

The *Lok Mitrá* (69) of the 21st January observes that the memorial which is being prepared by the Bombay Branch of the East Indian Association for submission to Her Majesty the Queen praying for an extension of Lord Ripon's term of office, furnishes the most satisfactory proof that can be afforded of the gratitude of the people of this country towards Lord Ripon, and of their hearty appreciation of the far-seeing policy so nobly inaugurated by him. The beneficent and extensive measures of reform initiated by Lord Ripon in the different branches of administration require very patient and careful fostering to ensure their successful operation. Every one of these measures is so far-reaching in its consequences, that if carefully carried out it will conduce not only to the welfare of the country but also to the stability of the British Empire in India, the thoughtless predictions to the contrary of some Conservative papers notwithstanding. For the accomplishment of such reforms a term of five years is evidently insufficient, and no other Viceroy can be expected to evince the same solicitude in the matter as the nobleman who has set them agoing. There are instances in which succeeding Viceroys, far from developing the policy of their predecessors, have undone their good work built up with laborious care. It is not often that the country is so fortunate as to have a statesman of Lord Ripon's views and sympathies at the helm of affairs, and the desire of the people to have Lord Ripon for a few years more to rule their destinies is therefore perfectly natural. [The *Suryá Prakásh* (71) of the 20th, the *Gujaráti* (85) of the 21st and the *Hitechhu* (68) of Ahmedabad of the 25th January express somewhat similar sentiments. The *Bakul* (15) of the 21st January and the *Jagan Mitrá* (29) of the 22nd also approve of this movement.]

Makes a defence of Lord Ripon's administration of India from the attacks of the Tory Press of England.

The *Indian Spectator* (1) of the 21st January, in an article headed "Tory Politics—India's Perils," refutes at some length the arguments advanced by the *St. James Gazette* in an article headed "Retiring from Government in India" and by the *Saturday Review* in its article on "Indian Public Opinion," and makes a defence of the liberal policy pursued by Lord Ripon in the administration of India. It is indeed unfortunate that the two great parties in English politics have learnt to make

India their battle-cry whenever it suits their purpose. At the present moment the interests of the country are liable to be endangered by the action of a certain section of the Tories, that section which owns Lord Lytton for one of its leaders and the editor of the *St. James Gazette* as another. Vague rumours have been heard from time to time regarding the attitude of this class of British politicians, who are in sympathy with the official classes here—those servants of the State who sullenly resist the much needed reforms inaugurated by Lord Ripon. From the present policy the official classes seem to apprehend the extinction of bureaucracy, which has taken a deep root in the Indian soil. And since the Indian bureaucracy finds itself powerless to combat Lord Ripon's views in an open, straightforward manner, it tries to play the part of the assassin. Knowing well that non-official public opinion in India, European and Native, is most favourable to the Government of India, it has set about making a stir in England, and that through a section of the Tory Press. That the Tories, taken as a party, are in favour of a system of government by secret treaties and conventions it is unnecessary to say. It is also vain to expect any good from them to the people of India when they are in power. Whatever good they have done to this country must be generally ascribed to accident. The Tory party is now in a disorganized state and the Liberal Ministry is expected to be able at least to run out the usual Parliamentary lease. In this case it is therefore not surprising that the Tories should become impatient. But ere they return to power they must appear before their electors and really they have nothing to preach about. The great Irish questions have for the time been settled. Affairs in Egypt are rapidly recovering their normal state. Hence, what remains is but Lord Ripon's administration of India, especially when Anglo-Indian officials are in silent opposition. In the article headed "Retiring from Government in India," the writer gives vent to political spite to his heart's content. The personal vilification of Lord Ripon is beneath notice. His Excellency should feel complimented by abuses from such writers. To give publicity to such a senseless utterance as "Lord Ripon is about as unfit a person as would have been possible to choose for the place he holds" in the columns of a respectable journal is simply outrageous. But worse than political abuse is the absurd denominational cant of which Lord Ripon is made a victim. The simultaneous appearance of such articles on Indian matters in the two Tory journals is very significant. It shows that a political clique has organized an attack. But it is a harmless organisation. [The *Suryodaya* (58) of the 22nd and the *Subodh Patrika* (10) and the *Satya Shodhak* (52) of the 21st January express similar sentiments.]

Says that the cry against the armies of Native States is unfounded and ill-advised.

The *Native Opinion* (9) of the 21st January says:—Once more the cry has been raised against the existence of the armies of Native Princes and Chiefs. But this time it is not as comprehensive as usual. The proposal is to reduce by half the army of His Highness Mahárája Sindia and to take the opportunity of the accession of the Nizám to the *gádi* to apply shears to his army also, leaving the other Native States to be dealt with at some other time. This proposal mainly hinges on the assumption that a force of some fifty thousand soldiers is being efficiently trained after the European mode of military discipline in the Native States, and that such a force may some time prove dangerous to the stability of the British Empire in India. This presumption of supposed danger is quite spurious, and looking to the strength of the British army both in India and elsewhere, the presumption seems to be the outcome of a heated imagination rather than that of a cool and sagacious judgment. For the very writer, after advocating a gradual dissolution of the Native army, says in the very same breath that the British rule in India is strong enough to suppress all internal disorders, and that it is practically impossible that the Native Chiefs can unite their armies against the British forces. The truth of this remark is unimpeachable, and whatever opportunities Native Princes may have for unification, the desire in them to retain their present state of semi-independence is too powerful to persuade them to make an attempt in this direction. But the question is whether this impossibility of unification is the only argument in favour of the preservation of the armies of Native States. Every reader of Indian history knows full well that the Native Chiefs retain the

present number of their armies under solemn treaty rights sanctioned with all the ceremony of an international and moral law, and which deserve to be respected by the parties concerned. Such plighted faith it is not easy for a Government which has on various public occasions declared its desire to recognize the binding force of all treaty engagements to break. But allowing for the sake of argument that political expediency requires that such treaty rights should be violated and that the armies of Native States should be abolished, the question which naturally suggests itself is, will the British Empire in India be rendered the more firm by such abolition? Some Anglo-Indians may look upon the day on which these armies come either to be reduced or abolished as a red-letter day in the history of India, but to our thinking the Indian Government cannot be a whit better for such abolition or reduction. The whole army of the Native States, as given by the *Pioneer*, at present stands at 380,000, the majority of which are retainers only fit for dancing attendance on the various Chiefs on public occasions or for doing police duties. According to the account of the same paper, out of this apparently large number of four lákhs not even fifty thousand men are regularly trained after the manner of the Native sepoys and sowárs, and yet no opportunity is ever allowed to pass without representing to the British public that the abolition of this untrained force is of paramount importance for the maintenance of the Indian Empire. Proposals either for the abolition or the gradual extinction of the armies of Native States have often been made; but, so far as we know, these proposals do not seem to have as yet influenced the action of the Government in the matter. But if any such untoward step comes to be taken, it will necessarily entail great difficulties both on the Indian Government and the Native States. To say nothing about the plighted faith of the British Government with regard to treaty rights, if the proposed abolition is carried out, about four lákhs of people will be thrown on the world without any means of living, and the probable result may rather be imagined than described. These people know no other profession; they have been taught from their childhood to look to this kind of service as the only means of making livelihood, and if they are deprived of these means no one should feel surprised if they betake themselves to plundering, highway robberies, and dacoities. The prospect of such difficulties in any part of the country is not pleasant to contemplate; such contingencies must throw the Native States into disorder, while they may throw the British Government on its own resources both to prevent the dacoit bands from frequenting its territories and to exterminate them in the Native States. This means the enlargement of the British army and the consequent increase in military expenditure. By abolishing these armies the Government would be undertaking the responsibility of keeping peace in the Native States, which responsibility must primarily rest with the States themselves. The British Government guarantees the safety of the Native States from foreign aggression only; and to take up any additional responsibilities, when the States themselves are in a position to take care of themselves, is not very desirable. On the contrary, we think these rabble armies need a remodelling and a systematic training after the European fashion to enable the Native Chiefs to preserve order in their own territories and to put this Government in a position to disband the large contingent force it is always required to keep at its elbow. The British Government in India is too strong to require any such additional force, while the loyalty of Native Princes has been successfully tested by events like the Mutiny and the late Afghan War. Under these circumstances the abolition of the armies of Native States is a beginning at the wrong end only. We hope that before any such proposals are seriously entertained by Government, it will first consider the question whether a breach of the treaty rights is consistent with its oft-repeated declarations respecting such rights, and whether the abolition of these armies will benefit it in the long run. [The *Gujaráti* (85) of the 21st and the *Prabhákar* (45) of the 24th January express similar sentiments.]

Suggests a reform in the remuneration of Native soldiers.

The *Mahárâshtra Mitrá* (37) of the 25th January says that the Native sepoy has by his achievements during the late Egyptian Campaign established beyond doubt his title to heroism. It is a matter of regret, however, that his general appearance does not favourably impress

the enemy. The cause is worth the search and requires careful attention. This want of smartness in outward behaviour is traceable either to insufficient remuneration or to the absence of permanent interest in the service. This interest can be created only by rewarding meritorious service by the grant of jághirs or similar watan property, and it behoves the Military authorities to give the subject the earnest attention it deserves. The recognition of the services of Native officers by the bestowal of the titles of Ráo Báhádur and Khán Báhádur is not calculated to infuse that amount of interest in the service which can be created by more substantial gifts and which is essential to its efficiency. The system of making military service hereditary and compulsory in certain families holding watan property from Government will prove greatly beneficial to the State and will create a sympathy between the soldiers and Government. This system was followed with good results by Mahomedan and Hindu rulers. Besides being calculated to ensure the stability of the British rule, it has this recommending feature about it that in course of time it will render it unnecessary for the British Government to import European soldiers from England and thus lead to a considerable saving in expenditure.

Suggests a radical reform in Indian law and the procedure of law courts.

The *Mahrátta* (2) of the 21st January, in a communicated article headed "A Radical Reform in Indian Law—An appeal to Government and the People," disapproves of the complex and costly procedure of Indian law courts and ascribes the increase in the litigious propensities of the people of India partially to the operation of ill-conceived laws. The Stamp, the Court Fees, the Registration, and the Pleaders' Acts, and in fact all the revenue laws now in existence, have been hastening with awful rapidity the transfer and division of property. The existence of courts and of laws which they administer is a temptation to quarrelsome people which the growing profession of pleaders and mukhtyárs goes to strengthen. The present painful state of circumstances has to be put up with until either the suitors themselves become alive to the general effect of their conduct and determine not to step into law courts, or the Government with a generous heart dispense free justice to the overburdened population, simplify the procedure of the courts of law, and devise practical measures for checking litigation in all its phases. But there is no hope of an immediate change either in the disposition of suitors or the attitude of Government towards them. Some of the principles of the Deccan Agriculturists' Relief Act ought to commend themselves for general adoption in India, such as conciliation, appointment of village munsifs and village registrars, final disposal of suits at the first hearing, restriction of appeals, and a strict and impartial revision of cases. Government should cease making money out of litigation. It is immoral and, from the people's point of view, impolitic. Appeals should not be allowed except in rare cases, and almost all the appellate courts should be abolished. Conciliation and arbitration should be extended as much as possible all over India. High courts and district courts should be abolished as being unnecessary and costly out of proportion. Native judges should decide Native, and European judges European cases. Native-European cases should be decided by a bench consisting of a European and a Native judge. Cases should be conducted only by Native pleaders, and such other checks as may be necessary ought to be introduced to reduce judicial work to the lowest possible limit. This is certainly not an Utopian idea. It is practicable if Government adopt it. Those who follow the current of events might remember how the proposal for agricultural banks was considered by responsible authorities as beyond the pale of practical politics, and how the opposition has disappeared on the adoption of the proposal by the Government of India. Government have only to remember that their strength lies in the affections of the people, that their educated or influential leaders have to be pleased by meeting the legitimate demands they make and by the adoption of measures they suggest with a view to the permanent happiness of the governors and the governed. The progressive well-being of Government and the people requires that the energy of the latter should be directed otherwise than in quarrels, and the goal of all endeavours should be to accomplish this result as soon as possible.

The *Indian Spectator* (1) of the 21st January observes:—Lord Ripon has made a practical beginning with elective representation in the country. We can regard the Honourable Mr. Kristodás Pál's elevation to the Viceroy's Council at the recommendation of the Landholders' Association in no other light. We earnestly hope that Sir James Fergusson also will invite the Sárvajanik Sabha, the East Indian Association, or the Chamber of Commerce to recommend a Native member for His Excellency's Council.

A suggestion to Sir James Fergusson regarding the election of a Native member of the local Legislative Council.

The *Poona Vaibhav* (44) of the 21st January does not approve of the refusal of His Excellency the Governor to accept the address that was proposed to be presented to him by the Sárvajanik Sabha at Násik. Such associations are the only medium through which the grievances of the people can be properly ventilated, the representations of officials being generally one-sided. This conduct of the Governor furnishes a fair index of the interest taken by him in the welfare of the people! May it be that His Excellency has become disgusted with the very appellation of "Sárvajanik Sabha" on account of the constant trouble that the body in Poona bearing a similar name gives to Government officials by demanding redress to the grievances of the people?

Does not approve of His Excellency's refusal to accept the memorial from the Násik Sárvajanik Sabha.

The *Nyáyá Sindhu* (41) of the 22nd January refers to the recent visit to Ahmednagar of the Nizám of Hyderabad, and remarks that the officers of the British Government treated the event with cold indifference. The Nizám is one of the oldest allies of Her Majesty, and considering the attention generally paid by His Highness's Government to the comforts of the British officers that happen to visit his dominions and the large sums spent for their reception, the conduct of the Ahmednagar authorities cannot but be considered as wanting in courtesy. It would have been better if the authorities had sanctioned a small sum for preparations for the reception of His Highness.

Comments on the indifference shown to the Nizám of Hyderabad on his recent visit to Ahmednagar.

The *Shubh Suchak* (56) of the 19th January, while referring to the remarks in the General Administration Report for 1881-82 regarding the average yield of crops in the Presidency, says that the remarks have been inserted probably with the view of giving the lie to the cry that has recently been raised regarding the heavy rates of assessment prevailing in the Deccan. The glowing account given by Government is certainly very surprising. But how can the circumstance that the soil in certain parts of the district of Sholápur is of a very good quality justify the inference that the soil throughout the Presidency is of the same quality? The results given by Government do not show that any account has been taken of the expenses of agriculture. The agriculturist is required to borrow money from sáwkárs for the preliminary expenses of preparing the land for cultivation and has to repay it with interest. He has also to spend considerable sums on marriages and other ceremonies. Government have set down the requirements of a peasant's family at 2,000 lbs. of grain, but this amount will hardly suffice for an ordinary family. He has moreover to feed a large number of cattle which are necessary for agricultural operations, and the restrictions placed on the rights of pasture by the Forest Act have had the effect of making the feed of cattle very expensive.

Makes remarks on the General Administration Report.

The *Arunodayá* (13) of the 21st January is informed that fever is doing immense havoc in the Málvan Táluka of the Ratnágiri Collectorate, and that excepting the little activity shown by Government in stamping out the disease when it first made its appearance there have been no measures adopted for the purpose of affording relief to the distressed. It is said that the disease originated in the condensation of the atmosphere by the thick jungles in the táluka and its saturation by the sudden and profuse fall of dew. If this is the real cause of the disease, as it

Complains that fever is raging in the Málvan Táluka of the Ratnágiri District.

probably is, it is very strange that Government should not have adopted measures to avert the evil. Perhaps Government were not apprised of the real cause till now, and it is to be hoped that they will rouse themselves for immediate action. The easiest remedy that would appear to meet the case is to set fire to all the jungles surrounding the affected parts and thus to purify the air by removing the moisture. Such a proposal will not ordinarily be countenanced by Government, inasmuch as it will involve a loss of forest produce, but having regard to the amount of mischief to human life caused by the prevalence of the disease Government should in all fairness subordinate fiscal considerations to those of protecting the lives of their subjects. Besides, it is believed that such fire will only destroy hay and small shrubs and trees and will leave intact the more valuable and grown up trees. It is therefore just that Government should adopt this or other similar remedy for exterminating the disease that has gained such a firm footing in that part of the country.

Complains that His Excellency the Governor during his recent tour in Khándesh did not redress the grievances of the people.

The *Arunodayă* (13) of the 21st January understands that the people of Khándesh who have been reduced to a state of destitution by the recent inundation of the river Girna expected that their sufferings would be alleviated by His Excellency the Governor on the occasion of his recent visit, but that they have been sorely disappointed. It was quite natural that the people should have formed such expectations, and it would have been just if the Governor had satisfied them. But looking to the general tendency of officials to turn a deaf ear to such complaints, there was every likelihood that the grievances of the people of Khándesh would fall flat on His Excellency's ears. It may be that His Excellency had no means of ascertaining the feelings of the people and that the local officers were responsible for having thrown the complaints of the people in the background.

Tries to answer the several questions issued by the Mhowra Bill Commission and suggests remedies for discouraging the vice of drinking.

The *Arunodayă* (13) of the 21st January tries to answer in detail the various questions proposed by the Commission appointed to enquire into the extent of illicit distillation of liquor from mhowra flowers, and suggests that the Government will do well to disabuse their minds of the false impressions that have been brought about by the reports of their Revenue and A'bkári Officers, before devising any measures to deter the people from their present illegal ways of satisfying their vicious habit of drinking. The Government should recognise it as their duty to wean away the people from this vice, and with this view should set about the task of making raw toddy sell as cheap as possible and placing increased facilities in the way of procuring it. When the raw juice is easily available the consumption of spirituous liquors will deteriorate and Government will have discharged its duty to the masses. The removal of restrictions on the use of liquors is one way of checking the vice, and it seems advisable to give the experiment a fair trial.

Suggests the construction of a Town Hall for Sátára.

The *Mahárashtră Mitră* (37) of the 25th January, referring to the proposals recently made by the Collector of Sátára for the repair and utilization of the old palace at that place, suggests the advisability of furnishing a Town Hall for the use of the inhabitants, which should also serve the purpose of a museum by being made the receptacle of portraits of former princes, old weapons, old records, &c., and requests the attention of the authorities to the suggestion.

Suggests the removal of the toll-bar at Sátára.

The *Shubh Suchak* (56) of the 29th January requests the attention of the authorities to the inconvenience caused by the location of the toll-bar near the tunnel at Sátára, and suggests that before the new toll contract is sanctioned, arrangements should be made to remove the toll-bar further from the town.

Complains of the want of a dharmshála at Dhámner near Sátára.

A correspondent of the *Bodh Sudhákar* (17) of the 24th January complains of the inconvenience caused to travellers by the want of a dharmshála, either permanent or temporary, at Dhámner near Sátára. This village is situated on a bank of the Krishna, and travellers from Sátára to

Oundh generally halt here to bathe and cook their food, but there is at present no shelter to protect them from the scorching sun or the pouring rain.

Complains of the disregard for convenience of passengers shown by the servants on the ferry steamers owned by Messrs. Shepherd & Co.

The *Din Bandhu* (4) of the 21st January says that the officers from the captain down to the meanest crew employed on the steamers owned by Messrs. Shepherd & Co. and plying between Bombay and Goa have gained a notoriety for indifference to the convenience and comforts of the passengers, and that notwithstanding the fact that several boats and other vessels have been smashed by collision with the ferry steamers and that several lives have been lost, Government have treated the matter with indifference. So late as the 5th of January last the steamer *Savitri* struck against a country craft near Kálavashi at day-break. A captain in the service of the company once carried away forcibly the Sar-Kárkun of Jaitápur because he would not allow the captain to carry on his unlawful practices. It is meet, therefore, that the Customs and Police Commissioners should adopt measures for securing an immediate investigation in all cases where any injury is done to human life or property.

Suggests the adoption of a system of supervision of subordinate courts by District and High Courts.

The *Bodh Sudhákar* (17) of the 24th January refers to the enquiry that has been instituted by the District Judge of Khándesh into the charges of corruption and miscarriage of justice brought against the Subordinate Judge of Jalgaon, and says that regular tours of supervision by District and High Court Judges will have a very salutary effect on the working of the mofussil subordinate Courts. The higher judicial functionaries are generally averse to take the trouble of inspection, and this encourages lower Courts to do their work in an irresponsible and irregular manner. If measures are taken to secure a proper revision of the work of the subordinate Courts such cases as the one adverted to will occur very rarely.

Complains of the want of knowledge of the Maráthi language in the Hospital Assistant at Khed.

A correspondent of the *Poona Vaibhav* (44) of the 20th January, writing from Khed in the Poona District, complains of the inconvenience caused to the people of that place by the Hospital Assistant in charge of the dispensary being ignorant of the Maráthi language, and requests the authorities concerned to appoint a Maráthi-knowing officer.

Disapproves of the appointments of Lord Kimberley and Mr. Cross as Secretary of State for India and Under Secretary respectively.

The *Yajdán Parast* (110) of the 21st January observes that the recent ministerial changes in England have not proved beneficial to India. Lord Kimberley has already shown himself incapable of wielding Indian affairs, and the appointment of Mr. Cross as Under Secretary has served to aggravate the feeling of dissatisfaction at the first appointment. When Lord Kimberley's appointment was announced it was expected that the defects of that arrangement would be made up by the nomination of a competent Under Secretary. But the people have been sorely disappointed. Lord Kimberley has been given an assistant as ignorant of Indian affairs as himself and a second rate politician like his principal.

Approves of the work done by Mr. Woodward in connection with his special duty.

The *Kesari* (32) of the 23rd January thoroughly approves of the work that is being performed by Mr. Woodward in connection with his special deputation to ascertain the cause of the Deccan ryots' misery. Mr. Woodward is a very clever and kind gentleman. He has a very good knowledge of the Maráthi language, and this serves him in good stead in eliciting every information from the cultivators regarding the causes of their depressed condition. His relations with the money-lender are equally agreeable.

Is not altogether pleased with the new Justices of the Peace.

The *Rást Goftár* (98) of the 21st January observes that it is very gratifying that in the new nominations to the office of Justice of the Peace wealth as well as merit appear to have met with due consideration. However it is to be regretted that patronage and influence should have played not

an unimportant part in this affair, as can be gathered from the appearance among the nominees of many names that ought not to be there and the absence of others whose title to the honour required recognition. Mr. Curven, the editor of the *Times of India*, has shown himself deserving of the honour by his high abilities and public spirit, and his claims should have been recognized before those of his inferiors who have been nominated this year. The satisfactory feature of this year's nomination nevertheless is that the merits of Native gentlemen connected with the public press have not been altogether ignored. [The *Jáme Jamshed* (89) of the 22nd and the *Yajdán Parast* (110) of the 21st January express somewhat similar sentiments.]

Disapproves the principle on which some recent appointments of new Justices of the Peace for the town of Bombay have been made.

After noticing the recent appointments of new Justices of the Peace for the town and island of Bombay, the *Lok Mitrá* (69) of the 21st January observes that the nominations during the past few years have been so objectionable and betray such a lamentable lack of discrimination that the honour has lost much of its value and has ceased to be coveted by sensible men. Time was when the honour was looked upon in the light of a compliment to the intelligence and public spirit of the recipient; but latterly the qualifications for the honour have dwindled down into mean adulation and brazen impudence. [The *Gujaráti* (85) of the 21st January is surprised at the large number of Pársis among the new nominees and makes similar remarks.]

Approves of the new nominations to the honorary office of Justice of the Peace.

The *Bombay Chronicle* (66) of the 21st January observes that the list of the new Justices of the Peace appears to have been made most judiciously. It comprises the representatives of all classes and interests in the city of Bombay.

Makes remarks on the remission of the enhanced sentence passed on the Vaishnav Mahárája.

The *Native Opinion* (9) of the 21st January, while referring to the recent remission of the enhanced sentence passed on the Vaishnav Mahárája in October 1881, observes that Government would have secured the good graces of the Vaishnav community by cancelling the punishment passed by the lower authorities. Such an act would have gone a greater way in inculcating the guilt of the Mahárája on the minds of his devotees than the punishment which he is made to suffer. A line of demarcation is generally recognized by all nations between the rights and liabilities of the general public and those of the higher or privileged classes, and though the guilt of the Mahárája may not admit of doubt, still by treating his case exceptionally Government would have achieved a name for commiseration and leniency.

Condemns the official career of the Honourable Mr. Ashburner and the attempt to commemorate his name in India.

In noticing the departure of the Honourable Mr. Ashburner, the *Yajdán Parast* (110) of the 21st January observes that his administrative acts never met with the approval of the people of this Presidency. Some of the legislative measures which first emanated from him have been the occasion of considerable distress to the poor. The termination of his connection with the administration and his departure from these shores have therefore been hailed with joy by the people. Some of his personal friends have come forward to start a fund for commemorating his name in this country, but their conduct is an insult to public opinion, as it is equivalent to expressing an approval of the distasteful acts of a wilful officer who spared no pains to do everything that was prejudicial to the interests of the people, and thus encouraging officials of his stamp to follow the course they have hitherto taken. [The *Indu Prakásh* (8) and the *Jáme Jamshed* (89) of the 22nd January and the *Bombay Samáchár* (77) of the 24th idem express somewhat similar sentiments. The *Bombay Chronicle* (66) and the *Lok Mitrá* (69) of the 21st January and the *Dátardun* (81) of the 25th take occasion of the departure of the Honourable Mr. Ashburner to condemn his official career.]

The Bombay Land Revenue System.

Comments in connection with the Bombay land revenue system.

The *Mahrátta* (2) of the 21st January, in writing on Dr. Hunter's speech in the Supreme Legislative Council on the subject of the Bombay revenue system, remarks:—The principal point for consideration is the relation which exists between the Bombay revenue system and the poverty of the bulk of our agriculturists. It appears to have been assumed by the defenders of the revenue system that Dr. Hunter ascribes the poverty of the ryots solely to the rigidity of the system of assessment. Nothing however can be farther from the truth. If Dr. Hunter has made one thing more clear than another it is this that the present indebtedness of the Deccan peasantry is not the result of one or two solitary causes, but that it is the natural outcome of the changes in the economic position of the country consequent upon British conquest. The rigidity of the present system is but one of these causes, and as such has its own share in bringing about the present miserable condition of the ryots just as the extinction of home industries by foreign competition has its own. Neither Dr. Hunter nor the Deccan Ryots Commission have maintained that the revenue system is the exclusive cause of the present crisis. Complete redress cannot be had without a thorough change in the economic position of the country, which is a work of time and labour and must be worked out intelligently by the people themselves. Till then the grievances must be dealt with one by one. In acting upon the recommendations of the Deccan Ryots Commission, Government attempted, and successfully to a certain extent, to relieve the ryots of the pressure of the sáwkárs by passing the Deccan Agriculturists' Relief Act in 1879. Two years' trial has shown that the Act, though good in its own way, has not materially assisted the peasant in clearing off his debts, and it is necessary that we should look to other remedies. Those charged with the administration of the Act suggest that "much can be done for the insolvent ryot of the Deccan by modifications in the present rigorous system of collecting the assessment, by more liberal and elastic rules of grant and recovery of takávi advances, and perhaps by the gradual introduction of agricultural banks." But the administrative officers appear to be strongly opposed to such a change. They maintain that the complaints against assessment are groundless and imaginary. These officials judge by quite a deceptive standard. The question of the rigidity of the revenue system is not to be decided absolutely but in connection with the surrounding circumstances. Although the present assessment be not heavy in a country where the cultivator has a good demand for his produce and enough capital to carry on or extend his trade, it cannot be said to be so in a country the economic condition of which is quite the reverse of the above. Heavy and light are but comparative terms, and in calling an assessment heavy or light we must compare it with the means of the people on whom it is imposed. Thus the taxation per head in this country, though but a fraction of what it is in England, cannot be said to be a light one. The error of those who maintain that our assessment is not heavy can be partly traced to this fact.

Comments on Mr. Lee-Warner's views regarding the revenue system prevailing in this Presidency.

The *Native Opinion* (9) of the 21st January tries to refute in detail the views of Mr. Lee-Warner regarding the system of land revenue assessment prevailing in the Deccan as expressed in his recent note on the subject. The first of the reasons adduced by Mr. Lee-Warner for holding that the assessment of land revenue in the Bombay Presidency is light, is that the rates levied in the Bhor State are higher than those levied in the British territory. This is no doubt a fact, but the circumstances in the two cases are not similar. In the British territories the rates of assessment are levied according to the scale prescribed at the time of the survey and without regard to the circumstance of the land being cultivated or allowed to lie fallow in particular years, while in the Bhor State the practice is different. The ryot is not expected to till the whole of the land in his possession every year, nor is it advisable for him to do so according to the recognized principles of agricultural science, and the Native States therefore levy the assessment on the portion of land that is cultivated during the year.

The assessment thus levied when calculated with reference to the whole land in the cultivator's possession does not appear to bear heavily on the cultivator, nay it is even lighter than that in the British territories. The cultivators in Native States have moreover the advantage of free pasturage of cattle which is not enjoyed by their brothers in the British territory. Mr. Lee-Warner's second argument is that the fact that the ryots can spare enough for making gold ornaments speaks of the ease with which they bear the Government demand. Mr. Lee-Warner may have been led to form this impression by the preparation of ornaments by the people during a marriage season, but the impression is not at all correct. In England and other countries an increase in marriages is observable in times of plenty, but the same is not the case in India. The people of this country require particular auspicious occasions in particular months for the celebration of marriages, and their unreformed ideas lead them to involve themselves in deeper miseries by such contracts. Marriage connections in India are not as easily voidable as those in England, and therefore when people once get entangled in them they find it difficult to get out. The third ground of Mr. Lee-Warner relates to the difficulty of getting hired labour for the execution of irrigational works. The reasoning in this case is equally faulty. The people of India have strong prejudices against leaving their homes for serving in a distant part of the country. They may be taxed with ignorance and indiscretion in the matter, but it is wrong to infer from this that they are well-to-do and therefore do not care for employment. People have got very vivid but sad recollections of the forced impressment of labour in famine times and the insufficiency of the wages under the cruel administration of Sir Richard Temple, and they therefore hesitate to leave their homes for employment. The fourth point relates to the credit of the ryot with his sáwkár. An enquiry into the number of holdings possessed by money-lenders under deeds of purchase from the cultivators will suffice to elicit the fact that the ryot's credit has been reduced to a very low ebb. Under the new law the sáwkár finds it difficult to recover the loans advanced to agriculturists, and he therefore declines to lend any money without having a deed of sale of the holdings in the ryot's possession. It is not certain when such holdings will revert to the ryot, but the latter sees no prospect of regaining them according to law. Because the agriculturists have resorted to this shift for satisfying Government demands it is incorrect to conclude that they are happy. Though the sáwkár takes from the ryot a deed of purchase as a security for the money he lends, still his connection with the latter being constant he does not allow the ryot to starve for want of food. But the Government officers are not capable of so much goodness, and having to obey the commands of their superiors they devise all means fair or. foul to realize Government dues and thus inflict great hardship on the people [The *Bakul* (15) of the 21st January and the *Mahárásht'á Mitrá* (37) of the 25th make somewhat similar remarks.]

Comments on Mr. Lee-Warner's views on the land revenue system prevailing in the Bombay Presidency.

Writing on the same subject, the *Arunodayá* (13) of the 21st January says that whatever truth there may be in the remarks of Mr. Lee-Warner so far as the district of Sátára is concerned, they do not hold good in the case of the other districts in the Presidency. Even ignoring facts, Mr. Lee-Warner's view seems incorrect on principle. The temporary nature of the assessment is evidently not calculated to inspire a belief that the land in one's occupation will continue for ever, and the inconsistent conduct of Government on various occasions tends to strengthen this uncertainty. Did not the Government violate the promise made by one of their responsible officers, not orally but by means of a written notification, whereby the people of the district of Kánara were given to understand that the assessment levied on their lands was permanent and not liable to enhancement? And did they not thus involve the poor people in the vexation and expense of a law suit? Do the Government, while enhancing the assessment on land diverted from agricultural to garden purposes, pay any regard to whether or not the amount spent by the owner on the improvements effected has been repaid with interest? Who ascertains the amount of expenses incurred in reclaiming waste lands? Notwithstanding the recognition by authorities at different times of the owner's proprietary right

to trees of all kinds growing in his soil, have not the Government acted in opposition to it? And though some persons have successfully fought for their rights in the civil courts, do not the Government consider those decisions as applicable to the particular cases dealt with and deny similar concessions to the owners of neighbouring lands? If Mr. Lee-Warner were to consider the above and similar other instances in which the Government have practised deception on their subjects, he would be convinced that the people have had ample cause to doubt the earnestness of the word plighted to them, and it is but natural that such a state of things should lead to a feeling of uncertainty of situation in the mind of the cultivator. This feeling of uncertainty, coupled with an increase in assessment, superinduces a feeling of indifference to the condition of the soil and leads to a deterioration in its fertility. Mr. Lee-Warner's argument that the high price required to be paid by Government for land purchased from cultivators bespeaks the prosperous condition of the ryots and the valuable nature of the property possessed by them, is as fallacious as it is specious. The general value of landed property cannot be determined with reference to particular localities. Plots of land yielding similar incomes fetch different prices in different places. Where the agricultural population is in excess of the normal number that can be fed from the soil, there is a keen competition among the people and the price of land is high, but the case is quite the opposite in localities differently circumstanced. Mr. Lee-Warner objects to the introduction of the zamindári system into the Deccan. This system, though not thoroughly unobjectionable, is much superior to the system now in vogue. By the introduction of the zamindári system the poorer classes of the peasants will indeed be deprived of their lands, but the richer classes that do not cultivate lands themselves will have to seek their aid in carrying on agricultural operations, and the poorer classes will take the position occupied under the present system by that class of cultivators who farm lands on contracts. The introduction of this system will also serve to stimulate agricultural improvements and will materially contribute to ameliorate the condition of the peasantry that is at present going to the farthest brink of ruin. Mr. Lee-Warner's apprehensions about this system endangering the stability of the British rule are too groundless to need a refutation. [The *Jagan Mitrá* (29) of the 22nd January makes similar remarks.]

Observes that the zamindári system of Bengal should never be introduced into the Bombay Presidency.

The *Bombay Chronicle* (66) of the 21st January observes that the peace of this Presidency is likely to be endangered if the authorities reduce the Bombay ryot to the condition of the Bengal peasant by substituting the zamindári for the ryotwári system of land revenue. The latter system is decidedly the better of the two both as regards the rights of the State and the welfare of the cultivator. The *Bombay Gazette* was right in saying the other day that the Marátha peasantry would not long allow itself to be rack-rented under a permanent settlement introduced on the lines of the Bengal system, and the State would have to face a portentous political danger. All impartial judges advocate the adoption of means for the amelioration of the condition of the cultivators, but do not look upon the substitution of the permanent zamindári for the Bombay ryotwári system as calculated to accomplish the desired end. The *Chronicle* is glad that able English journalists on this side of India are convinced of the correctness of this view of the subject.

Legislation—Agricultural Banks.

States that a revision of the system of assessment is the only remedy for improving the condition of the ryot.

The *Poona Vaibhav* (44) of the 21st January says that notwithstanding the various measures adopted by Government for the improvement of the wretched condition of the Deccan agriculturist, the evil has yet remained unremedied. This clearly shows that the Government have as yet been unable to strike at the root of the evil, and that the external appliances used by them are calculated to produce no substantial good. According to the view of Government the roguery of the money-lender is at the bottom of the agriculturist's depression, but there are also other causes

which deserve to be considered. Persons having constant dealings with the peasantry are of opinion that the pecuniary requirements of this class of people are not regulated by considerations of time. They have recourse to the sáwkár on all occasions, and therefore the establishment of agricultural banks with the restrictions attendant on their use will not contribute much to their good. The regulations of these banks require that a month's previous notice shall be given by every agriculturist requiring a loan from a bank, and this restriction will be looked upon as inconvenient by men who are in the habit of borrowing money from the sáwkár even on a shorter notice. The inconvenience will be most felt in the case of loans required for marriage expenses. The loans are moreover to be allowed on the security of the holdings of land otherwise unincumbered, but if they were once incumbered the ryot's position would be very odd inasmuch as he would not meet with relief either from the agricultural banks or from the sáwkár. What then with the Relief Act and the agricultural banks, the condition of the ryot will remain unaltered. The only remedy for the evil is that suggested by Dr. Hunter in his recent speech in the Viceregal Council. The soil is the chief means of subsistence to a cultivator, and the heavy assessment levied thereon must either be reduced or made permanent. The system of a revision of survey after every 30 years should be abolished and provision made for the remission of Government dues in times of bad crops. These reforms, accompanied by measures for the restoration of friendly feelings between the sáwkár and the ryot, will make the people happy and will serve as a stimulus to improvements in agricultural operations.

Local Self-government.

Complains of the delay in the publication of the Local Self-government Bills.

The *Dnyán Prakásh* (7) of the 22nd January is at a loss to understand the cause of delay in the publication of the Local Self-government Bills. The new scheme will come into operation from the 1st of April and there are now only two months left. Properly speaking the bills ought to have been passed by this time to allow of the interval being properly utilized for the election of new members. There is therefore reason to apprehend that there has arisen a fresh conflict of views between this Government and the Government of India, and this apprehension is corroborated by the simultaneous cry that has been raised in England by the Conservative party to which Sir James belongs against the policy pursued by Lord Ripon. It is really a misfortune of this Presidency to be governed at this important juncture by a narrow-minded ruler averse to entrusting new responsibilities to the people. That backward provinces like the Central should have gone ahead of this enlightened Presidency in the matter of promulgating its plans for working the novel scheme cries shame upon the Government of Bombay. It is high time either that the bills should be published or the causes of the delay in their publication should be placed before the public.

Is glad that the working of the local self-government scheme in the Bombay Presidency has been entrusted to the Honourable Mr. Peile.

The *Lok Mitrá* (69) of the 21st January is glad that the Honouarble Mr. Peile has been entrusted with the task of carrying out the local self-government scheme in this Presidency. This difficult and responsible work, observes the *Mitrá*, could scarcely have been delegated to an abler or more sympathetic official, and it may now confidently be expected that the scheme will be enforced in accordance with the views and wishes of Lord Ripon. Ever since the nomination of this distinguished and energetic officer in the place of Mr. Ashburner hopes have been entertained that the timid and half-hearted policy hitherto pursued by Government will be gradually discarded, and it is gratifying that Sir James Fergusson has selected such a faithful and trustworthy guide to conduct him to the desired goal.

Describes the nature of the application of the Viceregal scheme of local self-government to the Bombay Municipality.

With reference to the discussion in the Municipal Corporation on the question of the extension of the scheme of local self-government to the city of Bombay, the *Lok Mitrá* (69) of the 21st January observes that the citizens of Bombay have had a very good schooling in the art of self-government since 1865. That they have acquitted

themselves creditably has been repeatedly acknowledged by the Imperial Government and the Secretary of State, and Lord Ripon has not been slow in his resolution of 18th May last to hold up the Corporation as a model to other city municipalities. The question then is, in what manner should the elective franchise be extended? In this respect, we fear, Mr. Gokuldás's suggestion to sweep away the Government nomination of sixteen members was rather premature. Neither was his remedy quite specific. As it was, this suggestion was made the subject of much unfounded denunciation. It gave an opportunity to some gentlemen who must needs view matters through the tinted glasses of officialism to cry out wolf, when there was no necessity to raise such an alarm. They jumped to the conclusion that Mr. Gokuldás's avowed object was to sweep away European members from future Corporations! By what process of logic they arrived at this conclusion is a mystery. The fact is that all sensible men deplore that owing to the mass of electors being uneducated a number of citizens enter the Corporation who are scarcely deserving of the honour, while a large number of really qualified and competent men from whom a better selection could be made are thrown into the background. It is not possible in a city like Bombay, with a motley population, that any such undesirable results as those apprehended by some people can ever happen. It is true that the people are not yet up to the mark. If they were, some of them would not have been so stupid as to reject Mr. Mandlik when he appeared for the Kámáthipura ward, and altogether leave out in the cold Mr. Martin Wood when he offered himself two years ago as a candidate. This state of things needs to be reformed, and efficient redress cannot be vouchsafed without a thorough overhauling of the present system of election. Introduce a clause raising the standard of a voter's qualifications to a higher level; make it a rule that persons who are unable to follow the proceedings of the Corporation and to take part in them should be disqualified from taking seats; let University graduates be qualified to vote like Fellows of the University;—and the elective system will have undergone a wholesome modification. If the system of self-government is to be introduced into Bombay in reality and not in name, it is necessary that the number of members elected by the Justices and rate-payers should be increased. This increase will not bring about the exclusion of the non-official European element. That the official element must be eliminated is only a question of time, and the sooner it is done the better. If Lord Ripon insists on municipalities in the semi-civilized mofussil districts having non-official chairmen and a preponderance of the non-official element over the official, there is the greater reason why the city of Bombay, which is already acknowledged to be the best tutored in India in the art of local self-government, should have a constitution cleared of official members. The enlightenment and independence of the citizens are sufficient to warrant the assurance that the civic affairs will be admirably managed without the assistance of police commissioners, hospital doctors, and official builders of roads and bridges. There is in Bombay a large number of independent European physicians, engineers, lawyers and merchants, holding liberal views and perfectly well qualified to take seats which are now occupied by State officials. If the spirit of self-reliance is to be encouraged, then it is essential that the official element should be entirely excluded. It hampers the action of the Corporation. Nay, in certain important matters like the drainage scheme it has been positively mischievous. But for the official element that was powerful in the Corporation of 1878 the present extravagant and mischievous system of drainage would never have been carried out. It is to be hoped that those members of the Corporation who are so diffident about the plausibility of the scheme under discussion will honestly attempt to reconsider the matter as citizens and not as the servants of Government whom they fancy they must loyally obey in all matters, official and non-official. By all means let them form their independent opinion on the subject without allowing it to be biassed by the dictates of the autocrats at the Bombay Castle who have already suffered so much for want of their capacity to comprehend the generous spirit of Lord Ripon's May resolution. [The *Rást Goftár* (98) and the *Kaisar-i-Hind* (91) of the same date express similar sentiments.]

Comments on the discussion in the Corporation regarding the extension of the scheme of local self-government to the city of Bombay.

The *Native Opinion* (9) of the 21st January says:—The transfer of the sixteen seats from Government to the University cannot exclude, as apprehended by Messrs. Geary, Dosábhái and Khote, the European element from the Corporation, because a large number of the Fellows are Europeans and they would naturally be persuaded to vote in favour of their comrades. A similar process would be followed by the European Justices of the Peace, and consequently the result would not be as disastrous as it is apprehended it would be. But even admitting that such wholesale transfer is not desirable under the circumstances, an equal division of these seats among the University Fellows and the mercantile community cannot be in the least objectionable. Under such an arrangement, while an equitable number of seats for Europeans may be secured, the object of the new scheme, *i.e.*, a greater extension of the elective franchise among the rate-payers, may also be gained. By extending the privilege to the University not only birth and wealth but even education will be represented in our civic body. Under Lord Ripon's scheme mofussil municipalities and local fund boards are to have non-official chairmen, and it would be surpassingly strange were the Government still to continue to possess the privilege of appointing a Chairman of the local Town Council. The Chairman of the Corporation is elected from amongst the members, and it is but just and reasonable that this appointment also should rest with them. With regard to the appointment of the Municipal Commissioner, Mr. Gokuldás's proposal deserves great and careful consideration. The question of appointing the Municipal Commissioner from amongst those who are not the members of the heaven-born service was once or twice raised, but at the time the mere mooting of it was considered objectionable. It is often urged in favour of the present arrangement that a very great responsibility is attached to the post, and that therefore Civil Servants who have acquired considerable experience as members of the executive service are the most eligible persons for it, but this line of argument is not very convincing. We all know that since we were accorded a new municipal constitution some of the Native members of the Corporation have served as Chairmen of that august body with the greatest credit to themselves and to the Corporation. And if what we urge above is a fact, can it be argued that those very persons or some of their equals in the Corporation have not the ability necessary to do the work of our chief municipal executive? It may however be said by some, with a great deal of truth indeed, that where high emoluments are attached to any post Natives are invariably considered incompetent to hold it.

Education.

Criticises a portion of Sir James Fergusson's speech at the last Convocation of the Bombay University.

The *Bombay Samáchár* (77) of the 25th January refers to the remark made by Sir James Fergusson in his speech at the last Convocation of the Bombay University that out of the 548 candidates that came up for the Matriculation Examination prepared by private tuition only 67 have passed, and that this appears to be a poor result when compared with the total number of the candidates as also with the number of successful candidates presented by public schools, and observes that His Excellency has drawn from the above and other facts the conclusions that the standard for the Matriculation Examination is not exceptionally high, but that the candidates are generally not well prepared for the examination, and that proper discrimination is not exercised in their selection. It must however be remarked that the complaint raised on all sides and pressed on the notice of the Education Commission that the present standards are too high, is well founded. It has been shown on more occasions than one that the different standards are not fixed with due regard to the age of the boys that study them. The consequence is that the young students find it very hard to study the standards, and many of them experience much difficulty in making a satisfactory progress. Some persons form their opinion on the subject by simply looking at the result of the Matriculation Examination. But to have a correct idea of the extent to which the brains of young boys are taxed by the present school studies, due notice must

be taken of the number of boys who give up their school course before coming up to the Matriculation standard. A very large number of students find themselves unable to prosecute their studies, and leave the school before gaining any appreciable efficiency in a particular branch. It is therefore necessary that Sir James Fergusson as Governor and Chancellor of the University should direct his attention to the heavy studies of the different standards and initiate a reform in the present system.

Criticises Sir James Fergusson's speech at the last Convocation of the Bombay University.

In noticing the Chancellor's speech at the last Convocation of the Bombay University, the *Jáme Jamshed* (89) of the 25th January observes that Sir James Fergusson regrets the unsatisfactory nature of the result of the Matriculation Examination because very few students compared with the large number of the candidates that presented themselves successfully passed the test. It must however be remembered that even this number, small as it is considered to be by the Chancellor, was passed by a lowering of the usual standard for reasons which are not known to the public. Out of the 572 successful candidates not even 72 can be found competent to talk decent English, and yet His Excellency regretted that a larger number was not passed. This incompetency of the candidates may be attributed to their own fault as well as to the defective standard of examination. The University examinations, particularly that for Matriculation, simply encourage cramming. Proper attention to the study of English is not paid because the students have to mind many other subjects. A colloquial knowledge of that language should be insisted upon, and if a certain number of marks are allotted to proficiency in the branch a sure step will have been taken to remedy the evil adverted to, and the complaint made by the Professors of Colleges that the matriculated students do not generally possess a sufficient knowledge of English to qualify them for higher branches of studies will be nowhere. It is surprising that while the Professors put forward this complaint they make no suggestions for its removal. No good results can be achieved by opening the doors of higher education to students who possess such a poor knowledge of English. The suggestion to start a separate examination qualifying people for admission into the public service is not appropriate, as there is no reason to suppose that Government have no faith in the Matriculation test and as there are numerous matriculated students in want of employment. Interest and patronage play an important part in the disposal of vacancies in Government offices, and if an inflexible rule is laid down that matriculated students and University graduates alone shall be employed, it will prove a great stimulus to higher education. Sir James's allusion to religious teaching in colleges was ill-advised and calculated to lead the Natives to attribute to His Excellency a secret desire to favour the teaching of the principles of Christianity in Government colleges. The institutions maintained by missionaries do not find favour with the Natives because a knowledge of Christianity forms an important factor of the programme of studies prescribed for the students, and if Government schools and colleges were made to teach religion they would meet with a similar fate.

Makes certain suggestions for increasing the popularity of the Rájkumár College at Rájkot.

The *Jáme Jamshed* (89) of the 24th January observes that the Rájkumár College at Rájkot is undoubtedly a great blessing to the young princes of that part of the Presidency, but it is to be regretted that a sufficient number of them do not take advantage of the institution, and many of them are so unfortunate as not to be able to appreciate the benefits of education. There are now only 35 students in this college, which is indeed a very small number considering the period for which the college has been in existence. It is therefore proper that Government should strain every nerve to infuse into the young princes a liking for education and to create an interest in them for the curriculum of the college studies. This latter object can be attained in some measure by organizing excursions of college students during the Christmas holidays to places of general interest. The impressions produced by the thousand and one sight-seeings cannot fail to give an agreeable turn to their minds, and a knowledge of the ways and means of different sets of people cannot but improve their general tone. The

annual ceremony of the distribution of prizes to the college students should also be celebrated with more show and greater *éclat* than hitherto. His Excellency the Governor and other high officials of the British Government and the ruling princes and Chiefs of the province should take part in the annual exhibition, which may well be accompanied by festivities, sports and literary entertainments. These additions will impress the students most favourably and will serve to attract many other princes who are at present idling away their time in ignorance.

Recommends an increase in the emoluments of the staff of the Sávantvádi English School.

A correspondent of the *Jagan Mitrá* (29) of the 22nd January dwells at some length on the satisfactory results exhibited by the Sávantvádi English School under the administration of its present Head Master and recommends that the working staff should be encouraged by means of an increase in their emoluments. He further suggests that the school should be raised to the status of a High School.

Railways.

Ill-treatment and overcrowding of passengers on the Rajputána-Málwa Railway.

The *Hitechhu* (68) of Ahmedabad of the 25th January complains of the ill-treatment suffered by passengers on the Rajputána-Málwa Railway at the hands of some of its employés. Third class carriages are generally overcrowded and travellers are rudely treated. The convenience of third class female passengers is not at all cared for. Carriage doors are not opened for them and they are sometimes closely packed in carriages. It sometimes happens that owing to their ignorance of the names of different stations and the carelessness of the railway officials in responding to their calls, passengers are taken beyond the station to which they may have been booked and have to pay an excess fare. If they are not fortunate enough to avail themselves of a train to bring them back to their proper destination, they are obliged to wait till the next day in roofless quarters and to suffer great hardships. On occasions of fairs carriages are overcrowded, and female passengers are the greatest sufferers. Carriages reserved for females are sometimes allowed to be used by male passengers and males and females have to travel together. The railway authorities ought to speedily attend to this matter and provide separate apartments for males and females. The arrangements for the supply of water at the stations on the line are also defective. Though two men are employed by this railway at every station for supplying drinking water to passengers on the arrival of trains, want of proper supervision has made the good results arising from such an arrangement almost nugatory. The B. B. and C. I. Railway allows water to be sold and does not keep any paid servants for this purpose.

Recommends the construction of a railway line from Nadiád to Modása *viâ* Kapadvanj.

A correspondent of the *Rást Goftár* (98) of the 21st January is glad that the Bombay, Baroda and Central India Railway Company intend to construct a branch line to Modása, and describes in detail the great commercial importance of this town. Through this place large quantities of goods of different kinds pass on to the different trading towns in the vicinity. The connection of this place with Kapadvanj will therefore secure extensive goods and passenger traffic. The writer then points out similar advantages from the railway branch being laid from Nadiád to Kapadvanj instead of from Dákor to the latter town. [The *Gujarát Mitrá* (67) of the same date expresses similar sentiments.]

Recommends the opening of a station at Niládongar near Sopára on the B. B. & C. I. Railway line.

The *Gujaráti* (85) of the 21st January wonders why the authorities of the B. B. & C. I. Railway do not comply with the prayer of the people of Sopára to have a station at Niládongar. If a new station is opened at that place the inhabitants of Sopára will be saved the considerable inconvenience which they suffer in the rainy season, while the Railway Company will secure the large traffic which is now carried on by sea. The *Gujaráti* hopes that Mr. Duxbury will not fail to grant the above prayer.

Municipalities.

Considers the result of the last rate-payers' elections in Bombay as satisfactory.

The *Bombay Samáchár* (77) of the 24th January observes that although considerable enthusiasm was not apparent at the last rate-payers' elections in Bombay, yet the result is not discouraging. The reason of the absence of eagerness in this matter of great local importance is that a portion of the rate-payers are not yet able to realize to themselves the necessity of returning competent representatives to look after their civic affairs. Compared with the two previous elections the last polling day presented a gratifying figure. On the first occasion eight hundred rate-payers presented themselves at the polling offices, while on the last about nineteen hundred persons recorded their votes. Again, more enthusiasm prevailed among the people on the last occasion than on the two previous occasions, and although the important defect of voting for incompetent candidates in preference to competent ones has not completely disappeared, yet it has been considerably removed. Thus the last elections may not on the whole be considered unsatisfactory. [The *Akhbáre Soddgar* (73) of the same date expresses similar sentiments.]

Disapproves of the new drainage scheme for Bombay.

The *Indian Spectator* (1) of the 21st January styles the meeting held to hear Dr. Blanc lecture on the new drainage scheme for Bombay an official demonstration. It says:—Admitting the ability and soundness of Dr. Blanc's general views and admitting the truth of Mr. Melvill's remarks as to offensive sights and smells, we are forced to say that neither the one nor the other weakened the opposition led by Dr. Blaney and the Honourable Ráo Sáheb V. N. Mandlik in the smallest degree. The position of the opponents is as firm as ever. Let their facts be disproved; let their deductions be refuted; let their experiences be explained away; and we will be among the first to welcome the official scheme. As it is, the intelligent public of Bombay has already grasped the situation. They know that there is a choice of evils before them; to put up with offensive sights and smells and perhaps more serious inconveniences, or to sink borrowed money on uncertain experiments and court irreparable mischief. Bombay prefers the lesser evil. The presence of the Governor at the lecture naturally added to its importance. But it also completed the official character of the meeting. This was unfortunate. We believe Sir James did not mean to take a side; but all the same, His Excellency deftly invited the audience to approve things ascertained beyond doubt. Alas! where is the thing which the officials ever ascertain beyond doubt? Take this drainage scheme. Has it not from the beginning been a question unsolved—full of doubts and uncertainties, vaguely experimental in its most advanced stage? At least this official advocacy of the scheme has been purely negative thus far, whereas the opposition has in a variety of ways proved its utter uselessness. It was therefore unfortunate that the Governor of Bombay should have said anything at the meeting to give colour to the suspicion that the lecture was an official counterblast and the meeting an official demonstration. But His Excellency tried to make up for this irregularity by advising that what was going to be wasted must be utilized. And how are the officials going to do this? The contents of the sewers they are determined to empty into the sea, wasting so much valuable manure and contaminating the air by way of wise economy! [The *Native Opinion* (9) of the 21st January makes similar remarks.]

Want of road repairs and lights at Coppersmith Street, Mázgaon.

The *Káside Mumbai* (92) of the 24th January complains of the bad state of the road and want of lights in the western portion of Coppersmith Street at Mázgaon, called Navgar. Though the residents of that part of the town pay the municipal taxes the lanes are not kept clean. It is much to be regretted that the local municipal inspectors should allow such a state of things to continue. Why are not the stones and earth dug out from the hill where the Mázgaon Reservoir is being constructed utilized for road repairs? It is to be hoped that the municipal authorities will attend to the matter.

Condemns the conduct of the Ahmedabad Municipality in preferring a bill of about

The *Hitechhu* (68) of Ahmedabad of the 25th January condemns the conduct of the local municipality in preferring a bill of about Rs. 1,000 against the young Gáekwád of Baroda for expenses incurred on the occasion of his recent

Rs. 1,000 against the Gáekwád of Baroda for expenses incurred at the time of his recent visit to that city.

visit to that city in keeping the roads clean and making other preparations. The bill has been paid by the Gáekwád. A subscription list was started by the leading citizens of Ahmedabad for giving His Highness a fitting reception and a good sum of money was subscribed for the purpose. Moreover the servants of the municipality were duly rewarded by the Gáekwád for the trouble they had been put to in keeping the roads clean. This procedure of the municipality is therefore discourteous and disgraceful, and is nothing less than an insult to the Mahárája. If there was no necessity for incurring this expense, or if the municipality had no means of doing so, the very fact of its having incurred the expenditure notwithstanding shows the arbitrary conduct of its chairman. Have not Governors who have visited the city been entertained at the expense of the municipality? The late Khanderáo Gáekwád was not asked to pay anything when he came on a visit to the city. It is said that this bill has been preferred against the Gáekwád because he did not contribute any amount towards the Kákaria Tank Fund. If this be true, the conduct of the municipality is most detestable. It is discreditable that the local authorities should try to exact money from every royal visitor for the Kákaria Tank, and if failing in their object in the present instance they have adopted this device, they have indeed brought the city into great disrepute. The young Mahárája has given several donations for the benefit of the inhabitants of Ahmedabad and Gujarát.

Native States.

Comments on the contemplated visit to Calcutta of the Gáekwád of Baroda.

The *Indu Prakásh* (8) of the 22nd January observes that there is a rumour on the *tapis* that the young Gáekwád intends to pay a visit to Calcutta very shortly with the object of consulting the Viceroy on the solution of some administrative embroglio and that Sir T. Mádhav Ráo accompanies him. The Mahárája of Indore had to pay a similar visit to Simla some time ago. The necessity for such personal interviews arises mainly on account of the absence of any set of rules regulating the relations of Native principalities with the paramount power. Not to speak of the present condition of Native Princes, which is one of thorough dependence, as can be gathered from various circumstances, history shows that about eighty years ago the Governor General forced a Diwán on the Nizám of Hyderabad against his will. Though the reasons that may have prompted the Nizám to submit quietly to the *fiat* of the paramount power cannot be conjectured at this distance of time, the fact is evident that the British Government have from a very long time established the policy of directing according to their own ideas the affairs of Native States. If the British Government have thus reserved to themselves the power of nominating the Diwán, they should as well have undertaken the responsibility of the administration. But this consistency is not generally observable. Whatever the causes underlying the mystery, a want of cordiality between the prince and his Diwán is invariably seen to exist everywhere. Such a state of things would not exist if there were fixed laws which could guide the princes in carrying on their administration and the British officers in seeing that it is properly managed. As for this political move on the part of the Mahárája of Baroda though its object cannot be stated with any degree of accuracy, it is believed in well informed circles that Sir T. Mádhav Ráo has no intention of returning to the Baroda administration and that he will therefore not accompany the Mahárája to Calcutta. It is said that the Mahárája wishes to consult the Viceroy in the matter of the initiation of a policy calculated to place his administration on a firm and uniform basis and avoid all division of interests. A minor's territory is generally managed by a prime minister appointed by Government. He makes rules to suit his own ideas of a well conducted administration and imports new officers whom he can trust. These rules and officers prove to be of great use during the administration of the Government nominee, but on the expiry of his tenure of office and on the prince coming in power they are seen in a different light. Having the force of their former prestige, however, they cannot be easily done away with, but the prince's desire to have new laws and men gets gradually strengthened and he naturally has recourse to the highest authority for a solution of the difficulty. Such consultation has the effect of inspiring in the

prince the assurance that he has the support of the Supreme Government in the inauguration of the reforms which he may think to be essential. May it be that this is the secret of the Mahárája's contemplated visit to Calcutta? That Sir T. Mádhav Ráo managed the affairs of the State satisfactorily is evident from his published reports, and that the Mahárája has appreciated his services is testified by the munificent reward given him by the Mahárája. It is therefore very strange that complications should have arisen in connection with such an administration soon after the Mahárája assumed the reins of his dominion. As the British Government have invested the Mahárája with full powers of administration, it is but just that he should be allowed to exercise his will unfettered by any external pressure. But there is another side of the question which requires attention, viz., how should the Mahárája have thought of effecting changes in the administration which according to all accounts and the expression of his own opinion was hitherto satisfactorily managed? Both these sides may have their *pros* and *cons*, and it is very delicate to decide between them. It is very desirable, however, that the Mahárája should be advised to adopt a line of policy at once in keeping with the old constitution of the State and not distasteful to his ideas. The Mahárája is probably aware that it is generally wise to allow salutary advice to get the better of self-will, and there is reason to believe that he will allow himself to be guided by this maxim. Lord Ripon also has proved himself to be an advocate of this country, and there is every likelihood that His Excellency will suggest a plan beneficial to the interests of the State, agreeable to the feelings of the Mahárája, and not prejudicial to the prestige of the British Government.

Comments in connection with the affairs of the Native States of Káthiáwár.

The *Vartmán Sár* (107) of the 23rd January, in a communicated article headed "Cries for justice from Káthiáwár, No. II.," complains of the policy pursued by Political Agents and their Assistants in their relations with the people of Káthiáwár. The rules framed by the officers of the Political Department are very defective and contradictory. When an appeal is made to the Bombay Government from the decision of the Political Agent, Government asks for a report from the very officer who has decided the case. It is impossible to expect that the officer in question will admit his shortcomings or the injustice done by him. Sometimes Political Agents and their Assistants become mere tools in the hands of their scheming Shirastedárs and the rich people very often succeed in carrying their point. Though the people are very much oppressed by Native potentates and their corrupt kárbháris, they are required to seek redress of their grievances from their very oppressors. It is inexplicable that the Political Department should have framed such rules and the Government should have sanctioned them. The concession of such arbitrary powers to Native Princes is baneful to the welfare of their subjects.

Requests Government to enquire into the truth of the rumour that Colonel Barton intercepted a letter addressed to the Rána of Porbandar.

With reference to the rumour that Colonel Barton intercepted a letter addressed to the Rána of Porbandar in connection with the dismissal of his Diwán, the *Gujaráti* (85) of the 21st January requests Government to enquire into the truth of this report and to take the Political Agent severely to task if he is found guilty of the alleged indiscretion.

Some subjects of the Junágad State have become outlaws and have annoyed the people of Verával.

The *Gujaráti* (85) of the 21st January states that news has been received from Junágad that about six hundred men of the Mahika caste, the residents of Shergadh and other places, have become outlaws and have oppressed the people of Verával, many of whom have gone to Bombay to escape the oppression. It is stated that an Arab Pathán is bent upon killing a certain official of the State.

RAOJI B. PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
3rd February 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 3rd February 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly ...	450
2	„ Mahrátta	Poona	Do. ...	475
*3	„ Quarterly Journal of the Poona Sárvajanik Sabha	Do.	Quarterly ...	200
	ANGLO-MARA'THI.			
4	The Dín Bandhu	Bombay	Weekly ...	925
5	„ Dnyán Chakshu	Poona	Do. ...	1,000
6	„ Dnyánodayă	Bombay	Do. ...	409
7	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
8	„ Indu Prakásh	Bombay	Weekly ...	1,038
9	„ Native Opinion	Do.	Do. ...	575
10	„ Subodh Patrika	Do.	Do. ...	600
11	„ Urdu Akhbár	Akola	Do. ...	280[1] / 160[2]
	MARA'THI.			
*12	The Aranyă Pandit	Bombay	Fortnightly.	100
13	„ Arunodayă	Thána	Weekly ...	555
14	„ A'ryávart	Dhulia	Do. ...	100
15	„ Bakul	Ratnágiri	Do. ...	450
16	„ Belgaum Samáchár	Belgaum	Do. ...	260
17	„ Bodh Sudhákar[3]	Sátára	Do. ...	275
*18	„ Chháva	Dhárwár	Do. ...	200
19	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
20	„ Daivadnyă Samáchár	Do.	Do. ...	500
21	„ Dhárwár Vritt	Dhárwár	Weekly ...	425
22	„ Dnyán Bodhak	Belgaum	Do. ...	140
23	„ Dnyán Ságar	Kolhápur	Do. ...	116
24	„ Ganga Lahari	Násik	Do. ...	100
25	„ Hindu Punch	Thána	Do. ...	285
26	„ Hitechhu	Kaládgi	Do. ...	85
27	„ Israel[3]	Bombay	Fortnightly. .	400
28	„ Jagadádarsh	Ahmednagar	Weekly ...	185
29	„ Jagan Mitră	Ratnágiri	Do. ...	145
30	„ Kalpataru	Sholápur	Do. ...	130
*31	„ Karnátak Mitră[4]	Belgaum	Do. ...	200
32	„ Kesari	Poona	Do. ...	3,500
33	„ Khándesh Vaibhav	Dhulia	Do. ...	125
34	„ Lamp of Judaism	Bombay	Fortnightly ..	300
35	„ Lokahitavádi	Poona	Monthly ...	220
36	„ Mahárashtră Hitechhu	Bombay	Weekly ...	1,000
37	„ Mahárashtră Mitră	Sátára	Do. ...	250
38	„ Nagar Samáchár	Ahmednagar	Do. ...	150
39	„ Násik Vritt	Násik	Do. ...	100
40	„ Nibandh Mála	Poona	Monthly ...	700
41	„ Nyáyă Sindhu	Ahmednagar	Weekly ...	185
42	„ Panchánan	Málvan	Do. ...	800
43	„ Pándhari Vaibhav	Pandharpur	Do. ...	103
44	„ Poona Vaibhav	Poona	Do. ...	250
45	„ Prabhákar[3]	Bombay	Daily ...	350
*46	„ Prabodh Chandrika	Jalgaon	Weekly ...	200
47	„ Pramod Sindhu	Umráwati (Amráoti)	Do. ...	200
*48	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly ...	200
49	„ Saddharm Díp	Alíbág	Do. ...	600
50	„ Satyă Prakásh	Bombay	Fortnightly ..	243
51	„ Satyă Sadan	Alíbág	Weekly ...	400
52	„ Satyă Shodhak	Ratnágiri	Do. ...	140
53	„ Satyavádi	Bombay	Fortnightly...	275
*54	„ Sharabh	Alíbág	Weekly ...	200
55	„ Shiváji[3]	Poona	Do. ...	200
56	„ Shubh Suchak	Sátára	Do. ...	90
57	„ Suryakánt	Ellichpur	Do. ...	150
58	„ Suryodayă	Thána	Do. ...	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
59	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
60	„ Varhád (Berár) Samáchár[3]	Akola	Weekly ...	250
61	„ Vasai (Bassein) Samáchár	Bassein	Do. ...	175
62	„ Vengurla Vritt	Vengurla	Do. ..	200
63	„ Vichárshil	Málvan	Do. ...	300
*64	„ Vinod	Poona	Do. ...	200
65	„ Vividh Dnyán Vistár	Bombay	Monthly ...	400
	ANGLO-GUJARA'TI.			
*66	The Bombay Chronicle	Bombay	Weekly ...	200
67	„ Gujarát Mitrá	Surat	Do. ...	400
68	„ Hitechhu	Ahmedabad	Do. ...	349
69	„ Lok Mitrá	Bombay	Do. ...	725
70	„ Surat Akhbár	Surat	Do. ...	600
71	„ Suryá Prakásh	Do.	Do. ...	137
	GUJARA'TI.			
72	The Ahmedabad Samáchár	Ahmedabad	Weekly ...	25
73	„ Akhbáre Sodágar	Bombay	Daily ...	750
74	„ A'ryá Dharm Prakásh	Do.	Monthly ...	304
75	„ A'ryá Dnyán Vardhak	Do.	Do. ...	500
76	„ Bombay Punch	Do.	Weekly ...	500
77	„ Bombay Samáchár	Do.	Daily ...	950
78	„ Broach Samáchár	Broach	Weekly ...	700
79	„ Broach Vartmán	Do.	Do. ...	60
80	„ Buddhi Prakásh	Ahmedabad	Monthly ...	600
81	„ Dátardun	Bombay	Weekly ...	525
82	„ Deshi Mitrá	Surat	Do. ...	900
83	„ Dnyán Vardhak	Bombay	Monthly ...	400
84	„ Fursad	Do.	Do. ...	100
85	„ Gujaráti	Do.	Weekly ...	400
*86	„ Gujarát Monthly Journal	Do.	Monthly ...	200
87	„ Gul Afshán	Do.	Do. ...	659
*88	„ Hitopadeshak Ratná	Ahmedabad	Do. ...	200
89	„ Jáme Jamshed	Bombay	Daily ...	525
90	„ Kaira Vartmán	Kaira	Weekly ...	115
*91	„ Kaisar-i-Hind	Bombay	Do. ...	200
92	„ Káside Mumbai	Do.	Tri-weekly ..	700
93	„ Nágar Udayá	Ahmedabad	Monthly ...	300
94	„ Niti Prakásh	Kaira	Weekly ...	200
95	„ Nure Elam	Bombay	Monthly ...	381
96	„ Nyáyá Prakásh	Surat	Weekly ...	200
97	„ Pársi Punch	Bombay	Do. ...	225
98	„ Rást Goftár	Do.	Do. ...	1,814
99	„ Samsher Báhádur	Ahmedabad	Do. ...	200
100	„ Satyá Mitrá	Bombay	Do. ...	400
*101	„ Sauráshtrá Darpan	Junágad	Monthly ...	200
102	„ Stri Bodh	Bombay	Do. ...	533
*103	„ Subodh Prakásh	Nadiád	Do. ...	200
104	„ Svadesh Vatsal	Bombay	Do. ...	408
105	„ Tatwá Dnyán ane Dákor Samáchár	Umreth	Fortnightly..	62
*106	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
107	„ Vartmán Sár	Surat	Weekly ...	200
108	„ Vidnyán Vilás	Rájkot	Monthly ...	738
109	„ Vidya Mitrá	Bombay	Do. ...	300
110	„ Yajdán Parast	Do.	Weekly ...	500
	KA'NARESE.			
111	The Chandrodayá	Dhárwár	Weekly ...	150
*112	„ Karnátak Vritt	Belgaum	Do. ...	200
	URDU.			
*113	The Armagán	Bombay	Bi-weekly ...	200
114	„ Khayir Kháhe Islám	Do.	Tri-monthly .	300
115	„ Kushful Akhbár	Do.	Weekly ...	160
	PERSIAN.			
116	The Mufarrehul Kulub	Karáchi	Weekly ...	300

[3] Frequently admits English articles.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Expresses a hope that the complications in Burma may not come to a crisis.

The *Arunodayá* (13) of the 28th January gives an account of the affairs in Burma as gathered from the *Rangoon Times*, and expresses deep regret at the turn which the complications in that country threaten to take. India has been reduced to a state of poverty, and notwithstanding the optimist views of the well wishers of England and their followers which are not borne out by facts, the misery has been gradually aggravated by the increased burden of State expenditure. While the people were in a state of embarrassment and were anxiously trying to find their way out of the heavy burden with which the late ministry thought it fit to saddle them by unnecessarily waging a war with Afghanistan, the coming of the present ministry into power served to inspire the people with the confidence that the latter will not add to the distress of this country by similar indiscretion. The conduct of the present ministry, however, in waging a war in Egypt and making India pay a portion of the expenses has proved that the confidence was misplaced. The people received a terrible shock from this policy of the ministry, and they have scarcely recovered from it, when the Burmese complications are beginning to show themselves. There is every reason to think that Lord Ripon, who has initiated various administrative reforms proper for times of peace, will prevent matters from coming to a crisis, but having regard to the circumstance that Mr. Gladstone does not think it fit to follow the lines of policy advocated by him when out of office, it cannot be stated with certainty that the present embroglio will not result in a war.

Is afraid of the advance of Russia in Central Asia.

The *Káside Mumbai* (92) of the 2nd February says that the Russians are steadily advancing towards India. Their influence in Central Asia has been greatly enhanced by the subjugation of the warlike Turcoman and Usbeg tribes. They have been able to possess themselves of almost all the territories of Central Asia owing to the want of any hindrance or check to their progress. General Shernaif, the new Governor General, is following in the footsteps of his predecessor, General Kaufman, and making rapid advances. He is scheming to win over to his side the rulers of Khiva and Bokhara by sending envoys to their court. What remains for the Russians to do after securing their friendship is to invade India. With this view they would either foment troubles in Afghanistan or cement their friendship with the Shah of Persia, who is already their ally. It cannot be said with certainty that the Amir of Afghanistan would not become a tool in their hands for the accomplishment of their heart's desire. It is possible that India may have in a short time to face a Russian invasion.

Makes remarks on the sentiments expressed by Mr. Cross before his Bolton constituents.

In noticing the first speech of Mr. Cross in his capacity as Under Secretary of State for India addressed to his constituents at Bolton, the *Bombay Samáchár* (77) of the 3rd February observes that the Under Secretary expressed his satisfaction at the abolition of the import duties on European cotton goods. The abolition of the duties has been proved beyond doubt to be prejudicial to the interests of India and fraught with injustice to the people, and it is but natural that the Indian public should be dissatisfied with such utterances. But this speech is not sufficient to enable the people to form their opinion regarding their new Under Secretary. It appears that he was compelled by circumstances to express such views. The Manchestrians have served their selfish interests in this matter, and to protect them they generally try to bring great pressure to bear on the ministry. Nay they threaten to injure a ministry by withdrawing their support and lending it to the opposition if any of the ministers cross their interests. The Manchestrians have been largely benefited by the abolition of the import duties and would not brook any condemnation of it. The other views of the Under Secretary were satisfactory. Lord Ripon has undertaken to achieve the necessary reforms in several matters, and it behoves the Under Secretary to lend his support to the policy pursued by him.

Approves of the action taken by the Indian Association in the matter of representing the inconveniences of the present system of competitive examination for the Indian Civil Service.

The *Native Opinion* (9) of the 28th January says:—We heartily commend the action taken by the Indian Association of Calcutta in regard to the competitive examination for the Indian Civil Service, and unless all our associations and bodies politic in the country join in a matter of such paramount importance to us, the Indian public will have lost a golden opportunity of getting this particular grievance set right. The Liberal Ministry is now in power, and if our claims to a fair proportion of justice in the matter be legitimately pressed upon the British Cabinet and Parliament, there are, we believe, some chances of our success. The difficulty in our way of being able to effectively represent our case has now been removed, and what could not have come to be considered as a great drawback in the case of Indian candidates under other circumstances has been doing an amount of incalculable mischief to those very candidates for whose special behoof a short-sighted Secretary of State in a freakish mood reduced the limit of the age of candidates. At the time the step was taken by Lord Salisbury the Government of Lord Northbrook strongly protested against it as a measure fraught with great danger to the future prospects, mental and physical, of the Civilian recruits annually sent out to this country, and the prophecy has borne its bitter fruit. The reduction of the limit of age from twenty-one to nineteen years has affected prejudicially both the physical and mental calibre of the junior class of our Civil Servants, and complaints have often been heard of some having lost their sanity, others having been incapacitated by an undue strain upon their constitution, others again having been compelled to retire merely on the score of physical unfitness. The object of the change was the accomplishment of University education after passing the competitive examination. After the competitive examination a candidate is allowed to remain in England only two years, and most of this time is spent at the India Office. How the candidate can find time to attend to his University studies is not very plain to us. To our mind this plea of University examination appears to have proved only a means to an end. So far as India is concerned the limit of age is a practical bar to the Indian candidates, and the examination returns to hand show that since the introduction of the Salisbury rule only one has passed. But what Lord Salisbury put forth at the time as the principal object of the change was more effectively carried into execution when the limit of age stood at twenty-two. Examination statistics show that in 1858 ninety per cent. of the passed candidates were University men, *i.e.* men from Oxford and Cambridge. In 1874 only fifteen per cent. were from the Universities, and since that time the number of British graduates appearing at the examination has gradually decreased. If the real object of the new rules was to secure University education, the purpose was evidently better served under the old rules than it is now. Then no such constitutional disabilities were ever complained of, and the Civilians were as hale and stout as they ever could be. What the new rules have effected is not a supply of better men than formerly, but a race of men mentally, physically and educationally incapable—men who cannot stand a comparison with some of the best specimens of Hailebury and the *competitionwallas* of the older generations. In the place of competition it is now attempted to conciliate the people by nomination,—a system which has long since been found unsuitable and condemned in England. The people do not approve of it; on the contrary, they have been asking for admission into the service after the candidates had qualified themselves by passing the necessary examination. But the Government hitherto have not listened to their prayer. The nominations that have been made under the system are mostly unsatisfactory, and are calculated to defeat the noble object of the British Government, namely, the admission of Natives into the higher branches of the great Indian services. If the British Government in England really consider Natives as one of the principal factors of the Indian administration, the raising of the limit of age from nineteen to twenty-two and the establishment of a branch competitive examination in this country are necessary. The raising of the limit of age is not only necessary in the case of Natives, but also in that of British candidates, as has now been found both by authorities here and some

people in England. The British public will remember that it was in 1833 or thereabouts that an Act of Parliament was passed for the admission of our people into the higher departments of the State, and how every makeshift has since been availed of to evade the noble object of Parliament. We only hope that along with the question of age the prayer that a branch competitive examination should also be held in India will meet with a favourable consideration.

Comments on the abstract budget and the revised estimates of the Bombay Presidency.

The *Mahrátta* (2) of the 28th January says:—It is a most unfortunate circumstance that the public at large know so very little about the plan, policy and regulations which guide the administrations of this vast country. This ignorance is partly due to want of education, partly to the aversion which responsible officers of State have to making their plans and policies known to the public, and partly to the difference of language between the rulers and the ruled. The result is that mischievous apathy and indifference to such matters on the part of the public leave no check upon official conduct. This is the more vividly marked when we happen to know that local Governments often do things contrary to official orders, and continue their practice until a generous Viceroy or a just Secretary of State finds out the flaw and sets matters right. In a notification of the Financial Department, dated 15th January 1883, the Government of Bombay published the abstract budget and the revised estimates of the Bombay Presidency. This notification is published agreeably to Rule XI. of the rules published by the Government of India in their resolution No. 1709, dated 22nd March 1877, the resolution referred to being itself a modification of certain rules made by the Government of India in 1870. The note under review most grievously falls short of the aim of the Supreme Government expressed in Rule XI., inasmuch as it does not give us any idea as to what the estimates for 1883-84 are to be. This omission cannot be attributed to carelessness. So far as can be judged, the omission was unavoidable, inasmuch as the different adjustments and transfers of items of both revenue and expenditure between the Supreme and local Governments have not yet been come to. If it was so, it was necessary that the note under review should have said something to that effect. The present policy of the Government of India is to consult public opinion on all matters of legislation, and we hope the attention of His Excellency the Viceroy will soon be directed to the contents of paragraph 19 of the resolution of 1870, so as to require the Local Government to lay a financial exposition before the Legislative Council. Before introducing any change in the constitution or the number of the members of Legislative Councils, we would ask Government to give the members of Council the power of questioning on different matters relating to administration. We would also like that a financial exposition be made every year in February or March. We do not mean that we would be quite satisfied with what little we ask for and that we would not like to have a Council of 64 as the *Bombay Gazette* suggests. Before asking for such a large concession, which will most probably not be made, Government should be pleased to give us what little we ask for and which will suffice for our present wants.

Refutes the statement made by Mr. Lee-Warner in his note on the Bombay land revenue system that the Deccan ryot is growing prosperous.

The *Indian Spectator* (1) of the 28th January says:—Mr. Lee-Warner's note on the Bombay land revenue system is more a one-sided defence of the optimist views held by the Local Government on the present condition of the Deccan ryot than an impartial review of the revenue system. He thinks that the Deccan ryot is fast becoming prosperous, that his land is gaining in value, and that the revenue assessment is simply a fleabite. But if these be the conclusions he has come to from his personal experience, how are we to reconcile the statement of Dr. Pollen, the ablest and most trusted adviser of the Bombay Government and the special officer appointed to watch the operations of the Deccan Agriculturists' Relief Act, and the revenue system in vogue? Dr. Hunter in his speech stated, on the authority of Dr. Pollen, that the ryot was still steeped in debt and that his condition was far from prosperous. Either Dr. Pollen is right or Mr. Lee-Warner. That the public

must place greater reliance on the opinions of the former is obvious, for he is responsible for his statements. While Mr. Lee-Warner has confined himself to the Sátára District, Dr. Pollen has reported on the whole of the Deccan. Even admitting that the condition of the ryot in Sátára is what Mr. Lee-Warner so pleasantly depicts, it cannot be predicated that therefore the ryot in the Deccan generally is on the highway to prosperity. Further when severe criticism has been passed in public journals on the Act and on the condition of the agriculturists, is it not natural that a confidential officer deputed by Government should try to ascertain as many facts as possible which may go to disprove such criticism? And after all what is the premiss which justifies Mr. Lee-Warner in drawing the inference that the Deccan ryot is fast improving pecuniarily? It is this—that he could acquire unimproved land on behalf of Government only at 20 or 24 times the value of Government assessment. This test, which he takes as conclusive, is neither infallible nor even ordinarily reliable. Purchasers, be they Government or private individuals, when intent on acquiring land which they happen to know would turn out profitable, scarcely take the weight of the annual assessment into consideration. Precisely the same thing has occurred in the villages in Sátára. The owners knew that land was to be acquired for a public purpose. Hence they were firm in demanding a large price. As the test is fallacious, the theory of light assessment necessarily falls to the ground. The second argument urged by Mr. Lee-Warner in support of his statement as to the prosperity of the Deccan ryot is the happy agricultural condition of the soil just now. But one swallow does not make summer. To judge of the better condition of the ryot from this particularly good year is not right. In order to arrive at a true conclusion other facts have also to be taken into consideration. Has the ryot washed off his past debts? Is his land freed from the grip of the mortgagee? If these two conditions have accompanied the fact of bountiful crops, then we are willing to accept Mr. Lee-Warner's picture of the prosperity of the Deccan peasant. Unfortunately for him, Dr. Pollen has given us an entirely opposite account. The loads of debt are still the same or only partially removed, and the crops have been insufficient to meet the Government assessment in full. In the absence of proof, Mr. Lee-Warner's theory that the Deccan ryot is growing prosperous must be considered a pure invention.

Makes suggestions regarding the reconstitution of Legislative Councils.

Referring to the concession of election recently allowed to the people of Bengal in the matter of the appointment of a member in the Viceregal Legislative Council, the *Arunodayá* (13) of the 28th January observes that it is imperatively necessary that the principle of election should be extended to the local Legislative Councils to allow of their constitution, which in its present state is very defective, being placed on a sound basis. The policy of not allowing the people of the country a voice in its administration, though justifiable on the grounds of expediency in the early days of the British rule, appears very mean and detestable at the present day. In times of Native rule the people of India possessed rights and privileges of all descriptions, but on the introduction of the British Government they doubted whether they could lay claim to the same rights and privileges and therefore remained silent in the matter. But the experience that they have gained of the present administration has taught people to recognize the necessity of their possessing such rights and privileges and to claim them as their due. It cannot be denied that all the Legislative Councils as at present constituted count one or two Natives among their constituents, but the advantages meant to be secured by this arrangement are rendered nugatory by the selection of members being generally inappropriate for various reasons, and, where the selection is happy, by the attempts made by such members to represent the popular side of the questions before the Councils being frustrated by the preponderance of the official element. The proceedings of various legislative measures like the Mhowra Bill bear ample testimony to the faithfulness of the above picture. As a remedy against this evil, a reconstitution of the local Legislative Councils at Bombay, Madras and Calcutta on the model of the district and táluka committees framed under the local self-government scheme seems to be necessary. The number of members in these Councils should be 32 or 64, to be nominated by the Government and the people in equal propor-

tions. In the same manner a moiety of the members of the Viceregal Council should be formed by proportionate nominations from the local Councils. Such an arrangement will secure the proper representation of the people, not only in the local Legislature, but also in the central one. It is to be hoped therefore that Lord Ripon will see his way to inaugurate this reform with the least practicable delay in the same manner as His Lordship initiated the policy of local self-government. [The *Kesari* (32) of the 30th January makes similar remarks.]

Suggests a reform in the constitution of the Legislative Councils.

The *Shivdji* (55) of the 26th January says that the constitution of Legislative Councils in Ceylon is more satisfactory than that of similar bodies in India, and the reason is that the former are more representative in their character than the latter, while the people there, on account of their constant contact with European planters, are more jealous of encroachments on their rights than the people of India. The people in this country do not care to fight for their rights with firmness of purpose and are generally disposed to give way to official pressure. This leads to the exercise of oppression by the official classes under the cover of law. This state of things, reprehensible as it undoubtedly is, bids fair to improve gradually, and the public are being awakened to a sense of the injustice of the treatment accorded them by the rulers. It is therefore time that no stone should be left unturned in bringing about a reformation of the present system of Legislative Councils. [The *Panchánan* (42) of the 28th January also requests Government to follow the example of the Ceylon administration in the matter of respecting the rights of the people and giving them a voice in the management of their affairs.]

Wishes that the Indian Legislative Councils should be thrown open to the representatives of the different classes of the people.

The *Jáme Jamshed* (89) of the 1st February is highly grateful to Lord Ripon for entertaining a desire to admit a representative of the agricultural classes in the Imperial Legislative Council, and hopes that the subordinate administrations will follow His Lordship's good example. After describing in brief the great advantage that the country will derive from the amelioration of the wretched condition of the agriculturists, the *Jáme* observes that under the existing constitution of these Councils a single representative of the agricultural classes is not likely to prove very valuable. It is desirable therefore that the representatives of the different classes of the subjects should be admitted into them in sufficient numbers.

Approves of the policy adopted by the Government of India in asking the public of Bengal to elect a member for the Viceregal Legislative Council.

The *Bakul* (15) of the 28th January, while referring to the appointment of Mr. Kristodás Pál in the Viceroy's Legislative Council, takes the opportunity of pointing out the defects in the present constitution of the several Legislative Councils. The policy adopted by the Viceroy in the matter of this appointment points to the interest taken by him in the welfare of this country. If the Governor of this Presidency follows suit, he will undoubtedly confer much good on the people.

Does not approve of the tone adopted by the Conservative papers against Lord Ripon's policy.

The *Kalpataru* (30) of the 28th January regrets that the Conservative papers should have adopted such a spiteful tone against the noble policy of Lord Ripon, which instead of endangering the foundations of British rule in India as apprehended by them will tend to ensure its stability. If England ever loses her hold on India, it will only be by such narrow views as those entertained by the editor of the *St. James Gazette*. What jealousy and what selfishness this! Are the people of India no better than domestic animals? Does it behove noble Englishmen to say that the people of India should neither aspire for money nor independence, but should remain content with what is doled out to them by their rulers? If Englishmen grudge the minor concessions proposed to be granted by the noble Marquis, what truth is there in the oft trumpetted utterances that they will willingly retire from the government of India after making the people wise enough to manage their own affairs? Under such circumstances the future of India is indeed unimaginable.

The *Rást Goftár* (98) of the 28th January observes that it is highly desirable that Government and the people should join in ascertaining the truth in the important matter of illicit distillation of liquor from mhowra flowers, and hence the suggestion coming from some quarters that independent private gentlemen should be appointed on the committee appointed by Government is by no means inappropriate. The committee at present consists of the Commissioner, N. D., the Collector of Thána and the Collector of Customs, who are no doubt able and faithful servants of Government, but had some independent private gentleman like Mr. Dádábhái Nawroji or Mr. Káshináth Trimbak Telang been appointed on the committee, the labours of the committee would have secured the confidence of the public. The writer then tries to answer some of the questions issued by the commission and arrives at the following conclusions. (1) Before the passing of the A'bkári Act various circumstances joined in affording facilities to the poorer classes to obtain pure and at the same time cheap toddy. (2) The absence of duty on mhowra liquor also contributed to the sale of good liquor at a low price, and to keep the people from the use of cheap but poisonous European liquors which are now used in large quantities. (3) On the whole there is no evidence that can warrant the assertion that crimes were more frequent before than they are now. On the contrary it is natural that crimes should have increased since the passing of the A'bkári Act of 1878 on account of the restrictions imposed by the Act on the use of liquor.

Tries to answer some of the questions issued by the commission appointed to inquire into the illicit distillation of liquor from mhowra flowers.

The *Arunodaya* (13) of the 28th January says that the proceedings of the commission appointed to ascertain the extent of illicit distillation of liquor from mhowra flowers are void *ab initio*. The very officers who have been appointed to sit on the commission were the originators of the bill that was introduced into the local Legislative Council by the Honourable Mr. Ashburner and was subsequently rejected by the Government of India, and it is therefore apparent that their nomination was improper. When one has formed his opinion on a particular subject, it is but natural that he should try to support it through thick and thin, and he only catches at arguments corroborating his view. With all their attempts to free their minds from the ideas and impressions they have already received, Messrs. Mulock and Sheppard's enquiry cannot be looked upon as unbiased and impartial. It is therefore necessary that the commission as at present constituted should be dissolved and a fresh one appointed composed of members representing in equal proportions the interests of Government and the people.

Suggests the appointment of a fresh commission to enquire into the illicit distillation of liquor from mhowra flowers.

The *Yajdán Parast* (110) of the 28th January is much concerned at the report that in the coming budget the license tax will be increased, as the total receipts for the last year were far short of the expenditure. This tax, observes the *Parast*, is already a heavy burden on the people, who have been anxiously waiting to see it removed and who will be exceedingly sorry to find its burden aggravated. The authorities have been driven to this step because they committed themselves to the impolicy of abolishing the import duties on cotton piece-goods in the interests of the selfish cotton manufacturers of Manchester.

Is sorry to hear the report that the burden of the license tax is likely to be increased.

The *Indian Spectator* (1) of the 28th January says:—Sir Lepel Griffin's bitter denunciation of the marriage system among modern Hindus has thrown the priest-ridden orthodox into consternation. Apart from the higher spiritual considerations, early marriage means the physical ruin of a people. But the consummation of the nuptial troth at nine and ten is nothing less than an outrage on womanhood. Infant marriage leads to enforced widowhood; and if the latter evil is to be at all lessened in a perceptible degree, the former must be discountenanced. In the absence of special legislation the exclusion of married students from holding scholarships might serve as a partial check to a limited extent. It would of

Says that enforced widowhood among the Hindus ought to be put down by special legislation.

course be a serious disability; but there are instances on record in the history of other nations to go upon. As to the social extinction of widows, we honestly believe that popular sentiment in India is opposed to it. But the Hindus are a timid race, and priestly influence is still predominant. A reform from within is therefore not possible for many long years to come. What William Bentinck did forty years ago must be done over again. The Government must take the sense of enlightened representatives. If they will only make known their desire to learn how public sentiment stands with regard to this problem, they will soon be overwhelmed with the conviction that has been expressed so often and in such a variety of ways that the prevention of enforced widowhood is but a logical consequence of the abolition of *sati*. If the Government of the day are not ashamed of the action of their predecessor, when a ruler as enlightened as the present put down a barbarous rite, then they must carry Lord Bentinck's policy to its legitimate conclusion. The suppression of *sati* will otherwise prove a very doubtful blessing. Such is the opinion of nine-tenths of the parents of widowed daughters. Lord Ripon is doing a great deal for the political and material advancement of this long neglected country. But what are the chances of a Hindu citizen appreciating political freedom with a widowed daughter or sister at home weighing down his spirits and embittering his existence? The hour has come for remedying this greatest social evil in India, and the man too has come, if he will only turn his attention to it awhile. It is a pity that men like Duff and Wilson can no longer raise their voice against the iniquity. But there are missionaries imbued with their spirit ready enough to work for the victims of an unequal social law if the Government will show a disposition to break through the trammels of false neutrality.

The authorities concerned should compel owners of factories and theatrical buildings to provide sufficient and capacious doors and stairs to the buildings.

In noticing the recent shocking accident at a wool-cleaning factory near Pánjrápol in Bombay in which twenty-three lives were lost, the *Bombay Samáchár* (77) of the 3rd February states that the narrowness of the stair-case and the smallness of doors in the building had much to do with the serious nature of the accident. There are many factories in Bombay in which large numbers of workmen are employed, and yet the means of ingress and egress are as defective as those in the Pánjrápol wool factory, in which the above-mentioned accident occurred. The authorities concerned would therefore do well to inspect all these buildings and to insist upon the necessary alterations being made in them. Theatrical buildings also require due attention from the authorities in connection with the means of ingress and exit provided in them. [The *Jáme Jamshed* (89) of the 3rd February expresses similar sentiments.]

Objects to the policy of making the local fund revenues pay for the construction of a pier at Miré at Ratnágiri.

A correspondent of the *Bakul* (15) of the 28th January says that on the occasion of the recent visit of His Excellency the Governor to Ratnágiri the municipality of that place represented the necessity for the construction at the expense of Government of a pier at the port of Miré, and that it has subsequently been decided that the work should be executed, the expenditure being borne by the general and local fund revenues in the proportion of two-thirds and one-third. This diversion of the local fund revenues to objects which can have no legitimate claim on them and to the prejudice of those that have a right to be satisfied is as impolitic as it is unjust. Such a state of things is made possible by the present constitution of local fund committees, the members of which are hardly able to hold their own against the president, who therefore carries the day in all matters. Properly speaking works like the one under advertence should be constructed either by Government or merchants or municipalities, who should in return enjoy the revenues accruing therefrom. In the present case the obligation falls most naturally on the municipality, as the work will indirectly contribute to augment its income by affording a stimulus to trade. The history of local fund works in the Ratnágiri District is not at all encouraging. Since the time of Mr. Boswell there have been no useful works worth the name. It is not clear why these revenues should be made to pay for

the establishment of telegraphic communications, the construction of works like the A'mbághát and the maintenance of a leper hospital. It might be argued by some people that the construction of the pier at Miré would be attended with benefits to the agricultural population, who pay the local fund cess, by facilitating the transportation to other parts of the district of the agricultural produce. But this is hardly possible, as there has yet never been a day when the yield of crops in the district has been sufficiently plentiful to admit of its being exported to other districts.

Does not approve of the abolition of telegraphs at Ratnágiri and the substitution of telephones in their stead.

A correspondent of the *Jagan Mitrá* (29) of the 29th January expresses his disapproval of the displacement of telegraphic communications by telephones in Ratnágiri. It is said that telephones will be worked only from 12 to 4 P. M., that foreign messages will not be admitted, and that press messages will not be transmitted at the lower rates which obtain in the case of telegraphic communications. If such are the difficulties attendant on the establishment of telephones, their utility is very doubtful. Moreover the working of telephones is not as safe as that of telegraphs. A change in the weather serves to spoil the apparatus, and it is not likely that the postal service will be able to manage the business with safety without the assistance of the servants of the Telegraph Department. Privacy of messages will also not be secured under the new arrangement. If the authorities have been led to adopt this new plan from considerations of expenditure, the Telegraph Department fairly promises to be a success financially in a short time, and the employment of lower paid servants will also lead to a reduction in the cost of the department.

Complains of the bad state of roads and absence of bridges in the Dhárwár District.

The *Chandrodayá* (111) of the 27th January complains of the serious inconvenience and hardship caused to the people by the roads in the district of Dhárwár being generally out of repair and by the absence of bridges in certain places. The writer cites as instances the road which goes by the name of "Kallisolina Hádiyu" and the stream called "Hattikare Vana Halla." The muddy state of the road leading to the stream referred to renders it necessary for the passengers to pass through adjoining fields, the owners of which levy a tax of one pice per head and one anna for each cart that passes. If the people are thus obliged to pay for their own convenience, where is the good of their contributing to the local fund revenues? It is a great injustice that one class should be made to pay and the income derived should be spent for the comforts of a different class. It is to be hoped therefore that the authorities will see that the roads are properly put in repair and that bridges are constructed wherever necessary.

Makes suggestions for an increase in the subordinate establishment of the Postal Department in Bombay.

The *Din Bandhu* (4) of the 28th January, while expressing its regret that the subordinates in the Postal Department are not treated with the same consideration regarding leave and pension allowances as those in other departments, requests the attention of the Presidency Post Master to the increase that has taken place in the work of the department in the city of Bombay and the consequent hard labour that is exacted from peons and other subordinate servants. The number of the branch post offices requires to the supplemented by four additional offices and the number of the subordinate servants requires to be doubled. It is apparent that the work of the department has increased tenfold. Such an addition to the staff will not be much felt by the department inasmuch as its income is gradually increasing. On account of the insufficiency of the present staff the work is not properly got through, as will be apparent from the fact that in spite of six deliveries during the course of a day letters are sometimes not delivered till the next day after their arrival.

A complaint regarding newspaper postage.

The *Deshi Mitrá* (82) of the 1st February says that the present postal arrangements for the transmission of newspapers under three tolás in weight is not very satisfactory. The postage having to be paid for every three months in advance, the proprietors of newspapers are put to much inconvenience, as there

can be no certainty of an increase or decrease in the number of subscribers within that period, and the exact amount to be paid cannot therefore be determined beforehand. The postal authorities should therefore either issue one pice stamps or receive payment every week.

Complains of the inconvenient location of the post office at Málvan.

The *Panchánan* (42) of the 14th January complains of the inconvenience caused to the inhabitants of the town of Málvan by the location of the post office in a distant corner to the west of the town, and requests the authorities concerned to remove it to a central position near the bazár.

Complains of the want of a ward for infectious diseases in the Sassoon Hospital at Poona.

With reference to the prevalence of small-pox, measles and fever of a bad type at Poona, a correspondent of the *Indian Spectator* (1) of the 28th January says :—The Sassoon Hospital is a large handsome building, and is an ornament to the station ; but it is painful to have to state that its doors are closed against persons attacked by infectious diseases owing to there being no detached ward for the reception of this class of patients. Everyone has, therefore, to be treated in his own house. This is not a creditable state of things. An hospital without an infectious ward is incomplete and only half fulfils the purposes of such an institution. There is ample room in the hospital enclosure for such a building, and if Government cannot find the money, surely a few of the rich inhabitants can combine and subscribe sufficient funds for the purpose. It is quite as urgently required as a cantonment market, on which it is proposed to expend over a lákh of rupees.

Complains of the hardship suffered by the inhabitants of Bávla on the occasion of the visit of two Europeans to that village for pig hunting.

A correspondent of the *Hitechhu* (68) of Ahmedabad of the 1st February writing from Bávla says that Lieutenant Holland of the artillery stationed at Ahmedabad and one Mr. Richison came to Bávla on the 21st January for pig hunting. They asked the village headman to arrange for their passage through fields, and informed him that they were prepared to pay suitable compensation for the damage done. The village headman arranged accordingly. They took about a hundred men with them and began hunting after pigs, thus putting the people to a considerable loss. Jesangbhái Trikamdás, the Patel of the village, sent a registered notice by post on the very next day to these European gentlemen, asking them to inspect his fields in person and to give the necessary compensation for the damage done. On the receipt of this notice the two gentlemen became very angry and tore to pieces the notice as well as the postal receipt for the same, though the postman remonstrated against their doing so. The local post master took down the evidence of the postman and wrote a letter to the Superintendent of Post Offices, Ahmedabad Division. These European gentlemen sent for Jesangbhái, and threatened him with severe consequences for having served a notice on them. This occurrence was witnessed by about twenty persons. It is strange that such men should visit villages for hunting and behave in the way they have done. They have not yet paid the damages to the cultivators as promised by them. The hundred followers have been paid the small sum of Rs. 15 for their three days' work. The Collector and the Bombay Government should make inquiries in the matter and should make arrangements for the prevention of such occurrences in future. Nothing is known as to what the Postal Superintendent has done in this affair.

Disapproves of an order said to have been issued by the head of the Salt Department that no person below the height of 5 feet and 5 inches shall be employed in the department.

The *Gujaráti* (85) of the 28th January observes that the *Deccan Herald* states that the Commissioner of the Salt Department has promulgated an order that no person below the height of 5 feet and 5 inches shall be employed in the department, but this military rule ought not to have been applied to a civil department.

Forest Laws.

Dwells on the prejudicial effects of forest laws on the cultivation of the soil.

The *Suryodayá* (58) of the 29th January dwells at considerable length on the evils resulting from the restrictions placed on the use of forest produce under the provisions of the Indian Forest Act. It is admitted on all hands that the British rule has brought in its train security of life and property, and it is a matter of general satisfaction that the present times are, unlike the past, not characterised by frequent bloody wars, rebellions and murderous assaults. But there is one defect in the present administration which mars all the good resulting from it, and it is no other than the decided tendency of the rulers to keep a distinction between themselves and their subjects. All their legislative and executive acts unmistakeably betray this tendency. The subject of the depression observable in the agricultural classes has been of late engrossing the attention of Government, and to remedy the evil they have already tried, though unsuccessfully, measures like the Deccan Agriculturists' Relief Act and are still initiating reforms like the establishment of agricultural banks. Both these measures are calculated to prejudicially affect the interests of the sáwkár and not of Government, and therefore they cannot be said to reflect much credit on the latter. Effective remedies like a reduction in assessment, liberal grants of takávi advances, and remissions of revenue in times of necessity are altogether neglected, and the desired object is therefore not attained. The condition of the peasantry in the Konkan is most lamentable. Their soil is of an inferior quality, and the cultivators, being generally half-starved, have not the physical strength necessary for the adequate preparation of the soil for cultivation. The restrictions imposed by the forest laws have served to aggravate the evil by depriving the people of the materials for *ráb*. These are the elements which go to bring about an insufficient produce from the soil. The *Suryodayá* is informed that Government have of late devoted their attention to the question of the necessity of *ráb* for the proper fertilization of the soil, and the results of the experiments directed to be made point in unequivocal terms to the existence of the necessity. Being debarred from the use of materials for *ráb*, the ryot cultivates his land without first burning it, and finds that the yield of the crop is thoroughly inadequate to enable him to satisfy the Government demand and to provide himself with the means of livelihood during the year. The dues of Government are exacted with rigour, and recourse is had even to an attachment of the cooking utensils of the peasant for the purpose. But no consideration is paid to the question whether the ryot's inability to meet the Government demand proceeds from impecuniosity or contumacy. A sifting enquiry into the question will not fail to elicit the fact that it is the former and not the latter. The problem for solution then is, what has brought about this poverty? There are many causes that have contributed towards this evil, and principal among them are (1) the heavy assessment on the soil and (2) the absence of materials for its preparation. The plots of land that were intended by the survey authorities to satisfy the requirements of people in the matter of *ráb* are perfectly useless inasmuch as they are wholly barren and rocky. The same may be predicated of the grounds meant for the pasturage of cattle. It is said that a Superintendent of Revenue Survey has given it as his opinion that an acre of cultivable land requires three acres of grass-growing soil, but Government do not seem to have paid any attention to it. It is thus evident that with a desire to add to their revenues Government have subjected the people to incalculable hardships in the matter of their rights to forest produce, and it behoves the liberal administration of Lord Ripon to lay the agriculturists under lifelong obligations by removing all restrictions on forests in so far as they interfere with the cultivation of the soil.

Complains of the hardship caused by the policy of Government regarding forests.

The *Shiváji* (55) of the 26th January complains of the hardship caused to cartmen bringing cart-loads of fuel into the city of Poona by being required to produce permits authorizing them to fell the trees in their soil. The cartmen are generally ignorant of the oppressive restrictions placed by Government on the use of trees, &c., and suffer considerably by being made the victims of the unscrupulous conduct of Government officers. The restrictions therefore should be removed and the poorer classes allowed the

liberty of cutting trees as hitherto. The Government policy of forest conservancy also causes vexation to the ryots in another way. In times of famine many cultivators abandoned their holdings out of sheer necessity and emigrated to other parts of the country. These people have now returned to their native villages, but Government decline to restore their holdings to them on the plea that they forfeited them by their failure to pay the Government dues during famine years. These lands are utilized by Government for forest purposes, and having been described in the registers prepared by lower officers as "waste," the higher authorities are not able to know the real state of affairs. This policy has deprived many people of their means of livelihood, and has reduced them to a state of starvation. In conclusion, the writer exhorts all public associations to take up the subject and to represent it to Government in a proper light. [The *Panchánan* (42) of the 28th January refers to a circular issued in the Ratnágiri District restricting the removal of forest produce, and complains of the inconvenience caused thereby.]

Complains of the oppressive working of the Forest Act.

The *Native Opinion* (9) of the 28th January in a communicated article gives the particulars of the proceedings of a meeting held at Roha in the Kolába Collectorate for the purpose of making a demonstration against the oppressive working of the Forest Act, and explains the difficulties entailed thereby on the cultivators in their agricultural operations.

Legislation.

Makes remarks on certain legislative measures of the Bombay Legislative Council.

The *Jáme Jamshed* (89) of the 29th January observes that at the next sitting of the local Legislative Council the Honourable Mr. Ravenscroft is to move that when a member of the Council is unacquainted with English he shall have a translation into his vernacular prepared by the Oriental Translator of the report made by a select committee on a legislative bill. This motion would seem to be very inappropriate. The Council requires for its members educated and experienced persons, while the proposed motion would set a premium on the appointment of uneducated members not acquainted with English. The number of non-official members is already so very small that the official members by their majority carry out any legislative measures they choose. The appointment of a person unacquainted with English would therefore do no good whatever, and the nomination of non-officials would be more farcical than it has been hitherto. The other motion which the Honourable Mr. Ravenscroft proposes to make, namely, that translations into vernaculars of legislative bills and reports of select committees should be prepared in good time and extensively circulated for the information of the public, is really good, but is not likely to prove beneficial under the present system of managing business, according to which official members determine to enact a law before it is criticized by the public and irrespective of all opposition. The better course would be to alter the constitution of the Council so as to make the number of non-official members exceed that of the officials by one. Several non-officials have acquitted themselves so creditably in the discussions in the Councils that Government ought to have no objection to adopt the proposal. The people ought to pray Sir James Fergusson to make this concession, and if they do not succeed in that quarter they should appeal to the Viceroy, who with his exceptionally liberal policy is sure to entertain it favourably. [The *Rást Goftár* (98) of the 28th January makes similar remarks regarding the first motion.]

Makes remarks on certain legislative measures of the Bombay Legislative Council.

The same of the 2nd February observes with reference to Mr. Ravenscroft's motion that amended rules should be made for giving greater publicity than hitherto to measures under the consideration of the Legislature and for affording the public every opportunity of considering them carefully and expressing an opinion upon them before they are passed into law, that the suggestion is very good, but the translations of legislative bills are generally made in harsh, inappropriate and dry language, and consequently few persons read them through; they ought to be clothed in plain and attractive language,

and their objects and reasons ought to be given in a few plain words so as to be easily comprehensible. Sir James regretted that it was very difficult to secure due publicity to legislative measures among the people; but if the translations were made in fluent words and were distributed with newspapers and posted in conspicuous localities in different towns they would be extensively known. It is also to be hoped that sufficient time will be allowed to the public to consider the bills and to express their opinions thereon. It is gratifying that the Provincial Roads Bill has been passed into law. It was surprising that the Honourable Ráo Sáheb Mandlik considered the measure unnecessary; it looks awkward that the inhabitants of towns or cities should use roads constructed from funds contributed by villagers without paying anything towards their maintenance.

Local Self-government.

A suggestion regarding the extension of the scheme of local self-government to the Bombay Municipality.

The *Indian Spectator* (1) of the 28th January, referring to the discussion in the Bombay Municipal Corporation regarding the extension of local self-government in the city, observes:—The present opportunity is favourable to expound the views prevalent in intelligent circles of the Native community on this subject. This question of extension must be broadly divided into two parts, (1) constitution of the local corporation, and (2) powers of the same. These divisions are comprehensive and embrace numerous minor details. We only take up the first part and subdivide it into two, (*a*) extension of franchise and (*b*) the number and distribution of seats. We take the latter first. The question may be asked whether the future corporation shall consist of 64 members, or more or less. We are of opinion that the number needs judicious increase to correspond with the population of the city. In suggesting 75 to be the number, we hope we may not be considered either extravagant or radical. Out of these 75 members let the rate-payers elect 45 representatives, the bench of Justices of the Peace may be empowered to nominate 25, and the Government 5. The cardinal point urged in Lord Ripon's May resolution and so often reiterated is the gradual withdrawal of all officials from local bodies for self-government. The smaller the official element in the local corporation, the better for its efficiency, for it is now acknowledged that the city is well advanced in the art of self-government. We have here an intelligent public managing its own affairs, who aided by the voice of the press, both English and vernacular, will always be able to check any irregularities or vagaries which the new corporation may indulge in. Another reason is that the conferring of substantial powers on local bodies will in a given number of years inspire the people in general with more public spirit and self-reliance. If public spirit is to receive a fresh stimulus and self-reliance a larger scope, it is manifest that there should be as little dependence on official assistance as possible. The third reason is the mischief we have often marked arising from the existence of the official element. The misappropriation of the sum of Rs. 15,000 towards the expenses of the Contagious Diseases Act and the enormous outlay on the new "scientific" drainage scheme are entirely owing to the preponderance of the official element in our past corporations. If the public spirit of our citizens is to have full and free play and their self-reliance scope for natural development, then there can be no two opinions as to the desirability of curtailing as far as practicable the number of Government servants in the corporation. It is said that sometimes the composition of the corporation may be such that some eminent Native or European gentleman may be left out in the cold. In such a case Government would soon repair the omission. The plea is tenable to a certain degree, but instances of such omission will be rare, and it is for this very object that we propose that Government should have the right to nominate five persons. But even here the danger is that Government may fail to do its duty. It may run counter to popular opinion and refuse to nominate persons who may have been accidentally left out by rate-payers and the Justices. We hope we have therefore given sufficient reasons for limiting the number of persons who should be appointed by Government in the new corporation to be called into existence under Lord Ripon's scheme.

The *Samsher Báhádur* (99) of the 26th January says that if there be any truth in the statement that the Bombay Local Self-government Bill has been forwarded to the Government of India for being at once passed into law, the step is inconsistent with the desire expressed by the Viceroy in the matter of securing due publicity in legislation. It is necessary that public opinion should be elicited on this important measure, and even if the bill be passed in June or July it would not much matter. But it is necessary that the public should be allowed time to have its say regarding the new constitution to be conferred on this Presidency.

Says that the Local Self-government Bill should not be hastily passed into law.

The *Arunodayá* (13) of the 28th January, while referring to the provisions of the Bengal Local Self-government Bills, expresses its disapproval of the provision which enacts that the local committee will execute all public works under the superintendence of the Executive Engineer as is done by contractors under the present system. This assimilation of the position of the committees to that of contractors is calculated to frustrate the object of the new scheme, inasmuch as men having a fitness for the work will not volunteer to serve on them. The *Arunodayá* takes this opportunity of expressing its regret that the Bombay bills should yet be nowhere, and surmises that their provisions have not yet met with the approval of the Supreme Government.

Makes remarks on the Bengal Local Self-government Bills.

The *Dhárwár Vritt* (21) of the 25th January is informed that Government have recently negatived a proposal that the division of a municipality into wards should be based on considerations of castes and races, and that they have also suggested the advisability of having at least two voters for a population of hundred souls. Calculating the number of voters at 3 per cent. of the population Dhárwár should have 800 voters, while it appears that at present there have been only 485 persons declared eligible to vote. It is therefore just that the president of the municipality should recast the results already arrived at and devise means for increasing the number of voters as directed in para. 15 of the September resolution of the Bombay Government. In the same manner the number of voters at Hubli, which is at present calculated at 350 while the population of the town is nearly the same as that of Dhárwár, should be increased. It is said that Hubli has been divided into 8 wards, but it is not a very satisfactory arrangement. The number of wards should be equal to the number of members to be elected by the voters. The *Vritt* invites the attention of the authorities to the above suggestions, and requests that every attempt be made to have the lists of voters published by the middle of the current month to allow of the business of the election of members being managed satisfactorily.

Makes certain suggestions regarding the number of voters in the towns of Dhárwár and Hubli.

Education.

The *Indu Prakásh* (8) of the 29th January reviews the report of the Department of Public Instruction for the year 1881-82, and remarks *in limine* that the report is defective in an important respect as it does not deal with the defects in the system of education and their remedies, and that the information therein contained is not wholly reliable as it only embodies the views of European Government officers assisted by their Native subordinates, whose views are generally moulded by those of their superiors. It is very satisfactory that the number of schools in the Presidency has increased, but it will take years for the number to reach the proportions necessary for the whole population. There are many villages without schools notwithstanding their considerable contributions to the local fund revenue, and this state of things is unintelligible. If the number of boys that can attend schools in such villages is small, there is no reason why that number should be debarred from the benefit of education when they contribute in a considerable measure towards its expenses. It is also not very clear why Government officers should have the discretion of allowing a school to a particular village though it be at its own cost. Complaints have been numerous regarding the undue severity

Comments on the report of the Department of Public Instruction for 1881-82.

observed in giving grants-in-aid to private institutions, and it is proper that this policy should be reconsidered. Such institutions deserve encouragement, as they are the earnest of the future independence of the people in regard to educational matters, and this forms an important factor of the material prosperity of the country. It is said that the examination of candidates for Matriculation at different stations is attended with a difference in the tests adopted at different places, and that this leads to a falling off in the number of successful candidates. The high fees charged in the colleges have practically shut the doors of higher education against the poorer classes, who are therefore obliged to seek for employment as their means of livelihood. This circumstance serves to retard the progress of liberal education in the country, which is in no way a desirable result. As Government have declared it their object to diffuse higher education, it is not just that students should be diverted from their laudable object of availing themselves of college education by prohibitive fees, and Government should consider the advisability of reducing the present rates and also of admitting free students on a larger scale. The pecuniary loss to Government from such a measure would be a hundred times compensated by the edification of the masses. Night schools appear to be progressing satisfactorily, but it deserves consideration whether their advantages should not be extended to villages. The amount spent during the year under review for the encouragement of vernacular literature is smaller than in the previous year, but it is not known whether this was on account of fewer works having been submitted for Government patronage or that many were undeserving of it. Mr. Maráthe's translations of Science Primers are in many places unintelligible, and it is very strange that neither the translator nor his patrons should have seen this. The school-books for girls are the same as those for boys, and it is a matter of regret that no attempt is made or encouraged to edit a set of school-books for girls embodying the topics that are most familiar to them. It is to be hoped that the above suggestions will receive the earnest consideration of Government and the educational authorities.

Comments in connection with Mr. West's paper on education.

The *Indian Spectator* (1) of the 28th January, in writing on that portion of Mr. West's paper on education which deals with high and secondary education, subscribes to every word of Mr. West when he urges that a radical change is needed in the system of high education as at present obtaining in colleges, which is nothing but superficial. But there is even greater necessity for a complete reform in the system of secondary instruction than in that of high education. When all the defects and deficiencies which Mr. West has so trenchantly analysed are considered, there is no other conclusion than the one he has drawn, viz., the need for a thorough revision and reconstruction of the system now in vogue. The energies of school-masters are at present wholly centred in the passing of boys at the entrance examination. They are not to blame for this, for the Matriculation has for years past been made the passport for admission to Arts colleges as well as to Government service. Properly speaking, secondary instruction should have three objects in view, (1) the preparation of boys for the University and the professions to be reached only through the University, (2) a course of technical instruction, such as is given in the Poona College of Science, and (3) instruction in ordinary business. So long, however, as the present system is pursued, there is little chance that any attention will be paid by school-masters to the first two objects. But it is to be hoped that the Education Commission will consider the points elicited by Mr. West. As to the entrance examination, it is urged that even now it is far from satisfactory in its results. Four reasons are assigned, which, based as they are on Mr. West's practical experience as Vice-Chancellor, will be readily accepted as sound. It is evident that a thorough reform in the method of secondary instruction is both necessary and expedient. Mr. West here agrees with Mr. Oxenham that there should be a bifurcation. Public schools should be so constituted as to render them capable of imparting technical education without interfering in the course of preparation for the Matriculation Examination. Both these views ought to be maintained in the system of instruction imparted in Government schools; and unless this is done, we are far from seeing an improved tone of the University.

We shall have then a smaller number of passed boys in the Arts colleges, but of greater intelligence,—boys who will be able to follow their teachers and also make good use of their heads. We may have at the same time a goodly number who will be induced to pursue their special bent and adopt either banking, mercantile or other industrial line as may suit their taste. From this bifurcation in our secondary system of instruction and from a class being opened to afford practical training to those who take to teaching, much good may be expected. Add a Central Board of Education, with certain powers as to regulation of studies, inspection, allocation of funds, and we may see as good a system of secondary education in the country as is rendered necessary by the growing requirements of the people at large.

Prays for the establishment of an engineering and a medical school at Surat.

The *Surat Akhbár* (70) of the 29th January says that though Surat is not inferior to Poona or Ahmedabad in any respect, it has neither an Arts nor an Engineering college, nor a Medical school as possessed by these cities. The writer prays Government to open an engineering school similar to that at Hyderabad and a medical school similar to that at Poona and Ahmedabad, by increasing the grant to the Kharshedji Fardunji Párekh School at Surat. The object of the founder of the Párekh school is not fulfilled by the present arrangements. Government ought therefore to confer this boon on Surat and raise it from its fallen condition.

Says that the present standard of English in the Matriculation Examination is not too low to be suitable for college instruction.

The *Mahrátta* (2) of the 28th January says:—In his Convocation speech, Sir James Fergusson directed the attention of the University to two important points in which the condition of the University might be looked upon as unsatisfactory, viz., firstly, the low total percentage results of the Matriculation, and secondly, those of the Previous Examination. There is no good reason at present for complaint against the Matriculation Examination on the ground that the standard of English is too low to be suitable for college instruction. This complaint arises from the Principals of Arts colleges only, and in this respect their own system of instruction is at fault and not the ignorance of students joining the colleges. The Matriculation Examination is wholly conducted in English, the examiners in English are all Europeans, and most of them professors of Arts colleges. In the English paper a large number of marks is allotted to English composition, besides an oral exmination in English is provided. Under these circumstances the European examiners have every opportunity of testing the candidates' knowledge of English, both orally and in writing. Besides, the same European examiners examine the candidates in history and geography, and they must naturally give their attention to the correctness of the language in which the historical portion of the paper is answered. It may be thought that as passing the Matriculation serves not only as a qualification for admission into a college but also for admission into Government service, the examiners are not strict enough in passing the candidates in English. Such motives can hardly find their way into the minds of the examiners. The Matriculation is essentially a University examination, and its standard must not be, and is not, lowered for any collateral purpose. The standard of English for public service is not in any way fixed, and if passing the Matriculation is made a necessary qualification, that standard must be the same as that required by the University. Candidates that pass the Matriculation join not only Arts colleges but also the Medical and the Science colleges and the Government Law School. In all these institutions instruction is imparted wholly through the medium of English, and there are subjects to understand which a good knowledge of English is necessary. But the principals or professors in these latter institutions have not raised any complaint about the incapacity of the candidates. These institutions, in which English is never taught as a subject, pass however a very creditable number of students in their University examinations, which are all conducted in English. If there was then any truth in the complaints of the Principals of the Elphinstone and the Deccan Colleges regarding insufficient knowledge of English of the candidates who join these institutions, the first institution that could be expected to complain of and show bad results would be the Government Law School in the Jurisprudence Examination.

Disapproves of the Convocation speech of Sir James Fergusson.

The *Indian Spectator* (1) of the 28th January says :—Sir James Fergusson's Convocation address was disappointing. Not that we cared for any very eloquent or elaborate discourse from the Chancellor. Nature has not meant him either for a philosopher or for a public speaker. But His Excellency is an experienced and well-meaning politician and could have made up in matter what was wanting in manner. Perhaps the best remark that he made was in connection with the results of the entrance examination. He appeared to have carefully conned the statistics of this examination for the past three years, and we think very few would differ from the conclusions he formulated. Private teachers who send almost one-third of the aggregate number of candidates for Matriculation must profit by these observations. We must differ from the Gujaráti dailies, which opine that the failure of a large number of boys is to be attributed to the cramming system necessitated by the Matriculation standard. No University with a sense of its responsibility to maintain a fair standard of scholarship can lower the programme of studies required for the entrance examination. Euclid and general knowledge papers may be modified. But there is little room for further lowering the standard. It would be wrong indeed if the University were to be content with a bare pass result alike detrimental to her dignity and character and prejudicial to the cause of high education. There is cause neither for rejoicing nor regret in the point touched by His Excellency regarding the percentage of graduates in Government service. We regret Sir James marred his speech, commonplace as it was, by the remarks made at its conclusion. We have observed that of late His Excellency either seems to think too much of himself or that he allows himself to become the spokesman of irresponsible wire-pullers who hold peculiar views on certain questions. First, there was that ill-fated second paragraph in the September resolution on local self-government. Again, the other day he uttered something at Dr. Blanc's lecture which he had much better have left unsaid. And now within a week, we regret we have again to take exception to his uncalled for observations on religious neutrality. It was unfortunate for the head of the Government to speak in one breath of religious neutrality and in the same breath to inculcate dogmatic views with a vigour worthy of a better cause. The controversy in point has been knocked on the head by the unanimous testimony of the most authoritative witnesses examined by the Educational Commission in all parts of the country. To override this overwhelming and conclusive evidence and give vent to personal views or views inspired by interested parties is not consistent with the dignity of the Chancellor. His Excellency is entitled to hold his own opinion on the subject; but he lacked the judgment and accuracy necessary for a statement of this character, and the Convocation was the last place for such a statement. The charge of irreligiousness is not borne out by actual facts. It has had existence only in the imagination of the missionaries. Since he has attacked the professorial staff in this manner he ought now to be prepared to stand the recoil of his own arguments. For the sake of that "religious neutrality" it was advisable that, as a Governor, he should have refrained from imputing motives to a class of officers who have done more than Revenue Collectors, Judges and other members of the administration to inspire Natives with higher ideas of life and citizenship, and whose pride is to inculcate in them a spirit of toleration and free inquiry. All honour to our enducationists! India has suffered enough from narrow dogma, and it is the aim of high education to fairly oppose dogma, so that the Native population may hold loftier views of government which aims at the greatest good of the greatest number. [The *Native Opinion* (9) of the 28th and the *Indu Prakásh* (8) of the 29th January in its English columns express similar sentiments.]

Approves of the remarks regarding religious teaching made by His Excellency the Governor at the last Convocation.

The *Indu Prakásh* (8) of the 29th January (Maráthi portion) is much gratified at the allusion made by His Excellency the Governor to the subject of religious teaching in Government colleges during his speech at the last University Convocation. The fact that His Excellency has evinced such an amount of interest in the subject guarantees the inference that he has had reliable in-

formation regarding the irreligious propensities of the educated classes of the present day. The general behaviour of the learned youths justifies the supposition that the majority of them have imbibed atheistic ideas and that those ideas are gradually gaining firm ground, and the question for consideration is whether these ideas can be traced to the instruction imparted by the college professors or to some other causes. The *Indu* is of opinion that the responsibility of the initiation and development of such ideas cannot be laid solely at the doors of the teachers. The Christian missionaries were the first to shake the religious faith of the Hindus, and the principle that with the progress of higher education scepticism steps in appears to have played not an unimportant part in bringing about the present state of things. The professors, however, cannot be allowed to go scot-free. Many of them, while teaching their classes, are often seen to deride religious dogmas, such as the existence of another world and the effects of good and bad deeds, and thus to infuse into their pupils a disbelief regarding them, though they may not make a direct attack on the truth or falsity of any particular religion or propound purely atheistic doctrines. University men can bear ample testimony to the above, and men who have spent a good many years of their lives in the Indian Universities and who can therefore speak with authority on the subject assert with much force that if the professors at colleges were really religious men, at least a moiety of the present educated classes would have been more religious and more prone to recognize the binding force of morality than they at present are. His Excellency remarked that Government would be bound to interfere in all cases in which dogmatic religious principles were imported into professorial teaching, and that under the auspices of the British Government instruction that was " opposed to those supernatural beliefs which actuated all religious organizations and which give to morality the support of the reliance on a higher power and the encouragement of immortal hopes " would not be tolerated. These remarks are very gratifying if there be any truth in them. History shows that under the present *regime* there do not exist the same safeguards that existed during the administration of the East India Company against the immoral conduct of Government servants; nay, the restrictions are disappearing day by day, and there is no knowing to what extremity matters will tend. It is the general rule that the lower classes follow the example set them by their superiors, and the English are the models of the present day. The natives of India have adopted many of the English social manners and customs, and there is nothing strange in their imitating their teachers in scoffing at and deriding religious and theistic dogmas and in advocating scepticism. If India in her present backward state of civilization has imbibed a tincture of atheism, it is very difficult to conceive the effect that a civilization of the French and American type will produce on her religious faith. There are reasons to believe that even in advanced countries like England, France and America great caution is exercised in securing religious men for the work of training the youth, and it is all the more necessary that similar precautions should be observed in this country. The evils of atheism can be very well gathered from the example of France, and it is now assumed on all hands that the existence of a religion is a *sine quâ non* of a good government. If so, it is imperatively necessary that some means should be devised for preventing the propagation of scepticism, and they are no other than the appointment as professors of men who can imbue the minds of their pupils with religious ideas and who can inculcate the necessity of following one's own professions. [The *Dnyánodayá* (6) of the 1st February also approves of His Excellency's remarks and takes the public press to task for its adverse criticism. The *Yajdán Parast* (110) of the 28th January advocates the establishment of a middle class examination as advocated by Professor Oxenham, and expresses its approval of His Excellency's remarks regarding the observance of religious neutrality in the instruction imparted in colleges. The *Gujaráti* (85) of the same date expresses similar sentiments.]

Makes remarks on the Chancellor's address at the late Convocation of the Bombay University.

With reference to Sir James Fergusson's address at the late Convocation of the Bombay University, the *Lok Mitrá* (69) of the 28th January observes that the speech was not a successful effort. He might have very well enlightened the public on the question of education generally as now imparted in State schools and

colleges. The occasion was a most appropriate one. Be the cause what it may, we can only express our regret at the omission. His Excellency expatiated on the unsatisfactory character of the results of the entrance examination. That a great number of candidates who present themselves for the examination are raw and barely qualified to pass has been a standing complaint of the University authorities. Mr. West in his able paper on education has very pointedly brought this matter to the notice of Dr. Hunter and his colleagues. That as many as 548 of the candidates that presented themselves at the last entrance examination held certificates of private tuition is by itself a cause for congratulation, as it is an indication of the great desire for education prevailing among the masses. But at the same time His Excellency was quite right in remarking that it were better that private energy of this sort should direct its attention in future to a more solid grounding of the candidates, especially in English, with the view to passing a larger number creditably. It is to be earnestly hoped that private tutors will take to heart the very valuable advice offered by the Chancellor. The next point urged by His Excellency was the fact that about 42 per cent. of passed graduates have been employed in Government service. But Sir James Fergusson has arrived at this percentage on the basis of statistics for the last 12 years. It must be remembered that the first graduates passed so far back as 1862. For purposes of accurate analysis and guidance it is necessary to have the percentage of graduates from the year above stated. The time has come when educated Natives should be largely admitted into the State service. They ought to be given a greater share in the administration. Every year you import, as Mr. Dádábhái Nawroji justly observes in his note on education, raw English youths, brothers, cousins, nephews and other relatives of various degrees, in order that they may be provided with good fat berths, while the children of the soil—the very children whom the State has liberally educated—are left out in the cold. And then the cry is raised that educated Natives are as yet incapable of filling high administrative offices! Whilst our Universities are annually sending out their hundreds of graduates, the State is doing very little for them. It is urged that they should follow other walks of life. In England, in fact in Europe, there are the army, the navy and the church. Thousands join one or other of these services. Educated Natives of India have no such openings. It may be urged that there are the professions of law and medicine, but both these professions are now overstocked. The large numbers who have already taken to them are sufficiently indicative of the fact that educated Natives are actually working in that direction. But after all there yet remain a large number who find no vocation at all. Private enterprise has not yet developed to any appreciable degree so as to bring into requisition a great number of educated Natives. And so long as the poverty of India continues, and so long as there is no accumulation of capital, you cannot expect that development of private enterprise which the Government of Lord Ripon is doing so much to encourage.

Makes remarks upon the Chancellor's address at the last Convocation of the Bombay University.

Alluding to the same subject the *Bombay Chronicle* (66) of the 28th January supports the proposal made by Professor Oxenham for the establishment of a middle class examination as the surest means of doing away with the extensive failures that present themselves year after year at the Matriculation Examination. Adverting to the Chancellor's remarks on the secular character of State education, the *Chronicle* expresses sentiments similar to those of the *Indian Spectator* (quoted above). His Excellency made a reference to the possibility of important recommendations being made by Dr. Hunter's Commission with regard to the University course. But as stated by His Excellency, the consideration of the University teachings is expressly excluded from the scope of enquiry and the subject of report of the Commission. Moreover it has been often proved that high education upon the present system is very popular, and any arbitrary change in the manner or substance would prove exceedingly distasteful to the public, unless the proposals for the same be first submitted to the crucial test of public opinion, and the sanction of the University authorities be obtained for their adoption. The faint alarm sounded by His Excellency has already made a stir amongst the educated classes of the Natives, who are afraid lest some sort of surprise of a disagreeable character may be in store for them, the only justification for which may be nothing better than the information given to the Commission regarding the University

course by some witnesses when making statements on points collateral to those forming the strict subject of its enquiry. But they have confidence in the Viceroy's liberal policy, and expect that nothing of the kind will occur. His Excellency's impressive appeal to the wealthy and generous-hearted Natives to make pecuniary grants for the encouragement of physical and experimental sciences ought to be liberally responded to.

Agrees with His Excellency the Governor that the unsatisfactory nature of the Matriculation and the Faculty of Arts Examinations is owing to imperfect teaching and indiscriminate selection.

Alluding to the remarks of His Excellency the Governor during his speech at the last University Convocation regarding the unsatisfactory nature of the result of the Matriculation Examination, the *Kesari* (32) of the 30th January observes that the examination of the present day is not only not stiff but is easier than those of former years, and that the standard of other examinations in the Faculty of Arts has also deteriorated of late. The large number of failures in all these examinations can be traced to one and the same cause, viz, that the teachers in high schools and the professors in colleges do not faithfully discharge their duties and do not exercise much discrimination in the selection of candidates for presentation.

Municipalities.

Says that the members of the Bombay Town Council should receive no remuneration for their services.

With reference to the suggestion that Town Councillors should no longer be paid, the *Indian Spectator* (1) of the 28th January says:—Payment was no doubt necessary in the beginning, but it is no longer expedient. It is quite true that if a work is to be well done it must be well paid for. But it is equally true in the management of public affairs that that work is best done which is done without wages. If the worthy Town Councillors are willing to be considered so many municipal servants of the lower grade, they are welcome. But a paltry sum of a hundred and fifty rupees a month to gentlemen in easy circumstances simply detracts from their public worth. Altogether the non-official members at least may like the suggestion and the officials may follow. If this arrangement could be brought about, the result would be a saving of nearly fifteen hundred rupees a month to the municipality though a trifling loss to individual councillors. The money saved could be applied to some useful or charitable work. There is the proposed leper hospital, for one. The spirit of the local self-government scheme is to evoke voluntary action in the management of civic affairs, and this arrangement would be a happy beginning in that direction.

A small-pox hospital for Bombay.

The *Indian Spectator* (1) of the 28th January says:—It is well known that the Bombay Government deducts Rs. 15,000 for working the Contagious Diseases Act from its annual contribution towards the police expenditure incurred by the municipality. Now though Dr. Sydney Smith, the Port Health Officer, has often applied for a boat, a steam launch and some money to prevent vessels entering the harbour, especially pilgrim ships, from disembarking passengers suffering from infectious diseases, and though Dr. Weir, the Health Officer, has supported the application, the Local Government has studiously refused the request. Which danger is greater, small-pox or the contagious disease? In the one case Government pleads an absolute necessity for the health of the city to deduct a large sum. And yet for the purpose of preventing wholesale infection by small-pox it refuses to spend a single rupee! Cannot the Bombay Municipal Corporation, in its turn, divert some monies it may have annually to pay to Government to the keep of a small-pox hospital in the city? It can safely employ the tactics Government have employed in the matter of the loathsome Contagious Diseases Act.

Criticizes the reply of Government to the Poona Sárvajanik Sabha on the Poona market question.

The *Dnyán Prakásh* (7) of the 29th January animadverts on the conduct of Government in having sanctioned the project for the construction of a central market at Poona against the representations of the Poona Sárvajanik Sabha. The decision of Government in this case betrays a thorough lack of judgment. If the Government considered the question at issue so very easy of solution, as is evident from their reply, it is not

very clear why they should have taken such a long time in coming to a decision. It is very disgraceful that the Government should not have been able to see at the outset whether the prayer of the Sárvajanik Sabha was or was not consistent with the view expressed by themselves and the Government of India in the matter of local self-government, and that they should have required the assistance of the Collector and the Commissioner to tell them this. Looking, however, to the reasons adduced by the Bombay Government in declining to interfere with the action of the Poona Municipality, a little consideration shows that they are absurd and childish. It is true that the Local and Supreme Governments have expressed their opinions in favour of conferring extensive powers on municipal bodies, but the cardinal point for consideration is whether it is the present or the future committees that are to have the extended powers of self-government. A careful perusal of the resolutions of the Local and Supreme Governments shows that they contain no allusion to the bestowal of additional powers on the committees at present in power, and that they apply solely to the future municipalities. If it is sufficient for the purposes of local self-government to confer enhanced powers on the existing bodies, what is the object of the movement at present apparent in various places for the formation of new committees composed of members elected by the people? The present committees are made up of members appointed by Government, who are generally under the influence of officials, and the investment of such members with extensive powers will, instead of contributing to the happiness of the people, serve to involve them in miseries. Even supposing, however, for the sake of argument that the principles of local self-government are applicable to the committees at present in power, it does not appear to be the intention of the Supreme Government to debar the Local Government from correcting the errors of a municipal committee. On the contrary, the Government of India have repeatedly affirmed the power of the Local Government to interfere in the affairs of local committees whenever they are convinced of their impropriety. It is clear from the reply of Government to the memorial of the Poona Sárvajanik Sabha that the former hold that it is not the intention of the Supreme Government to allow any interference with the working of the local committees; but this view is incorrect. The chief point which Government should have considered in the present case was whether the principle embodied in paragraph 26 of their September resolution had an application to local fund committees only or to municipal committees also, and if so, whether the conduct of the Poona committee was in consonance therewith. These points should have engaged the attention of the Bombay Government in dealing with the question at issue, but it was unfortunately not the case. The drift of their reply unmistakeably indicates that the principle above referred to does apply to municipalities, and that the Bombay Government are not unwilling to admit that though the action of the Poona committee was in contravention of the principle, it was to be supported as it had the previous indirect approval of Government, and as they could find no other means to satisfy the aims of justice they resorted to the shift of using the plea they have used for declining to interfere. Had it been otherwise there was no necessity for taking umbrage at this shift. [The *Mahrátta* (2) of the 28th, the *Kesari* (32) of the 30th, and the *Dnyán Chakshu* (25) of the 31st January express similar sentiments.]

Does not approve of the action of some of the Municipalities in undertaking additional responsibilities.

The same of the 1st February states that the action of the Bombay Government in the matter of the Poona market has served to induce other municipal committees to add to their already existing burdens. The Sátára Municipality has increased the house-tax with the view of increasing its revenues, and the municipalities at Wái, Rahimatpur, Tásgaon and others have followed suit. This sudden change of policy is also observable in the Talegaon, Junnar and other municipalities in the district of Poona. The committee at the last-named place has sanctioned the raising of a loan of Rs. 33,000 for the construction of a reservoir. The question therefore naturally arises, what must be the cause of this simultaneous activity in the several municipalities? The Bombay Government have said in paragraph 55 of their September resolution that "the simultaneous introduction of the scheme of local self-government and of additional taxes to provide larger funds for the operations of the representative committees is not likely to render the new

system highly popular," and this sudden activity lends, in the opinion of some people, the colour of truth to the suspicion that it is intended to make the new scheme highly unpopular by increasing the burden of taxation on the people. The *Prakásh* is willing to discard the supposition that the activity is intentional, but it cannot help asserting that the conduct of the municipalities will not fail to produce the effect above referred to. The fundamental cause of this policy, however, seems to be this. The Bombay Government have in paragraph 55 of their resolution above referred to expressed a misgiving regarding the willingness of the coming municipalities to impose new taxes. This expression of the view of Government has led some members of the present municipal committees to assume airs and to assert that if they omitted to make the best of their time by initiating works of public utility their projects would ever remain unexecuted by their successors, who according to the opinion of the present members would not be men endowed with eminent parts and public spirit like themselves. This view, it is hardly necessary to say, is ridiculously narrow, and though it has been encouraged by the Local Government, it is not countenanced by the Government of India, who are evidently of opinion that the retiring municipalities should not undertake any additional responsibilities on the eve of their tenure of office.

Municipal grievances of the people of Parel.

The *Jáme Jamshed* (89) of the 29th January complains that the Jijibhá Dádábhái lane at Parel is very dirty, and, to make matters worse, night-soil baskets are exposed in this lane to dry. The road from the Parel Station of the B. B. & C. I. Railway as far as Murárji Gokuldás Mill is scarcely watered, and the road leading from the same station to the town of Parel is badly lighted. There are only three gas lights on this road, on which very often, particularly during the rains, serpents and other venomous insects are to be met with. Water collects on the roads in the monsoon. The attention of the corporation is requested to the above grievances.

Does not approve of the enhancement of import duties in the town of Sholápur.

The *Kalpataru* (30) of the 28th January says that the enhancement of import duties by the municipality of the town of Sholápur has served to create dissatisfaction among the trading classes. The enhancement has made the market very dull and has thus inflicted a heavy pecuniary loss on merchants. The municipality declines, and with somejustice, to revise their orders until it is proved to its satisfaction that there has actually been a falling off in the import trade. But as the trading community have not the wisdom to convince the committee with their arguments, the latter would do well to give a patient ear to their representations and to scrutinize them. The committee has raised the import duties with the object of making up for the loss entailed on its revenues by the operation of the rules regarding the refund of export duties in certain cases; but the restrictions imposed on the export trade are so stringent that it is hardly possible that the actual loss will be equal to a fourth of the estimated amount. Under these circumstances it is not right to increase the burden of import duties to make up such a paltry amount.

A complaint against the Ahmedabad Municipality.

The *Hitechhu* (68) of the 1st February complains of the arbitrary conduct of some of the officers of the local municipality. As the municipal commissioners have not the courage to oppose their president, it is no wonder that he acts arbitrarily. Three shops of a Nágar merchant are situated at the mouth of the Champol road, and the level of the road leading to them was raised so very high that the doors of the shops were rendered very nearly useless. Not satisfied with this, about four men were sent to fix boards across the doors. These boards were again removed in the night. It is disgraceful that municipal officers should behave in this way. Much pressure was exercised to compel the vegetable sellers to engage stalls in the new market constructed by the municipality, and it is said that some were even threatened with criminal prosecutions. It is not surprising that ignorant persons should be afraid of such threats. Government should find out the person who had the audacity to fix boards across the doors of the shops on the Champol road, and to make an example of him by punishing him.

Native States.

The *Samsher Báhádur* (99) of the 26th January, in referring to the published official account of the tour of His Excellency Sir James Fergusson to some of the Native States of the Bombay Presidency, observes that it is simply exaggerated. It is to be regretted that even official reports should not be free from undue colouring. The tour of His Excellency to Káthiáwár, Cutch, Idar and the Marátha States has not resulted in any appreciable good. On the contrary it has involved these States in debt. No noteworthy deed of public utility has been done except the opening of some water-works in the Marátha States and the opening of the Bhávnagar-Gondal Railway. The same was the case with Cutch. Such tours do no good either to the public or the States concerned. Native Princes are delighted at the praises lavished on them by His Excellency the Governor in his speeches, and for this gratification only they spend thousands of rupees.

Disapproves of the way in which gubernatorial tours to Native States are at present undertaken.

A correspondent of the *Bombay Samáchár* (77) of the 3rd February, writing from Jeypur under date the 22nd ultimo, states that in the town of Bisáu the rebels have become more powerful than before. The State authorities cannot put them down, and the people are much harassed. Last week the rebels compelled the shop-keepers to close their shops and suspend all business, and it is said that they severely beat a person. The people, being much annoyed by frequent occurrences of a similar kind, have begun to emigrate to the neighbouring villages. The British Government ought to relieve the unfortunate people from the grasp of the rebels, for the Jeypur State is not likely to do so. The same writer, while writing on the 29th ultimo, observes that the rebels have not allowed shops to be opened for the last six days, and all business has been closed, and they give various threats to the people. The officers of the Kacheri of the Jeypur State at the town of Jujnu attempted to induce Jodi Thákráni and other rebels to permit the opening of shops, but Jodi Thákráni would not consent unless all old servants of the State were sent out of the town and new servants were employed by her in their places.

Prays the British Government to relieve the people of Bisáu in the Jeypur State from the oppression of the rebels who have taken possession of the town.

The *Indu Prakásh* (8) of the 29th January says:—It is said that His Highness is about to visit Calcutta to meet the Viceroy. At that meeting everything with regard to the more important details of the administration at Baroda is likely to be settled. Lord Ripon's good sense and the Gáekwád's education are a sufficient guarantee that what will be settled there will be satisfactory. But as things stand at present, there is hardly any ground for the allegation that His Highness goes wrong. He has begun very well indeed, and some of his acts are highly creditable. The scheme which he has now taken in hand for the education of the Sardárs ought to be a satisfactory reply to the allegation. His Highness has already established a class for the purpose, and, not contented with this, he exerts his personal influence over the Sardárs and induces them by advice and entreaties to send their sons to that class. His subjects on the other hand are not neglected. During his recent tour he made himself accessible to all classes and allowed them every opportunity to state to him their grievances and wants. It is also reported that His Highness means to give his subjects the benefit of the local self-government scheme of Lord Ripon. These are all good signs, and it is evident that His Highness is bent upon doing everything to make his administration a source of prosperity and contentment. The projects he has in hand are doubtless ambitious, and in carrying them out His Highness will certainly require the co-operation of an able and experienced Diwán. But as yet nothing has happened to justify the complaint that he means to rely upon his own will and set aside the advice of his more experienced advisers.

Makes remarks on the administration of Baroda by the young Mahárája.

The *Shiváji* (55) of the 26th January says:—If there be any truth in the report published by the *Bombay Gazette* that the Gáekwád of Baroda intends to confer extensive powers on his subjects in conformity with the Viceregal scheme of local self-government, His Highness has indeed set a very noble example to his brother princes.

Approves of the contemplated introduction of the local self-government scheme into Baroda territory.

Though it is very doubtful whether the people in the Baroda territory are competent to wield the powers thus conferred upon them, still having regard to the circumstance that the authorities giving the powers and those seeing that they are properly exercised are identical, the contemplated plan would not seem to meet with much obstruction. If the elder prince of Indore follows the example of the Gáekwád, there is reason to think that the oppression said to exist in the Holkar's territory will disappear.

Suggests certain reforms in the administration of the Native States of Káthiáwár.

The *Vartmán Sár* (107) of the 30th January, in a communicated article headed "Cries for Justice from Káthiáwár, No. III.," says that justice is not properly administered in that province and that the rich succeed in carrying their point. The Political Agent and his Assistant do not care to enquire into the grievances of the people and to protect their rights when they go on tour in the districts, but they form their impressions from outward pomp. The rules framed by Colonel Walker in 1807-8 are disregarded by them, for there is nobody to call them to account. The people of Káthiáwár are now quite tired of this state of things. The *girássiás* and the *bháyáts* subject to Native States appear to be greatly disaffected. The wrongs suffered by them at the hands of Native Princes, the Political Agency and the Rájasthánik Court have of late greatly multiplied and surpass those suffered by the people of Káthiáwár. With a view to relieve the people from their present hardships the local Political Department ought to be abolished, the people should be made amenable to British law, and the High Court should be granted jurisdiction over them. The contradictory rules framed by the Political Department ought to be done away with and the right of appeal from the decision of Native States should be recognized. It is also necessary that the people should be allowed to complain directly to British officers against the misdeeds of Native Princes and their favourite kárbháris. The writer prays the Bombay Government and Lord Ripon to redress the grievances of the people of Káthiáwár and thereby earn the blessings of lákhs of poor and distressed inhabitants.

Questions the authority of Colonel Barton to intercept a letter addressed to the Rána of Porbandar.

The *Samsher Báhádur* (99) of the 26th January is not prepared to accept the various statements made regarding the alleged transfer of Colonel Barton from Káthiáwár to Aden. But the statement that Colonel Barton intercepted a registered letter addressed to the Rána of Porbandar by his agent gives rise to the question whether a Political Agent is empowered to intercept letters! The Political Agent can do so in times of trouble, but what authority has he to intercept letters in times of peace, and especially those addressed to an independent prince?

Complains of the oppression exercised by the Police Superintendent of Gondal and Shirastedár Báwa Miya.

The *Hitechhu* (68) of Ahmedabad of the 1st February gives the text of two petitions addressed to Major Nutt by Vachhráj Velji, inhabitant of Gondal, and by Dáhya Andarji, inhabitant of Dhoráji, complaining of the oppression exercised on them by Miya Ismáel, the Police Superintendent of Gondal, and Shirastedár Báwa Miya, and remarks that the accounts of the oppression exercised by the Mahomedan officials of Gondal are very horrible. It is very painful that Major Nutt and Colonel Barton do not pay attention to these matters. Why does not the Bombay Government ask for an explanation from these two officers? The people of Káthiáwár were glad at the rumoured transfer of Colonel Barton to Aden, but unfortunately the report does not appear to be correct. Government should enquire into the allegations made in the petitions referred to.

States the cause of the outlawry at present existing in Junágad.

The *Samsher Báhádur* (99) of the 26th January learns from a reliable source that the oppression of thieves and highwaymen has of late much increased in Junágad and that travellers have to suffer a great deal in consequence. About a thousand men of the Wágher class have collected in Gir and intend to do mischief. The people of Verával, Junágad and other places have taken fright. The people suppose that the elevation of Báhádurkhánji to the throne is the cause of these troubles. They complain of the injustice done in the matter of the supersession of the prince of Rádhanpur, who is said

to be the rightful heir to the throne. The people of Junágad will manifest their feelings on this subject in a short time. Government ought to attend to this. It is not just to deprive the rightful heir of his rights. Government is still competent to do justice in the matter.

Berár Affairs.

Suggests the appointment of a commission to enquire into the causes of the prevalence of a severe type of small-pox.

The *Pramod Sindhu* (47) of the 29th January refers to the generally high rate of mortality in the town of Amráoti during the last two months, and enquires whether it is owing to some special causes or to the unsatisfactory nature of the statistics furnished by the department for the registration of births and deaths. The *Sindhu* also alludes to the prevalence of small-pox in the town, and suggests that the municipality will do well to appoint a commission consisting of Dr. Hume, the Civil Surgeon, and Mr. Khot, the manager of the newly started private dispensary, to enquire into the causes of the disease, to ascertain the number of persons that were attacked and the proportion thereof that suffered in spite of previous vaccination, and to suggest remedies for the alleviation of the effects of the epidemic. The report of this committee will point out the direction in which the municipality should work.

Complains of the neglect of the municipalities in Berár to frame bye-laws.

A correspondent of the *Varhád Samáchár* (60) of the 29th January complains that the municipalities in Berár have, notwithstanding the orders of the Resident based on the provisions contained in Section 14 of the Municipal Act, hitherto neglected to frame bye-laws and have been carrying on their business according to the rules that were circulated with the Act. The injustice of this procedure of the municipalities was recently brought to light in a case tried by a magistrate at Akola, and it is to be hoped that steps will soon be taken to remedy it.

RAOJI B. PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
10th February 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERAR
For the Week ending 10th February 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
*3	„ Quarterly Journal of the Poona Sárvajanik Sabha	Do.	Quarterly	200
	ANGLO-MARA'THI.			
4	The Dín Bandhu	Bombay	Weekly	925
5	„ Dnyán Chakshu	Poona	Do.	1,000
6	„ Dnyánodayă	Bombay	Do.	409
7	„ Dnyán Prakásh	Poona	Bi-weekly	484
8	„ Indu Prakásh	Bombay	Weekly	1,038
9	„ Native Opinion	Do.	Do.	575
10	„ Subodh Patrika	Do.	Do.	600
11	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*12	The Aranyă Pandit	Bombay	Fortnightly	100
13	„ Arunodayă	Thána	Weekly	555
14	„ A'ryávart	Dhulia	Do.	100
15	„ Bakul	Ratnágiri	Do.	450
16	„ Belgaum Samáchár	Belgaum	Do.	260
17	„ Bodh Sudhákar[3]	Sátára	Do.	275
*18	„ Chháva	Dhárwár	Do.	200
19	„ Daivadnyă Dipika	Bombay	Fortnightly	150
20	„ Daivadnyă Samáchár	Do.	Do.	500
21	„ Dhárwár Vritt	Dhárwár	Weekly	425
22	„ Dnyán Bodhak	Belgaum	Do.	140
23	„ Dnyán Ságar	Kolhápur	Do.	116
24	„ Ganga Lahari	Násik	Do.	100
25	„ Hindu Punch	Thána	Do.	285
26	„ Hitechhu	Kaládgi	Do.	85
27	„ Israel[3]	Bombay	Fortnightly	400
28	„ Jagadádarsh	Ahmednagar	Weekly	185
29	„ Jagan Mitră	Ratnágiri	Do.	145
30	„ Kalpataru	Sholápur	Do.	130
*31	„ Karnátak Mitră[4]	Belgaum	Do.	200
32	„ Kesari	Poona	Do.	3,500
33	„ Khándesh Vaibhav	Dhulia	Do.	125
34	„ Lamp of Judaism	Bombay	Fortnightly	300
35	„ Lokahitavádi	Poona	Monthly	220
36	„ Mahárashtră Hitechhu	Bombay	Weekly	1,000
37	„ Mahárashtră Mitră	Sátára	Do.	250
38	„ Nagar Samáchár	Ahmednagar	Do.	150
39	„ Násik Vritt	Násik	Do.	100
40	„ Nibandh Mála	Poona	Monthly	700
41	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
42	„ Panchánan	Málvan	Do.	800
43	„ Pandhari Vaibhav	Pandharpur	Do.	103
44	„ Poona Vaibhav	Poona	Do.	250
45	„ Prabhákar[3]	Bombay	Daily	350
*46	„ Prabodh Chandrika	Jalgaon	Weekly	200
47	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*48	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
49	„ Saddharm Díp	Alíbág	Do.	600
50	„ Satyă Prakásh	Bombay	Fortnightly	243
51	„ Satyă Sadan	Alíbág	Weekly	400
52	„ Satyă Shodhak	Ratnágiri	Do.	140
53	„ Satyavádi	Bombay	Fortnightly	275
*54	„ Sharabh	Alíbág	Weekly	200
55	„ Shiváji[3]	Poona	Do.	200
56	„ Shubh Suchak	Sátára	Do.	90
57	„ Suryakánt	Ellichpur	Do.	150
58	„ Suryodayă	Thána	Do.	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
59	The Svadesh Mitrá	Bombay	Tri-weekly	600
60	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
61	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
62	„ Vengurla Vritt	Vengurla	Do.	200
63	„ Vicháráhil	Málvan	Do.	300
*64	„ Vinod	Poona	Do.	200
65	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*66	The Bombay Chronicle	Bombay	Weekly	200
67	„ Gujarát Mitrá	Surat	Do.	400
68	„ Hitechhu	Ahmedabad	Do.	349
69	„ Lok Mitrá	Bombay	Do.	725
70	„ Surat Akhbár	Surat	Do.	600
71	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
72	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
73	„ Akhbáre Sodágar	Bombay	Daily	750
74	„ A'ryá Dharm Prakásh	Do.	Monthly	304
75	„ A'ryá Dnyán Vardhak	Do.	Do.	500
76	„ Bombay Punch	Do.	Weekly	500
77	„ Bombay Samáchár	Do.	Daily	950
78	„ Broach Samáchár	Broach	Weekly	700
79	„ Broach Vartmán	Do.	Do.	60
80	„ Buddhi Prakásh	Ahmedabad	Monthly	600
81	„ Dátardun	Bombay	Weekly	525
82	„ Deshi Mitrá	Surat	Do.	900
83	„ Dnyán Vardhak	Bombay	Monthly	400
84	„ Fursad	Do.	Do.	100
85	„ Gujaráti	Do.	Weekly	400
*86	„ Gujarát Monthly Journal	Do.	Monthly	200
87	„ Gul Afshán	Do.	Do.	659
*88	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
89	„ Jáme Jamshed	Bombay	Daily	525
90	„ Kaira Vartmán	Kaira	Weekly	115
*91	„ Kaisar-i-Hind	Bombay	Do.	200
92	„ Káside Mumbai	Do.	Tri-weekly	700
93	„ Nágar Udayá	Ahmedabad	Monthly	300
94	„ Niti Prakásh	Kaira	Weekly	200
95	„ Nure Elam	Bombay	Monthly	381
96	„ Nyáyá Prakásh	Surat	Weekly	200
97	„ Pársi Punch	Bombay	Do.	225
98	„ Rást Goftár	Do.	Do.	1,814
99	„ Samsher Báhádur	Ahmedabad	Do.	200
100	„ Satyá Mitrá	Bombay	Do.	400
*101	„ Sauráshtrá Darpan	Junágad	Monthly	200
102	„ Stri Bodh	Bombay	Do.	533
*103	„ Subodh Prakásh	Nadiád	Do.	200
104	„ Svadesh Vatsal	Bombay	Do.	408
105	„ Tatwá Dnyán ane Dákor Samáchár	Umreth	Fortnightly	62
*106	„ Trimásik Tikákár	Limbdi	Quarterly	200
107	„ Vartmán Sár	Surat	Weekly	200
108	„ Vidnyán Vilás	Rájkot	Monthly	738
109	„ Vidya Mitrá	Bombay	Do.	300
110	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
111	The Chandrodayá	Dhárwár	Weekly	150
*112	„ Karnátak Vritt	Belgaum	Do.	200
	URDU.			
*113	The Armagán	Bombay	Bi-weekly	200
114	„ Khayir Kháhe Islám	Do.	Tri-monthly	300
115	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
116	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Says that high judicial posts should be more largely filled by Natives than has been the case hitherto.

The *Mahrátta* (2) of the 4th February, in a communicated article headed "The Judicial Bench in the Bombay Presidency," says:—Although Sir James Fergusson referred to the elevated tone of morality pervading Native society, especially among Subordinate Judges and pleaders, and thought it unhappily necessary for him as Chancellor of the Bombay University to lecture professors of colleges for what seemed to him a dereliction of duty, His Excellency carefully omitted in his speech to refer either to the prospects of the graduates of the University or to any scheme intended for their material welfare, or more particularly to the now all-absorbing topic of local self-government. The silence was very unfortunate, for although it may be quite in accord with the feelings of the official class, it was not in keeping with the times. To show how much more remains to be done by Government for the pecuniary well-being of Native graduates and Native society generally we give their actual position on the Judicial Bench. Here the writer gives statistics showing the staff and pay of Judicial Officers in the Bombay Presidency, and proceeds:—If the officers of the province of Sind be included, it would appear that while about 38 European and Eurasian Judges cost Rs. 73,783 per month, *i.e.* 66·02 per cent. or Rs. 1,942 per head, 116 Native Judges cost Rs. 37,975 per month, *i.e.* 33·89 per cent. or Rs. 327 per head. Of the 116 Natives about 25 only are graduates of the University, and nearly 41 are invested with the power of Small Causes Court Judges for the trial of suits cognizable up to Rs. 50. About 20 graduates have been practising in the High Court or possess the High Court sanads at least. This is not quite as it should be. Without prejudicing the vested interests of the Civil Service, we must frankly state that as the difficulties regarding climate, language, feelings and social laws are insuperable to foreign judges, the services of the sons of the soil, educated sufficiently to be able to decide cases with impartiality and justice, should be freely utilized. It is not a question so much of race as of sound policy, and no Government anxious for its stability can overlook with safety the essential fact that no one likes to see his own property enjoyed by others in such a manner as to leave him but a small crust. In the present case a foreign judge draws almost six times more pay than his Native compeer for doing the same work. If discontent is not to be encouraged and the voice of the subject classes is to be properly heard, the interests of all would be best served by a more just apportionment of the posts in the gift of Government. Justice is daily growing more and more costly, and changes in laws more or less seriously affecting the economic condition of the people are due to the presence of the foreign judges and legislators. To remedy these and other evils and to be more in popular accord, Government would do well to take steps to modify the law which reserves such places to Civil Servants and to provide for the more extended use of Native talent. They can resolve not to indent for Civil Servants from England and can fill up vacancies as they occur by posting Natives of rank and ability on lower salaries, the object being both to secure economy and to extend the scope of the usefulness of the natives of India. It may be urged by some that the British have not come to India for mere airing; they must have a predominant share and voice as regards its income and administration. Need we reply that the cupidity of the ruling classes has been satisfied during the whole of the last century in multifarious ways, and that by surrendering a little to satisfy the ambition of the rapidly rising race of educated Natives the hold of the British will not suffer at all? Need we say that the gross revenue of British India rose from £10,425,000 in 1800-1 to £36,190,000 in 1859-60 and to £69,667,615 in 1879-80 or nearly seven times over, or that the national debt has increased from £15,612,000 in 1800-1 to £98,026,000 in 1859-60 and to £271,303,994 in 1879-80, *i.e.* nearly 18 times over? Is not the amount hitherto drained away sufficient? The establishment and other charges have been for years abnormally high, and the national patience should not be tried too much nor too long. This is being realized by all far-seing people here and in England, even by the autocratic Sir Richard Temple, now that he is out of office and his chances of being practically useful to the country which fed him so long are lessened. He now

concedes that the claims of Natives are fair, but thinks that they should be allowed bit by bit to encourage hopefulness, which is the motive power of humanity.

Recommends the appointment of Civilians as Political Officers at Native Courts.

The *Gujaráti* (85) of the 4th February, in alluding to the discussion about the appropriateness of appointing Military Officers in political employment, observes that by change of circumstances they have become unfit to be entrusted with the supervision of Native States. Though Native Princes are ever ready to show deference to their Political Officers, yet military men act harshly towards them and give cause for discontent and dissatisfaction. The military Political Officer is very wilful and fond of flattery. He has proved a failure, and an experiment ought to be made of appointing Civilians to appointments in the Political Department.

Expense incurred by municipal bodies and private individuals on the occasion of the Governor's visit.

The *A'ryávart* (14) of 3rd February complains of the expense to which municipalities and private individuals are put when the Governor visits different places in the mofussil. The condition of the people is very bad, and it is made much worse by these gubernatorial tours. The Government is most unsparing in employing means for recovering its revenue and is very niggardly in granting remissions. This being the case, it is very astonishing that the same Government can allow municipal bodies to spend large sums of money on useless shows and entertainments on the coming of the Governor. Is loyalty to the paramount power measured by the amount of money which is squandered on preparations made in honour of the Governor's visit? The *A'ryávart* is surprised that Lord Ripon has not yet thought fit to put a stop to this kind of needless expenditure. It is to be hoped that His Excellency will now without delay direct his attention to the above subject.

Some remarks in connection with the Bombay Legislative Council.

In a paragraph headed "Public Opinion and Legislation," the *Indu Prakásh* (8) of the 5th February says:—Let us all congratulate the Government of Bombay on the happy change which has taken place in its Councils. Time was when the Legislative Council of Government consisted partly of intelligent and partly of ignorant non-officials. The intelligent portion used to take part in the debates, but they got snubbing for all that and were taught to imitate the blissful silence of their ignorant colleagues, who sat wondering what the farce meant. Sir Richard Temple is long since gone, and with him departed this tom-foolery of legislation. Sir James has not tried to imitate his predecessor except perhaps on one occasion, when he was gently angry at Sir Jamsetji for flying from the official standard in the matter of the A'bkári Bill. That was an error of judgment and His Excellency is not likely to repeat it. The proceedings of the last meeting of the Legislative Council open a new chapter in its history. It appears the official Councillors have begun to look into newspaper criticisms with care. This is as it should be.

Approves of the creation of a bench of Magistrates at Pandharpur for the trial of criminal cases.

The *Arunodayá* (13) of the 4th February approves of the creation of a bench of honorary Magistrates for the trial of criminal cases in the town of Pandharpur, and observes that it is unaccountable that this power with which the Legislature has armed Government should be so sparingly exercised. This is the first instance since the passing of Act X. of 1872 in which private individuals have been invested with magisterial powers. The British mode of administering justice is utterly unsuited to this country. It has been the means of deteriorating the condition of the population and of causing enmities between the different sections of the Indian community. The appellate courts cause unnecessary expense, and besides they are not wanted. It would be well if tribunals empowered to hear civil and criminal cases in the first instance were to decide them finally. The only defect in the constitution of the bench of Magistrates referred to above is that their decisions are not to be treated as final and that they can be reversed on appeal. After dwelling on the inutility and expensiveness of appellate courts in general, the *Arunodayá* says that in jury trials the opinions of juries

are treated as absolutely final, and the same should be done with respect to the decisions of all courts of original jurisdiction. If this suggestion is acted upon the appellate courts might be abolished. Benches of justices should be established in different parts of the country for the trial of civil and criminal cases. It is to be hoped that Government will persevere in the policy which has been inaugurated at Pandharpur.

Points out the desirability of providing capacious means of ingress and egress in manufactories.

In alluding to the recent shocking accident at a wool factory at Pánjrápol, in Bombay, by which 23 human lives were lost, the *Bombay Chronicle* (66) of the 4th February points out how desirable it is that capacious means of ingress and egress should be provided in buildings in which large gangs of workmen are employed or great crowds congregate for business or pleasure. The attention of the Commissioner of Police and the Municipal Commissioner is requested to the subject, and it is suggested that steps should be taken in this direction at an early date. [The *Rást Goftár* (98) and the *Yajdán Parast* (110) of the 4th, and the *Broach Samáchár* (78) and the *Deshi Mitrá* (82) of the 8th February express similar sentiments.]

Prays Sir James Fergusson to show mercy to the convicts in the Surat riot cases of 1878.

The *Samsher Báhádur* (99) of the 2nd February, in referring to the liberation of the Wáhábi convicts and to the remission of a part of the sentence on Vrijeshji Maháráj, says that the mercy shown by Government in these cases is worthy of praise. The case of several unfortunate persons transported to the Andaman Islands for participation in the Surat riots of 1878 is not less deserving of mercy. Many innocent persons have suffered in these riots along with the guilty. The heavy punishment awarded to the accused was not reduced by the Government of the day. From the facts and evidence adduced in these cases, the people were of opinion that many if not all the accused had fallen victims to the oppression of the police. In the words of the *Bombay Gazette*, there was a reign of terror in Surat at that time. Dispensers of justice were terror-struck, and it is not surprising that heavy punishment should have been allowed to pass unnoticed at such a juncture. Many of the convicted persons were mere spectators of the scene. What could the poor persons know of law? They were unable to procure the necessary legal assistance owing to want of funds. The persons who administered justice at the time were much prejudiced. The unfortunate prisoners had also to suffer owing to the want of experience in some of the European officers of the manners and customs of the lower classes of Natives. The *Samsher* therefore recommends Sir James Fergusson to show mercy to the persons concerned in the Surat riots. It is true that the Wáhábis have undergone a long term of imprisonment, but the hardships suffered by the unlucky rioters at the hands of the police and the loss of money and reputation are not less worthy of consideration. A great portion of their term of imprisonment has moreover expired. Sir James Fergusson is a generous man, and if he is properly advised there is no reason to suppose that he will not remit the remaining portion of their sentence. The late Mr. Morárji Gokuldás and other influential gentlemen brought to the notice of Sir Richard Temple the unworthy conduct of the police in these cases and the hardships suffered by several innocent persons. Sir Richard Temple expressed his regret and intended sooner or later to redress the injury done to them. But his Indian career ended somewhat suddenly. If Sir James Fergusson examines the minute which Sir Richard Temple may have written in the Political Department regarding this affair, or if His Excellency takes the opinion of Native gentlemen of position or sends for an opinion of the High Court on the merits of these cases, he will find that the persons convicted in the Surat riots cases are really deserving of mercy.

Says that the District Magistrate of Poona and other local authorities should take measures to prevent indecent plays called *chhakdas* from being acted in the city of Poona.

The *Poona Vaibhav* (44) of the 4th February states that obscene performances called *chhakdas* are acted in the theatres in the city of Poona. In these performances indecent and filthy language calculated to lower the public morals is freely used before large audiences. It is strange that this public nuisance has not attracted the notice of the authorities. No time should be lost in preventing the acting of these kinds

of plays. Many families have been ruined by their members having been allured into the society of men who have got up these disgraceful plays. The *Vaibhav* trusts that the District Magistrate and the Police Superintendent will not fail to take immediate measures to put a stop to the performances called *chhakdas*.

Is doubtful of the advantages of importing lady doctors from England for imparting instruction in medical science to Native females.

With reference to the importation of lady doctors, the *Native Opinion* (9) of the 4th February says:—It has been proposed to bring out two lady doctors from England to this country with a view eventually of establishing a school for medical instruction for Indian females. It has been seriously suggested that, situated as we are, medical help in the case of Native ladies is not available to the extent to which it is desirable. The proposal is to raise a fund of some thirty thousand rupees to start the scheme. It may be that medical aid for Native ladies is not available to the extent to which it may be desirable. But the question is, will the importation of two lady doctors remove the whole evil? Native ladies may be given instruction in medical science, but how is the difficulty of imparting instruction to them in a foreign tongue to be got over? We do not think that the proposed plan will achieve success. Cannot the present midwifery class be improved and better arrangements be made for the instruction of those who attend that class? If the Grant College can give us respectable midwives, our present needs will be amply answered. We trust that before it is seriously considered to establish a separate institution for Native ladies, better arrangements for the midwifery class will be made and that the funds contemplated to be raised will be applied towards such improvement.

Importation of lady doctors from England.

The *Bombay Samáchár* (77) of the 6th February is glad that some rich Native citizens of Bombay have liberally contributed to the fund which is being collected for bringing English medical women to India for treating the diseases of Native females. The *Samáchár* observes that the promoters of the scheme have made an error in estimating that the cost of the project will amount to only thirty-five thousand rupees, since that sum will be manifestly insufficient in order to make the services of lady doctors of permanent use to the community. An hospital for treating female patients and a college for teaching girls the medical and surgical arts will have to be established, and for each of these projects a lákh of rupees will be required. The *Samáchár* exhorts the rich citizens of Bombay to subscribe to this charitable work to the utmost of their power, and regrets that none of the European residents has as yet contributed to the fund. [The *Kaisar-i-Hind* (91) and the *Gujaráti* (85) of the same date express somewhat similar sentiments.]

Recommends the appeal to raise a subscription for bringing from England medical women for Bombay to the favourable consideration of the public.

The *Bombay Chronicle* (66) of the 4th February states how numerous the untimely deaths of women continuously suffering from painful diseases are in India from their unwillingness to consult surgeons and physicians, and admits the desirability of obtaining qualified female medical practitioners from England. The *Chronicle* heartily approves of the appeal made by Messrs. Kittredge and Sorábji Shápurji Bengáli to the people to raise a fund for bringing to Bombay a few lady doctors and for establishing dispensaries, and exhorts the public to subscribe liberally to this charitable and philanthropic work. [The *Rást Goftár* (98), the *Yajdán Parast* (110), the *Kaisar-i-Hind* (91), the *Gujarát Mitrá* (67), and the *Gujaráti* (85) of the same date and the *Jáme Jamshed* (89) of the 9th February express similar sentiments.]

A'bkári.

Some remarks with respect to the questions proposed by the commission appointed to enquire into the extent of illicit distillation of liquor from mhowra flowers.

The *Indu Prakásh* (8) of the 5th February in a Maráthi leading article takes exception to many questions proposed by the commission appointed to enquire into the extent of illicit distillation of liquor from mhowra flowers, and observes that if the witnesses who will be summoned to give evidence are not properly chosen the result will not be satisfactory. The selection of witnesses might be made in such a manner that their evidence

would go to strengthen the position taken up by the officers of the A'bkári Department. The universal condemnation of the Mhowra Bill is an appropriate answer to the thirty-five questions published by this commission. Instead of going to the trouble of ascertaining public opinion by summoning witnesses and circulating the questions referred to above, it would be well if the strictures passed on the Mhowra Bill before and after its passage through the local Legislative Council were taken as an accurate indication of the feelings of the people generally. The Government should abandon the present mode of enquiry. The British Government should leave the people perfectly free to manage their own affairs, and should interfere as little as possible in their concerns.

Makes remarks in connection with the work of the Mhowra Commission.

In alluding to the two or three sittings of the Mhowra Commission in Thána, the *Rást Goftár* (98) of the 4th February observes that complaints are made that only a particular class of witnesses is examined and that the examination is conducted in a most hurried manner. Liquor contractors and others who are interested in keeping up the severity of the A'bkári Act and who clamour for the enforcement of the A'bkári laws with the utmost rigour are examined by the commission as witnesses. Of course no objection can be taken to such a proceeding, but as a caution against the enquiry being considered one-sided, it is desirable that witnesses representing the people at large should also be examined. It is also necessary that independent private gentlemen should be appointed to sit on the commission as suggested at the meeting held in Thána to represent the grievances in connection with the Forest and the A'bkári Acts. In the fifth question proposed by the commission witnesses are invited to state the effects which have been produced by the severity of the new A'bkári Act on the supply of agricultural labour and the cultivation of land. It will be found that formerly the wages received by labourers enabled them to obtain sufficient food and pure toddy and liquor, which afforded them relief from the fatigue of their daily labour, and they were thereby able to keep themselves in sound health. Now-a-days the labourers get the same wages but are not able to maintain themselves in as good a condition. They cannot now obtain good toddy cheaply. Formerly the landholders freely gave their labourers toddy drawn from the trees on their own lands, but such is not the case now. As a class, labourers are not now so strong as they used to be. The toddy drink was a kind of tonic which improved their appetite and kept them in good health. It is indispensable to prevent bad effects being produced upon health from working in open air. The new A'bkári Act has in no way contributed to encourage the cultivation of land. The three principal causes which have led to an increase in the cultivation of the soil are the heavy land revenue assessment, the disappearance of several kinds of occupations and trades, and the excessive cheapness of corn. Unless much labour is spent upon land, produce sufficient to pay the land assessment and to maintain the cultivator cannot be raised. In order to meet the State demand, three times as much produce as used to suffice in former times is now required. Formerly the income derived from the tád and date trees was appropriated to the payment of the labourers employed to work in fields on which the trees grew, but that source has now ceased. Most of the agriculturists of the Thána District were able to maintain themselves and to pay the land revenue from the sale of the produce of the land and of the tád and date trees. They used to live on ordinary food up to the month of March, and then they subsisted on wild fruit and toddy. Their condition at present is most pitiable.

Supposed improper conduct of the members of the Mhowra Bill Commission.

The *Kaisar-i-Hind* (91) of the 4th February says that when it was reported that the people of Thána were about to request Government to appoint independent members on the commission appointed to make enquiries in connection with the mhowra blossoms, the members of that body showed a desire to get through their work hurriedly. They examined last week several liquor contractors, whose evidence went to strengthen their own views. A correspondent reports that the witnesses were examined with closed doors, and were previously tutored. Only two members were present during the examination of the witnesses.

Forest Laws.

Recommends the suspension of the forest rules for some time.

With reference to the prayer made by telegram by a large number of the inhabitants of the Alibág Táluka for the suspension of the operation of certain obnoxious forest regulations against which they have decided to petition Government, the *Lok Mitrá* (69) of the 4th February observes that it appears that in spite of the discontent caused by bringing into force some of the most formidable powers of the forest legislation in India, implicit obedience is being exacted to the very stringent rules recently made by the authorities which have been unanimously condemned by the press. Though the object of the forest laws is decidedly the eventual benefit of the country, their practical operation in certain directions has been to press upon the poor population with a harshness which could scarcely have been contemplated by the framers of those measures. The whole subject requires careful consideration, and the voice of the monster meeting held the other day to petition for a mitigation of the strictness observed in carrying out the forest laws ought not to be ignored. It would be well therefore if His Excellency were for the present to stay the execution of the recent orders before irreparable hardship and injury are occasioned by their strict enforcement.

A complaint of the agriculturists of the Kolába Collectorate against the oppressive working of the Forest Act.

The *Surya Prakásh* (71) of the 3rd February, in referring to the telegram sent to the Private Secretary to Sir James Fergusson by the agriculturists of the Kolába Collectorate praying for the suspension of certain obnoxious forest rules, says that it is improper to encumber the cultivators with increased burdens, for the welfare of the country depends upon the contentedness of the tillers of the soil. They are oppressed by the petty officials entrusted with the duty of working the Act. The ryots as a class are not given to scheming, and so long as no great oppression is practised on them they will not complain. If their statements are true, gubernatorial tours are useless. It is necessary that Governors should pay attention to the condition of the ryots. It is to be hoped that Sir James Fergusson will not fail to redress the grievances of these poor people.

Legislation.—Native Magistrates' Jurisdiction Bill.

Remarks on the Bill empowering Native Magistrates to try British criminals.

In noticing the motion made by the Honourable Mr. Ilbert for introducing a bill into the Viceregal Legislative Council for enlarging the jurisdiction of Native Magistrates by giving to some the power to try Europeans charged with criminal offences in the mofussil law courts, the *Rást Goftár* (98) of the 4th February observes that the proposed amendment in the Criminal Procedure Code is not by itself very important. The passing however of this law will give satisfaction to the Native subjects of Her Majesty by removing the invidious distinction which is at present made between them and Europeans. The proposed step is an important political measure, for which the Natives are deeply grateful to Government. It is gratifying that the change contemplated in Mr. Ilbert's bill has the support of the minor administrations. [The *Bombay Samáchár* (77) and the *Jáme Jamshed* (89) of the 5th, the *Vartmán Sár* (107) of the 6th, the *Akhbáre Sodágar* (73) of the 7th and the *Bombay Punch* (76) of the 10th February express similar sentiments.]

Heartily approves of the bill for enlarging the jurisdiction of Native Magistrates.

In alluding to the bill introduced in the Viceregal Legislative Council for enlarging the jurisdiction of Native Magistrates by giving to some of them the power to try Europeans charged with criminal offences in the mofussil courts, the *Bombay Chronicle* (66) of the 4th February observesthat Mr. Ilbert has strikingly shown the necessity for making the proposed amendment in the Criminal Procedure Code. The bill is an evidence of the genuine character of the understanding given by His Excellency the Viceroy last year that his Government would take an early opportunity to remove, as far as practicable, the anomaly in the penal laws or in the procedure of administering them, of which the Natives always complained bitterly as an unnecessary humiliation and an inconvenience to the interests of the public service. In conclusion, the *Chronicle* hopes that the bill will receive the support of all just and prudent men.

Disapproves of the objection taken by the *London Times* to the Native Magistrates' Jurisdiction Bill.

With reference to the objection taken by the *London Times* to the Native Magistrates' Jurisdiction Bill, the *Bombay Samáchár* (77) of the 8th February observes that there is nothing in the bill to justify the fears expressed by the *Times*. Does the *Times* think that by empowering Native Magistrates to try European offenders the former might punish the latter with transportation or hanging for slight offences? Is not the Magistrate's authority prescribed, and cannot Government check and punish him when he happens to outstep it? Moreover, the Native Magistrates are not invested with extensive powers and their decisions can be appealed against. If they are not considered competent to try European offenders, how can they be judged fit for the trial of Native culprits? If Europeans have no confidence in the integrity and impartiality of Native Magistrates, how can Natives have confidence in European Magistrates. If the invidious distinction between Europeans and Natives is to be continued, why should the contention of the Natives that European Magistrates should not be allowed to try them not be granted? Native Magistrates in the presidency towns possess jurisdiction over European offenders. If they have at all erred in their decisions, it has been on the side of leniency. [The *Jáme Jamshed* (89) of the same date expresses similar sentiments.]

Says that the objections raised by the Anglo-Indian press to the Native Magistrates' Jurisdiction Bill are not sound.

With reference to the opposition raised by a large number of the Anglo-Indian newspapers to the Native Magistrates' Jurisdiction Bill, the *Bombay Samáchár* (77) of the 10th February observes that the bill proposes to empower such Natives as have entered the covenanted civil service, or hold the office of Assistant Commissioners, or are First Class Magistrates in military camps, to try European offenders, and hence the lower class Magistrates will not be clothed with the authority. There are no defects in the rules for the dispensation of justice and there is no chance of injustice being done. There is no probability also of a European who may be found committing an assault on a Native being condemned unheard and punished with unreasonable severity. The Magistrates have no authority to try more serious charges than of simple assault. The Sessions Judges alone can try grave offences, and they are mostly Europeans. There is nothing in the bill to frighten Europeans. It is said that European traders living in the mofussil would find it difficult to keep labourers in their service if the bill be passed into law. What that difficulty would be is not stated, nor does it appear that any real danger is likely to arise. Where labour is engaged for pecuniary remuneration, no difficulty would arise unless the employers wished to treat the labourers as slaves. No sound objection has been advanced against the bill, which it is to be hoped will be soon passed.

Power of appeal against acquittal of accused persons.

The *Jáme Jamshed* (89) of the 7th February observes that one defect in the Criminal Procedure Code is the provision authorizing Government to appeal to a higher tribunal when it thinks that an offender has been improperly allowed to escape punishment by a Criminal Court. This provision leads to the inference that Government distrusts its own officers. It seems also contrary to the Habeas Corpus Act. When the Criminal Procedure Bill was under discussion in the Supreme Council, several members recommended the removal of this provision from the Code, and the Honourable Mahárája Tagore proposed an amendment to that effect. Lord Ripon then promised to consider the matter and the motion was negatived. Eleven months have passed since then, and yet nothing has been done. A Government official in the mofussil can harass a poor man under this provision. Though the latter might ultimately escape unhurt, he is, considering the costliness of justice dispensed in British Indian Courts, able to get away only at a heavy pecuniary sacrifice, for which he cannot be compensated. It is to be hoped that the Viceroy will take the opportunity of expunging this section of the Criminal Code when it is undergoing revision.

Some remarks on the condition of the agricultural population in the Deccan in connection with Dr. Hunter's statement on the same subject in the Supreme Legislative Council.

In an article headed "Agricultural Problem in the Deccan," the *Dnyán Prakásh* (7) of the 8th February says:—The Deccan ryot is much indebted to Dr. Hunter for his having dragged the subject from oblivion and forcibly directed the attention of the Government of the Marquis of Ripon to it. It seems that when Dr. Hunter was in Bombay in connection with his duties as President of the Education Commission, he made careful enquiries on the spot into the condition of the Deccan ryot. We fully agree with the learned doctor in everything that he said on the occasion, and we further hope that the Government of the Marquis of Ripon will see its way to adopt his excellent suggestion for the appointment of a commission of enquiry into the condition of the Deccan ryot, namely, how far the indebtedness is due to the land revenue system prevalent in Bombay, and what reforms must be introduced into that system to ameliorate that condition. This eminently practical suggestion has been endorsed by the *London Times*, and we think the sooner it is acted upon the better it will be for the ryot and Government. The artificial protection now extended to the Deccan ryot by a protective class legislation cannot be continued for ever, and even if it is continued it would not do him much good so long as whatever is saved to him by means of such devices at the expense of his private creditor is virtually carried away by his public creditor. That for the time being and while under the special protection of the Relief Act the Deccan ryot is in a slightly better condition than he was prior to the enactment of the Relief Act goes without saying. The change is natural, because when one of the outlets has been partially blocked up it must produce such a result. A similar result would have followed if the spoliation operation instead of being applied to the private creditor had been applied to the public creditor. The Special Judge under the Relief Act, whose testimony cannot be impeached, has reported that unless the burden of assessment on land is lowered, a mere artificial protection as against his private creditors would avail the ryot nothing in the long run. We think the Deccan ryot sorely needs protection in both directions before he can be rehabilitated in his former prosperous condition. After quoting the opinion of Mr. Maclean, the late editor of the *Bombay Gazette*, about the advisability of extending to the cultivators the advantages of a permanent settlement, the writer proceeds:—We fully agree with Mr. Maclean in holding that nothing short of a permanent fixity of the Government land revenue demand will improve the condition of the Deccan ryot. The only argument against this permanent fixity in the land revenue demand is that by adopting it the Government will have to surrender all the prospective increase of revenue from that source, while the argument against the existing system of periodical revisions and enhancement is that it discourages capitalists from investing their money in land for the purpose of increasing its productive capacities. As regards the prospective loss of revenue, it will surely be more than compensated by the prosperous condition and contentment of the peasantry, and also by the increasing revenue from some of the other items on the receipt side of the budget statement. The principal aim of a civilized government ought to be to ensure the continuance of prosperity and contentment among the people, while the interests of revenue ought to be subordinate to that aim. The present Deccan Agriculturists' Relief Act is not conceived in that spirit at all, because the relief given thereby is not supplemented by a relief in the other direction. The result of such one-sided legislation is that it partakes of the character of a measure of spoliation, pure and simple, of the weaker by the stronger party. On the principle that might is only right, the weaker party has been compelled to go to the wall, though properly speaking the stronger party is more guilty. Government and the sáwkárs are both of them intimately connected with the ryot and have it in their power to make him prosperous. Of these two, however, Government is the stronger party because, while the ryot can defend himself against the sáwkár somehow or other, he is simply powerless as against Government. The ryot and the sáwkár generally adjust their relations among themselves by the mutual give-and-take policy, but the ryot knows no means of protecting himself against the extortionate demands of Government. The anxiety and sincerity

of Government to afford substantial relief to the Deccan ryot may be surely questioned if in its turn it is not prepared to loosen its hold and gripe, however partially. There is one significant fact which goes a great way in bearing us out in our foregoing statement. The Purandhar Táluka is one of the thirty-six tálukas comprising the area to which the Deccan Agriculturists' Relief Act has been applied, and half the táluka has been brought under the revision rates. But the strangest thing is that the very year which saw the Deccan Agriculturists' Relief Act introduced as a special measure of relief, saw also the revised rates of assessment introduced in half the villages of the Purandhar Táluka!!! This one single fact speaks volumes and affords the best commentary on the solicitude of Government for the good of its ryots! There are many who would do good to others at the expense of third parties.

Local Self-government.

Some remarks in connection with Lord Ripon's policy of local self-government.

The *Mahrátta* (2) of the 4th February, in an article headed "The *London Times* on Local Self-government in India," says:—It is a pity that on such a momentous question the *Times* should have adopted the views of its Indian correspondent and given them insertion in its leading columns, thus declaring to the world that the views held by its correspondent are its own. Could the *Times* secure no thinker in England that would study and digest the literature on local self-government and express impartial and unprejudiced views on this extremely liberal character of Lord Ripon's administration? The establishment and extension of local self-government in India by granting greater political power to the people of the country tend as a matter of course to minimize the power of the members of the Indian Civil Service of presiding over and interfering with the management of local revenues. It is no wonder, therefore, that this liberal scheme should meet with the strongest opposition from Commissioners, Collectors and Assistant Collectors, who will therefore suffer in influence. Love of power has been the ruling passion of most men at all times, and it is perfectly natural that it should be so. Those who have received an enlightened political education; those who have been taught to think that the great end of human civilization is not to increase the physical and mental wealth of any particular country or countries but to prepare the varied human race to discharge the duties of their social and political government independently; those who hold that the true happiness of any human society depends upon its being able to manage its own affairs; those who think that the world is likely to be a gainer both materially and morally by allowing its multifarious parts to have governments of their own rather than by the predominance of some over others; those lastly who take delight in watching the progress of any backward community towards independence and prosperity;—those alone are justly qualified to pass an opinion upon what Lord Ripon is doing at present for the welfare of the two hundred and fifty millions of human beings committed to his care by Providence. The selfish, the short-sighted, the unenlightened men, of whom for the greater part the Indian Civil Service is composed, are altogether unfit either to find fault with or to predict the fall of the noble scheme which His Lordship is about to introduce in this country. However backward we may be, it will be conceded that at one time our political capacities were so far developed as to enable us to work our political machinery ourselves. Is it then to be supposed that the liberal education which the enlightened rulers of Great Britain have been giving us for more than half a century has made us unfit even to discharge the duties of municipal government by totally extinguishing those higher capacities in us? If this be not so, then it is *à priori* proved that we cannot but be in a condition to fulfil the requirements of local self-government, provided the officers of Local Governments do not unnecessarily and out of jealousy of power tease and harass us. They are on the contrary bound to cordially help us; and if they do so, as we hope they will no doubt do in their loyalty to the great representative of the Empress-Queen, we think that under the guidance and superintendence of well-meant and kindly-disposed officials this scheme must completely succeed. Here the *Mahrátta* quotes the remarks of the correspondent of the *London Times* and proceeds:—The general idea of bestowing upon natives of

India as large a measure of autonomy as they are fit to enjoy and of training them by the exercise of power to become worthy of greater confidence is in itself so calculated to fascinate a free people accustomed to refer all its blessings to self-government that it is only common prudence to examine with great care the machinery proposed. The first objection to the success of this scheme which this correspondent takes is the great multiplicity of the races in India, which he thinks are antagonistic to each other and are only kept down and harmoniously ruled by the uniform and centralized system laid by Government. The grant of local self-government will, he thinks, revive their spirit of antagonism and turbulence, and violence among themselves and danger to the British power will follow. We cannot suppose that there exists the sort of political race feeling or political antagonism among the several races of India which this correspondent predicts without proof, and therefore his fears about its revival and its painful consequences appear to us to be groundless. No merely sentimental objections ought to influence practical statesmen in giving trial to a scheme that is calculated to benefit the people. "The other point," says the correspondent, "which must not be lost sight of is that India had a municipal organization of its own generically resembling what we find elsewhere among oriental races, and that the basis and unit of this system was the village not the circle, the group or the district. Among other mistakes of ignorance and inexperience we destroyed the old village system, but it is the only one suited to the genius of the people and must be taken as the starting point of any scheme of local self-government that is to meet the real wants of the country." We are grateful to the correspondent for his sympathetic condolence for the destruction of the old village system, but we humbly remind him that those old days are gone, that times have altogether changed, that India is at present under the rule of foreigners who are far superior to her rude Native rulers in every respect, and that therefore it is difficult or even impossible to rule India with a view to her progressive civilization without inaugurating radical changes in her primitive polity. Judged from this standpoint it will appear to every liberal and unbiased reader that Lord Ripon is not introducing violent reforms. Several other objections are raised by this writer. He says it would not be wise to substitute half-educated spouting demagogue commissioners elected by ignorant masses in the place of the dignified and thoughtful ones at present selected and nominated by Government. What the state of things is at Calcutta we do not know; but when we look at some of the members of the Bombay Legislative Council and most of the commissioners of the Poona Municipality, we are forced to think that a municipal government by Government nominees with a Collector at their head is a huge sham. The rod of power and official threat suppress all opposition and carry everything before them with a high hand. But perhaps the most serious misgivings, says this correspondent, as to the success of the projected measure are excited by the practical admission it contains that its authors themselves distrust it. We confess our inability to answer this stupid reflection on the modesty of Lord Ripon. Suffice it to say that the authors of the measure would not have been compelled to give expression to these misgivings but for the apathy and half-heartedness of most of the unenlightened Government officials from whom they expect the strongest opposition instead of co-operation. But what this correspondent most dislikes is that portion of the scheme which, while taking away from Magistrates and other Government officials all power of interfering with the resolutions of the commissioners, leaves them only the power of supervision. And this arrangement seems to him to be fraught with disastrous consequences, for he concludes:—"By taking our executive officers entirely out of the local administration, and at the same time giving them power to control it, we run a serious risk of provoking collisions between the Imperial and the Local Government, in which the former will either assert its authority at the cost of much bitterness and disaffection or will yield to local clamour at the cost of municipal misgovernment and the growth of Native arrogance." Here is the secret of the feline philosophy! Let wise men take it at its worth.

Criticises the remarks made by the *London Times* on the scheme of local self-government in India.

In noticing the article in the *London Times* on local self-government in India, the *Lok Mitrá* (69) of the 4th February observes:—The writer in the *Times* says that India is not homogeneous. It is in fact a "congeries of races and creeds, divided by ancient prejudices and animosities." The heterogeneous character of the masses which form the population of India cannot be denied, but in the village communities of time immemorial is to be found the germ of municipal organisation. To say that these are overlooked by the Government of India is to state something that is opposed to fact. In his May resolution as well as in his many public utterances on the subject the Viceroy has insisted over and over again on the necessity of allowing local idiosyncrasies, wherever local self-government is established, a free play. But to conclude from this that the moment local autonomy is allowed fair play a struggle for power will be in operation is simply ridiculous. Here the writer seems to draw on his imagination. It argues want of careful study of the elaborate provisions laid down in the May resolution. Each local Government is allowed the liberty to introduce self-government in rural and urban districts in due proportion to their population, public spirit and enlightenment. And though it is considered expedient, and wisely too, to allow non-officials to act as presidents of local boards and town municipalities and otherwise to eliminate as far as practicable all official element, it is enjoined that such a measure may be taken gradually and as circumstances permit. Again, District Collectors and Magistrates are called to watch the progress of these bodies from without. If there be a struggle for power the Government has the right to interfere. Surely with so many safety-valves, it cannot be said that the Government of India has overlooked the heterogeneous character of the races forming the population of India. Those who hold before the ignorant British public a picture where grave perils are portrayed as sure to arise from the diversity of creeds and their animosities towards each other, are in our opinion guilty of misrepresentation. In fact, in the second paragraph of his article the writer states at great length the salient points of the Central Provinces Local Self-government Bill. He considers the experiment rather a bold one, but is obliged to admit that a check is provided in the section dealing with control. And yet with these facts before him he persists in dogmatically asserting in the concluding paragraph that there is great danger in eliminating the official element from all self-governing bodies to be called into existence under the May resolution. It has not occurred to him how or in what other way the people can be educated in the art of managing their own affairs. He has ignored the important reason put forth in that resolution that it is daily becoming an effort for District Collectors to supervise the overgrown machinery of administration, and that it would be in the interest of the better government of the country to entrust some of the powers which are now in the hands of these officers to the people themselves. And the Viceroy is encouraged so to give powers inasmuch as in the village communities of India there are all the germs of self-government. It has now been universally admitted that the Indians have always successfully managed their internal affairs without external interference. The practice was put a stop to by their present rulers. And Lord Ripon is doing nothing "radical" or "revolutionary" so as to involve the country in many colossal calamities, as is fancied by an organised clique, when he attempts to restore to the people the powers they had continued to exercise from time immemorial despite the change of rulers from century to century. The *Times* would not brook the idea of "the sudden elimination of the official element from local boards all over the country and the casting of onerous burdens upon shoulders as yet very unfit to bear them." It seems to us very inconsistent to draw this inference after first premising that in the village communities there are all the germs of self-government. When that is the case, where is the harm in allowing them to manage their own affairs without official aid, especially with the checks already devised by the Government of India? The *Times* is simply arguing in a circle. It should consider well the mass of evidence collected by the various non-official bodies in the different parts of the empire. These would enlighten it more on the value of the boon conferred by Lord Ripon than any quantity of "official" communications by persons who bitterly resent his

scheme. It is a pity that the "leading" English paper, instead of actually leading the British public, should be misled by such men. There is not the least danger to be apprehended by the transfer of the powers contemplated to be bestowed on urban and rural bodies for their better internal management. Those who have set up the cry are the enemies of India,—men who like to see her people trodden down,—men who prefer to perpetuate the *regime* of despotism as now practised by the omnipotent district kings, the Collectors and Magistrates.

Some remarks on municipal reform in Bombay.

The *Indu Prakásh* (8) of the 5th February, in an article headed "Municipal Reform," refers to the appointment of a committee to consider and suggest any needful alteration in the municipal constitution, and says:—One of the many subjects which might legitimately engage the attention of the committee is the extension of the elective franchise. At present the right of returning members is bestowed on the rate-payers, the Justices, and the Government. The rate-payers represent the monied and the propertied classes. The Justices are the quintessence of the intelligence and the public spirit of the city, and Government have of course their interests to look after, and cannot be denied the right of being represented on the Corporation. The Justices and Government may well be trusted to return qualified representatives, but as we observed in our last issue the rate-payers are not unfrequently apt to show a lamentable disregard of the fitness of candidates, and allow themselves to be handled like so many puppets by enterprising wire-pullers. We observed that several obscure men were returned with flying colours, while some very worthy names ranked low, others were rejected, and others still avoided the ignominy of failure by not coming forward as candidates at all. Surely this requires a remedy, and we hope one will be applied by those of our rate-payers who are enlightened enough to appreciate the situation. This evil will no doubt be considerably remedied by rate-payers' associations, meetings and discussions, but we think it may also be effectually counteracted by extending the privilege of election to a large growing class of men who do not necessarily answer to the technical appellation of rate-payers or Justices, who are nevertheless otherwise competent to vote, and who may be expected to intelligently use the privilege—we mean the vakils, the doctors, Government and other employés, and graduates generally. The test of being a rate-payer is a special money test. The test of being a Justice is no doubt generally one of intelligence, but is oftentimes uncertain, and is largely regulated by patronage and favour. As it cannot be unhappily predicated of all Justices that they are intelligent and worthy men, so it cannot be predicated of all intelligent and worthy men that they are Justices, nor can it be inferred that no one not a Justice is an intelligent man. It follows therefore that, however well the Justices may represent the intelligence of the city, there is a large class outside them who are nearly as qualified, but who are not members of the order for want of interest. We could name a dozen eminent gentlemen who were not Justices till within the last few years, and even now it will not be difficult to point out several persons who deserve to be enrolled as Justices, but who are left in the cold in consequence of their unobtrusiveness. At all events whatever the special qualifications and privileges of the Justices may be, it cannot be denied that the classes of men we have enumerated above are far better qualified for the privilege of giving a vote than the herds of rate-payers who were to be seen driven up to the polling-stations on Monday, the 22nd ultimo. Under the local self-government scheme, among the classes of people in the mofussil who will be qualified to vote are graduates of any University, Indian or European, all pleaders holding sanads granted by the High Court, all Licentiates of Medicine, Surgery and Civil Engineering, all jurors, assessors and conciliators, all Government pensioners in receipt of a pension of not less than Rs. 20 monthly, all persons in Government service in receipt of a monthly salary not less than Rs. 30, and all persons paying the imperial license tax of Rs. 20 per annum and upwards. In the rules framed for the conduct of elections to be held on the 15th March next, the Poona Municipality has added three other classes to those named by Government: namely, all the Sardárs of the Deccan, all Honorary Magistrates, and all persons holding titles conferred by Government. It will be observed at a glance that many persons in Bombay will answer the descriptions of one or other of the above classes, but who are not qualified voters here. Why should Bombay be behind the mofussil in this respect?

Bombay was thought worthy of the elective franchise long before Government deemed it proper to extend the privilege to mofussil cities. Are the classes of people mentioned above more advanced in the mofussil than they are in Bombay? We should have thought the Bombay people better fitted by their training, opportunities, and associations for this purpose. We trust the claims of these classes for the elective franchise will not long be ignored. In the recent debate in the Corporation on Mr. Gokuldas's motion it was suggested that Fellows of the University should be invested with the privilege of election. We humbly submit that not only the Fellows, but all graduates and the persons of the description given above should be made eligible to vote. We would suggest a wide adaptation of the above scheme, extending to employés in railway and other mercantile offices, and in private establishments under recognized control. The only objection that may be urged against such a far and wide extension of the elective privilege is that the number of eligible voters will be immeasurably multiplied, which in a large city like Bombay may be inconvenient to manage. We do not think that any considerations of number or inconvenience should determine the classes from which qualified voters should be chosen. But if this should be found a strong objection, we may suggest that the number may be restricted by raising the limit of pay or pension, or even the municipal rates, and the inconvenience may be slightly averted by making it eligible for voters to vote in one capacity only. We should not be unwilling to see many of the poor owners of hack-buggies and bullock-carts, keepers of grog-shops and courtezans, shorn of their plumes and relieved from the grasp of the unconscionable canvasser and the whipper. Similarly we are not anxious that every stipendiary of Rs. 30 from Government or otherwise must needs be a voter. All we desire is that the privilege of voting should as far as possible be extended to persons who combine in themselves the qualifications of intelligence and respectability. In connection with this it will have to be considered in which of the present three classes of voters should the new voters be included? Under the present constitution 16 members are nominated by Government, 16 elected by the Justices, and 32 by the rate-payers. The class of voters we are now speaking of can only be included, if at all, in the class of rate-payers. Then it becomes necessary to consider whether, when the number of voters in the class of rate-payers is thus swollen by the accession to it of these new classes of voters, the number of seats for which they will return members should not be proportionately increased. It stands to reason that the voters proposed to be created should have some seats at their disposal, which may be kept separate for them if they form a separate class by themselves, or should be added to the 32 seats of the rate-payers if they are incorporated with that class. Where these seats are to be got from is rather difficult to answer. We say, increase the total number of seats in the Corporation to (say) 75 or 76, or clip the number of the nominees of the Government and Justices. For our own part we think it would be more graceful and convenient to create new places for the new voters than to strip the old ones of their privileges to enrich the new. Moreover we do not think it likely that Government will consent to lessen the number of its representatives, and it would not be advisable or profitable to cut off any part of the privileges of the Justices. We think therefore that at least 12 new seats should be created for the class we have been speaking of. Another point that may be considered is the number of votes each voter should possess. In a memorial submitted by the Bombay Trades Association to Goverrment in 1878 it was suggested that each rate-payer should have as many votes as the number of seats in the ward in which he votes. The *Times of India* in its leader of 22nd ultimo advocated the same reform. We think the suggestion is worthy of the consideration of the committee. As the *Times* pointed out, there is a chance of miscarriage of the purpose of election by the present arrangement whereby voters give one vote each. The voter has no opportunity of expressing his opinion as to the qualifications of any other of the candidates than the one he votes for, and it is not unlikely to happen that all the votes may be showered upon one or two candidates only, leaving the remaining seats unprovided for. Such a contingency would be prevented if each voter has as many votes as the number of seats in the ward. Further the voter will have greater latitude for choice and discretion. He may fulfil his promise to those who have sought for his vote and also do his duty to himself and to the citizens by choosing some qualified representatives.

Education.

Remarks on the annual report of the Director of Public Instruction.

The *Mahrátta* (2) of the 4th February, in noticing the Report of the Director of Public Instruction for 1881-82, says :—The peculiar feature of the reports of the present Director is that they do not contain any useful remarks on the progress of education, or inferences drawn from the facts and figures relating to the several kinds of schools, or suggestions as to how improvements may be further made or existing defects removed. We highly appreciate the utility of the tables and appendices, and thank the Director for making them so full of solid information. But Mr. Chatfield's reports begin from the very first page with long tables and contain very few remarks of his own on the results submitted to him by the subordinate officers. If Mr. Chatfield were to glance at the prefatory pages of Administration Reports of the Presidency, or turn the leaves of the earlier reports of his Department, he would easily be able to make improvements in his future reports. If it be his wish that his reports should be for the use, not only of the several officers of his Department but also for the use of the general reader, we think he will not grudge to act upon this suggestion. We are also sadly disappointed in not finding in the new report any remarks from the pen of Mr. Chatfield upon the general question of education, as the subject was before a special body appointed by the Government of India. We expected that he would have written a long minute reviewing the progress of the Department, but more especially he could notice critically the various remarks made by the several witnesses called to give evidence before the Educational Commission. It was said that Mr. Chatfield was to be called to give evidence before the Commission at Calcutta after all the witnesses had been heard, so that he might be better enabled to defend his Department against attacks. But nothing of the kind has been done. We hope the next report will contain the Director's remarks on this most important subject, for he should not miss an opportunity of defending his Department against absurd and baseless accusations.

Makes remarks on the address of the Chancellor at the last Convocation of the Bombay University.

The *Lok Mitrá* (69) of the 4th February approves of the suggestion made by the Chancellor in his address at the last Convocation of the Bombay University that annual conferences should be held with the sister Universities of Calcutta and Madras, and observes that if His Excellency's suggestion is acted upon it will not fail to lead to many practical results and to the adoption in this University of much that is useful and worth imitating in the other Universities of India. The only difficulty is how to bring about the harmony and friendly co-operation of the head masters of the numerous flourishing schools. The mutual jealousy and ill-will that not unfrequently characterise the acts of the private high school head masters and proprietors is a serious hindrance to the accomplishment of an object otherwise very feasible and calculated to prove beneficial to the cause of general education. Another very important topic with which the Chancellor closed his speech was His Excellency's remark about the so-called anti-religious tendency of the present course of collegiate instruction. His Excellency said that he deprecated the existence of such tendency quite as much as he did the introduction of anything like a systematic course of religious instruction, which would be a violation of the principle of religious neutrality so long acted upon and so well recognised as to be almost a tradition of the educational annals. It is to be regretted that His Excellency should have lent himself to the unreasoned and unreasoning cry that is now set up by a handful of interested Christian missionaries, to whom nothing is so distasteful as free discussion in religious matters. The *Mitrá* wonders if His Excellency has read the thoughtful letter of the learned Principal of the Elphinstone College in which he indignantly repudiates the insinuation now and again disingenuously thrown out by a lot of fanatical clergymen that the instruction, as at present imparted in the Government colleges, is anti-religious and demoralizing. The tendency of the youths is neither more nor less anti-religious than it is in similar cases all over England and Europe. It is idle to expect that the college students familiar with the works of David Hume and John Stuart Mill should preserve intact their belief in antiquated or exploded systems of religion, which

experience has taught are singularly unable to keep pace with the advance of modern science and to satisfy the cravings of a cultured and educated mind. It would indeed do little credit to the intelligence of educated Native youths to remain unaffected by new systems of thought, which have revolutionized the whole tone of modern ideas. After the assurance given by Principal Wordsworth and the eloquent manner in which he vindicated collegiate instruction from the unworthy aspersion cast upon it, this bug-bear of anti-religious tendency should have ceased to exist. It is a pity that the Chancellor should have marred the effect of his address by needlessly touching on this point.

Railways.

Inconveniences suffered by third class passengers on the G. I. P. Railway.

The *Lok Mitrá* (69) of the 4th February says that complaints are frequently heard that the G. I. P. Railway authorities are singularly unmindful of the comfort and convenience of their third class passengers. An instance of this kind has just happened. The G. I. P. Railway authorities have introduced a new kind of third class carriages which show a supreme disregard for the convenience of passengers. They are said to be protected with strong iron bars in front, and altogether present an appearance of a prison house rather than of anything designed for the conveyance of human beings. We are not surprised that a protest is about to be entered by third class passengers against the introduction of this new kind of carriages. While on this subject we may observe that the G. I. P. Company is extremely unpopular with the Native community, and the instances that not unfrequently come to light of third class passengers being huddled together are perfectly scandalous. In this respect the B. B. and C. I. Railway Company compares most favourably, and the courtesy and good sense which characterize its entire management present an advantageous contrast to the supercilious arrogance of half-educated Eurasian lads, who constitute the majority of the G. I. P. employés, and whose conceited manners have earned for them the contempt of all sensible men. It is a matter for regret that Government do not see their way to interfere and bring about a better state of things. Government are unable directly to do anything; but they can well bring some sort of pressure to bear on the G. I. P. Railway officials, and thus induce them to adopt measures better calculated to conduce to the comfort and convenience of the poorer classes of the people who daily travel by that line.

Gives an instance of an endeavour on the part of an employé of the Rajputána Railway to outrage the modesty of a female passenger.

The *Hitechhu* (68) of Ahmedabad of the 8th February gives an instance of an endeavour on the part of an employé of the Rajputána Railway to outrage the modesty of a female passenger. Several Shráwaks, male and female, came from Indore on a pilgrimage to Pálitána. As an old man of a party of five persons became indisposed on the road, the idea of proceeding to Pálitána was given up. The old man, his wife and his daughter-in-law wanted to return to their home. They got tickets for travelling from Ahmedabad to Pálanpur by the 8 P.M. train on the 1st instant. The old man was seated in a different class from that occupied by the two females. At one of the intermediate stations the wife of the old man remonstrated with a railway servant, who wanted to have more passengers seated in one compartment which was already occupied by seven women, one girl and three suckling babes. She had a packet of some ornaments and money, on which she sat with a view to prevent theft. The railway employé wanted it to be placed beneath the seat. The old woman was seized by the hand, taken out of the carriage, and the train proceeded on its way. She had to pass the cold night in an open place. The old man and his daughter-in-law got down at the next station, passed the night there, and intended to travel to Pálanpur by the 12 o'clock train in company with the woman who was left behind. But at this station the old man was prevailed upon by one of the railway employés to return to the station where his wife was left, leaving his young daughter-in-law alone. The obstacle in his way being removed, he persuaded the daughter-in-law to go and stay in the station master's house, which he said was occupied by the station master's family. He took her to the house, where neither the station master nor his family were present. He closed the door, upon which she raised a cry. Being afraid of

disgrace he bolted away from the house, and she came out weeping. When the old man returned with his wife, she proceeded along her journey in their company. The parties did not lodge a complaint with a view to avoid ignominy. The station master is more to blame in this matter, for it is his duty to attend to the convenience of female passengers. It is shameful that instead of doing so, an endeavour should have been made to outrage the modesty of a female passenger. It is to be hoped that such an occurrence will not happen again.

Municipalities.

Does not approve of the proposal for increasing the salary of Sir Frank Souter.

The *Native Opinion* (9) of the 4th February in a Maráthi article says that in proposing an increase to the salary of the Police Commissioner of Bombay, Mr. Dosábhái Frámji alluded to the excellent arrangements made during the stay of the Prince of Wales and the Duke of Edinburgh in Bombay, but he omitted to notice how the police failed to keep order when disturbances broke out between the Pársis and Mahomedans. Mr. Dosábhái also added that under the police administration of Sir Frank Souter crime in the city of Bombay has decreased notwithstanding an increase in the population. This result is creditable to Sir Frank Souter, but the whole merit of it is not due to him. The Magistrates engaged in trying criminal cases have by their mode of administering justice been equally instrumental in bringing about a diminution of crime. Again it does not seem right to give to Sir Frank Souter alone the credit of the efficiency of the police generally. His subordinate officers and even policemen are entitled to claim some share of it. This being so, there is no reason why Sir Frank Souter should be singled out for the special favour of the Municipal Corporation. It must be noted also that the police of Bombay is entirely under the control of Government, and hence the duty of rewarding police officers should be relegated to its discretion. It is to be regretted that the arguments of Mr. Nawroji Fardunji were disregarded. The members of the Municipal Corporation have not shown independence on this occasion.

Remarks in connection with Dr. Blanc's observations regarding the disposal of the dead bodies of pauper Hindus.

With reference to the grants for burning the dead bodies of pauper Hindus in Bombay and for carrying medical assistance to the very homes of the poor, the *Native Opinion* (9) of the 4th February says:—Dr. Blanc proposed to dispose of the Hindu dead by throwing them into the sea and thus saving the municipality the sum granted. We are struck with the boldness of the scheme and the easy-going manner in which it was disclosed. But Dr. Blanc, though himself a Christian, probably forgot at the time that the Hindus, like himself, have a religion, and would prefer, like himself, to have all the benefits of the religion conferred upon them even after death. The way in which such schemes are proposed shows the amount of regard some of our Anglo-Indian friends have for everything that is Native. We are sorry that the doctor should have shown such bad taste even after considerable knowledge and experience of Hindu manners and customs. With regard to the assertion that Natives do not like to avail themselves of European medical aid even when it is brought to their very doors, we may not say much at present, as the experiment is about to be tried. We may however observe that if a portion of the Native population object to European medicines, it is not so much on the score of these medicines being European as on the score of the manner in which treatment is accorded.

Asks the municipality of Bombay to keep clean certain quarters of the city chiefly inhabited by poor people, in order to check the small-pox epidemic.

In noticing an increase in the death-rate from small-pox in Bombay, the *Yajdán Parast* (110) of the 4th February observes that this epidemic is extensively raging in Umarkhádi, Kámátipura, Dhobitaláv, Mándvi, Chakla, Dungri, Fanasvádi, Bhuleshvar, Kumbhárváda, Khárátaláv, Khetvádi and other quarters of the city chiefly inhabited by the poorer classes of the people. Sufficient attention is not paid to the cleanliness of these localities. Unless these quarters are kept very clean, the epidemic is not likely to disappear. It is desirable that a small-pox hospital should be opened at once and

other strong measures should be taken to check the disease. The Municipal Corporation is particular in keeping clean the quarters of the city inhabited by rich classes, but it should not neglect to pay attention to the cleanliness of those places of which the residents are chiefly poor.

Gives advice to the rate-payers of Poona at the ensuing municipal election.

With reference to the forthcoming municipal election in Poona, the *Dnyán Prakásh* (7) of the 5th February says:—The electors should be very careful how they promise their votes. They should hold their judgment in suspense until they know the names of all the rival candidates for their respective wards, and then make their choice. In this respect the lessons which the experience of Bombay teaches us ought to be a sufficient guide. At the late municipal general election last month in Bombay, men like Mr. Javerilál Umiáshankar Yájnik and Mr. Káshináth Trimbak Telang were left out in the cold, simply because the voters had promised their votes indiscreetly and in ignorance of the fact that other more eligible persons were also candidates in the field. Let Poona voters act more discreetly. Again though a knowledge of the English language has not been formally declared to be a *sine quâ non* for a candidate for a municipal commissionership, it is essentially necessary in practice that as far as possible none but those who have a fair knowledge of that language should be elected. If all the members of the local municipality were fairly conversant with the English language, the business of the corporation would no doubt be facilitated and much useful time saved. There is at any rate no difficulty in Poona in finding out really competent gentlemen of whatever creed or nationality who have a very fair and respectable knowledge of the English language. Even among the Maráthás and the Mahomedans a sufficient number of people knowing the English language can be easily found. We believe we are quite justified in suggesting for the careful consideration of the electoral constituencies that as a general rule they should elect none but those who have a fair and respectable knowledge of the English language, provided they are in all other respects qualified to be representative members in the municipal corporation.

Native States.

Prays for a strict inquiry into the slaughter of a large number of the Maiyas by the Junágad police.

With reference to the rising of the Maiya agriculturists of the Junágad State, the *Bombay Samáchár* (77) of the 7th February gives the following particulars:—On the 27th January the Junágad police laid seige to the hill on which the Maiyas were encamped, and sent a message to the beseiged in the name of the Nawáb that they should go to the Junágad officials to talk over the payment of a tax which they had refused to pay. But the Maiyas refused to leave their position unless they were assured that the tax was abolished. Next day the Superintendent of the Police sent a message to the Maiyas to surrender at once, and on their refusal to do so, he on his own responsibility ordered his men to attack them. There were seven hundred policemen, while the Maiyas were only two hundred and fifty. Each man of the former was armed, while scarcely half of the latter had any weapons. The Maiyas did not long hold their ground before the overwhelming numbers of policemen and their firing, and soon after the attack was commenced they broke up and ran in several directions. The police pursued them and killed more than sixty and wounded nine in this pursuit. A few men of the police have been slightly wounded, and this shows that the police in their fierce anger butchered the Maiyas. No British officer was present at the attack. It is to be hoped that strict enquiries will be made into the shocking tragedy and due notice will be taken of the conduct of the Junágad officers. [The *Jáme Jamshed* (89) and the *Akhbáre Sodágar* (73) of the same date, the *Káside Mumbai* (92) of the 9th and the *Bombay Punch* (76) of the 10th February also notice the sad tragedy, and pray Government to appoint a commission composed of Europeans and Natives to make a searching enquiry into the matter.]

Slaughter of Maiyas by the Junágad police.

With reference to the shocking Junágad tragedy in which about seventy-five Maiyas were killed and twenty-five wounded by the police of that State, the *Bombay Samáchár* (77) of the 8th February observes that two accounts of the sad story have been received, but both of them show that the police had no cause whatever for making a murderous attack upon the misguided Maiyas. One account gives some reasons which led the police to make the attack, but they were not sufficient to justify the onslaught. The other account, if true, represents the act of the police as a murder of the unfortunate Maiyas. Both versions however agree in stating that the Maiyas were encamped on a hill near Mánekwáda, and that the police ordered them to surrender but they did not do so; while one says that the Maiyas plundered the travellers in the neighbourhood of their encampment and flogged several of them. No satisfactory evidence is forthcoming to prove the last assertion; but supposing that they were guilty of the crime, the police were still not justified in making a wholesale slaughter. The police had besieged them, and when the terms for surrender were offered the State supplied them with food and Kusumba (an opium drink), and this fact shows that the Maiyas had ceased to plunder and flog travellers; and if this was so, what necessity was there to slaughter them? But it is also stated that when the offer for surrender was made, the Maiyas fired upon the police and wounded four policemen. Supposing that the Maiyas did so, the police were well aware that they had only a few matchlocks, and if the police had kept themselves out of the range of the Maiyas' fire-arms no mischief would have been done and they should have been starved into submission. The police appear therefore to have been very rash in slaughtering the Mayias, and ought to prove a justification in order to escape the censure which otherwise attaches to their conduct.

The going of the Maiyas of Junágad into outlawry and the massacre of some of them.

A correspondent of the *Gujaráti* (85) of the 4th February states that 500 Maiya subjects of the Junágad State went into outlawry and encamped on a hill of the Girnár Mountains. The Junágad officials went to pacify and bring them back. While they were conversing with each other, a proposal was made for bringing Kusumba or an infusion of opium. After the infusion was drunk and the Maiyas were intoxicated, the Junágad police surrounded them, and a *mêlée* arose in which about thirty Maiyas were killed and fifty more wounded. Twenty men of the Junágad police have also been wounded. Three hundred Maiyas have escaped and have determined to revenge the massacre.

Condemns the administration of Colonel Barton, Political Agent, Káthiáwár.

The *Hitechhu* (68) of Ahmedabad of the 8th Feburary, in an article headed "The result of Colonel Barton's anarchical administration," refers to the massacre of the Maiyas in Junágad, and says that the Bombay Government has telegraphed to Colonel Barton to give over charge of his office at once. The mismanagement in Káthiáwár during Colonel Barton's time has extended to all quarters. As he out of his own whim caused the supersession of the rightful heir to the throne of Junagád and installed Báhádurkhán on the throne instead, so he without any authority interfered in the nomination of the Kárbhári to the Rána of Porbandar and injured the feelings of the Rána. On the other hand, as he pays no attention to the unbounded oppression exercised by the Joint-Administrator on the people of Gondal, the latter loudly complain of local Musalmán officials. He wanted to examine the cash of the Morvi Darbár when the Thákor wished to go on a tour to England. Though affairs in Navánagar have been managed in an oppressive and disorderly way, he has not paid any attention whatever to them. The Junágad tragedy is the result of the inattention of Government to the outcry raised against the mismanagement of affairs by Political Agents until such time as disturbances take place.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
17*th February* 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 17th February 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly ...	450
2	„ Mahrátta	Poona	Do. ...	475
*3	„ Quarterly Journal of the Poona Sárvajanik Sabha	Do.	Quarterly ...	200
	ANGLO-MARA'THI.			
4	The Dín Bandhu	Bombay	Weekly ...	925
5	„ Dnyán Chakshu	Poona	Do. ...	1,000
6	„ Dnyánodayă	Bombay	Do. ...	409
7	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
8	„ Indu Prakásh	Bombay	Weekly ...	1,038
9	„ Native Opinion	Do.	Do. ...	575
10	„ Subodh Patrika	Do.	Do. ...	600
11	„ Urdu Akhbár	Akola	Do. ...	280[1] / 160[2]
	MARA'THI.			
*12	The Aranyă Pandit	Bombay	Fortnightly.	100
13	„ Arunodayă	Thána	Weekly ...	555
14	„ A'ryávart	Dhulia	Do. ...	100
15	„ Bakul	Ratnágiri	Do. ...	450
16	„ Belgaum Samáchár	Belgaum	Do. ...	260
17	„ Bodh Sudhákar[3]	Sátára	Do. ...	275
*18	„ Chháva	Dhárwár	Do. ...	200
19	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
20	„ Daivadnyă Samáchár	Do.	Do. ...	500
21	„ Dhárwár Vritt	Dhárwár	Weekly ...	425
22	„ Dnyán Bodhak	Belgaum	Do. ...	140
23	„ Dnyán Ságar	Kolhápur	Do. ...	116
24	„ Ganga Lahari	Násik	Do. ...	100
25	„ Hindu Punch	Thána	Do. ...	285
26	„ Hitechhu	Kaládgi	Do. ...	85
27	„ Israel[3]	Bombay	Fortnightly. .	400
28	„ Jagadádarsh	Ahmednagar	Weekly ...	185
29	„ Jagan Mitră	Ratnágiri	Do. ...	145
30	„ Kalpataru	Sholápur	Do. ...	130
*31	„ Karnátak Mitră[4]	Belgaum	Do. ...	200
32	„ Kesari	Poona	Do. ...	3,500
33	„ Khándesh Vaibhav	Dhulia	Do. ...	125
34	„ Lamp of Judaism	Bombay	Fortnightly ..	300
35	„ Lokahitavádi	Poona	Monthly ...	220
36	„ Mahárashtră Hitechhu	Bombay	Weekly ...	1,000
37	„ Mahárashtră Mitră	Sátára	Do. ...	250
38	„ Nagar Samáchár	Ahmednagar	Do. ...	150
39	„ Násik Vritt	Násik	Do. ...	100
40	„ Nibandh Mála	Poona	Monthly ...	700
41	„ Nyáyă Sindhu	Ahmednagar	Weekly ...	185
42	„ Panchánan	Málvan	Do. ...	800
43	„ Pandhari Vaibhav	Pandharpur	Do. ...	103
44	„ Poona Vaibhav	Poona	Do. ...	250
45	„ Prabhákar[3]	Bombay	Daily ...	350
*46	„ Prabodh Chandrika	Jalgaon	Weekly ...	200
47	„ Pramod Sindhu	Umráwati (Amráoti).	Do. ...	200
*48	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly ...	200
49	„ Saddharm Díp	Alíbág	Do. ...	600
50	„ Satyă Prakásh	Bombay	Fortnightly ..	243
51	„ Satyă Sadan	Alíbág	Weekly ...	400
52	„ Satyă Shodhak	Ratnágiri	Do. ...	140
53	„ Satyavádi	Bombay	Fortnightly...	275
*54	„ Sharabh	Alíbág	Weekly ...	200
55	„ Shiváji[3]	Poona	Do. ...	200
56	„ Shubh Suchak	Sátára	Do. ...	90
57	„ Suryakánt	Ellichpur	Do. ...	150
58	„ Suryodayă	Thána	Do. ...	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
59	The Swadesh Mitră	Bombay	Tri-weekly	600
60	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
61	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
62	„ Vengurla Vritt	Vengurla	Do.	200
63	„ Vichárahil	Málvan	Do.	300
*64	„ Vinod	Poona	Do.	200
65	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*66	The Bombay Chronicle	Bombay	Weekly	200
67	„ Gujarát Mitră	Surat	Do.	400
68	„ Hitechhu	Ahmedabad	Do.	349
69	„ Lok Mitră	Bombay	Do.	725
70	„ Surat Akhbár	Surat	Do.	600
71	„ Suryă Prakásh	Do.	Do.	137
	GUJARA'TI.			
72	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
73	„ Akhbáre Sodágar	Bombay	Daily	750
74	„ A'ryă Dharm Prakásh	Do.	Monthly	304
75	„ A'ryă Dnyán Vardhak	Do.	Do.	500
76	„ Bombay Punch	Do.	Weekly	500
77	„ Bombay Samáchár	Do.	Daily	950
78	„ Broach Samáchár	Broach	Weekly	700
79	„ Broach Vartmán	Do.	Do.	60
80	„ Buddhi Prakásh	Ahmedabad	Monthly	600
81	„ Dátardun	Bombay	Weekly	525
82	„ Deshi Mitră	Surat	Do.	900
83	„ Dnyán Vardhak	Bombay	Monthly	400
84	„ Fursad	Do.	Do.	100
85	„ Gujaráti	Do.	Weekly	400
*86	„ Gujarát Monthly Journal	Do.	Monthly	200
87	„ Gul Afshán	Do.	Do.	659
*88	„ Hitopadeshak Ratnă	Ahmedabad	Do.	200
89	„ Jáme Jamshed	Bombay	Daily	525
90	„ Kaira Vartmán	Kaira	Weekly	115
*91	„ Kaisar-i-Hind	Bombay	Do.	200
92	„ Káside Mumbai	Do.	Tri-weekly	700
93	„ Nágar Udayă	Ahmedabad	Monthly	300
94	„ Niti Prakásh	Kaira	Weekly	200
95	„ Nure Elam	Bombay	Monthly	381
96	„ Nyáyă Prakásh	Surat	Weekly	200
97	„ Pársi Punch	Bombay	Do.	225
98	„ Rást Goftár	Do.	Do.	1,814
99	„ Samsher Báhádur	Ahmedabad	Do.	200
100	„ Satyă Mitră	Bombay	Do.	400
*101	„ Sauráshtră Darpan	Junágad	Monthly	200
102	„ Stri Bodh	Bombay	Do.	533
*103	„ Subodh Prakásh	Nadiád	Do.	200
104	„ Svadesh Vatsal	Bombay	Do.	408
105	„ Tatwă Dnyán ane Dákor Samáchár	Umreth	Fortnightly	62
*106	„ Trimásik Tikákár	Limbdi	Quarterly	200
107	„ Vartmán Sár	Surat	Weekly	200
108	„ Vidnyán Vilás	Rájkot	Monthly	738
109	„ Vidya Mitră	Bombay	Do.	300
110	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
111	The Chandrodayă	Dhárwár	Weekly	150
*112	„ Karnátak Vritt	Belgaum	Do.	200
	URDU.			
*113	The Armagán	Bombay	Bi-weekly	200
114	„ Khayir Kháhe Islám	Do.	Tri-monthly	300
115	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
116	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Recommends that the limit of age for the Covenanted Civil Service Examination be raised to 22.

In alluding to the discussion about the physical and mental capacity of the Covenanted Civil Servants who have entered the service by competition, the *Lok Mitrá* (69) of the 11th February says:—We know of some caprices of our Civilians which cannot be accounted for by any other theory than that of insanity. But as in an oriental country kings are proverbially considered mad, there is perhaps hardly room for surprise in the general madness of the ruling class. But speaking seriously, we think that there is *à priori* no great improbability in the conclusion that the present standard of examination, coupled with the reduction of the maximum age of the competitors, must tell severely upon the mental frame as well as the bodily constitution of the candidate aspiring to the position of a ruler in India. At the age prescribed the examination must be a terrible strain even upon the robust Anglo-Saxon; but to the native of India, who has to leave his country to compete in a foreign land and in a foreign language with intelligent lads, it is no wonder if the effort entails a complete break-down. We earnestly invite the attention of the just English nation to this unequal conflict, where against all rules of fair play it is the weaker that is so terribly handicapped. Let the maximum age be raised to 22, and then we shall cease to hear of any such mental and physical falling off as has been lately commented upon.

Is sorry that no mention of India was made in the Queen's speech at the recent opening of Parliament.

In noticing the speech from the throne at the opening of Parliament on the 15th instant, the *Bombay Samáchár* (77) of the 17th February observes that hitherto poor India was always mentioned in the Queen's speech, but on the present occasion no mention of her was made. The highly beneficent policy of Lord Ripon with respect to local self-government and other important matters is extremely popular with the people of India, and Her Imperial Majesty might have mentioned that fact with great pleasure; but it seems that since the narrow-minded portion of the British public disapproves of the concessions, and in order not to give them cause to pour out their vituperations, Mr. Gladstone thought it discreet to omit all mention of India from the speech. The people of India are sorry for this omission of their country's name in the Queen's speech. [The *Jáme Jamshed* (89) of the same date expresses somewhat similar sentiments.]

Recommends the suggestions made by Dr. Fayrer for the destruction of venomous snakes to the favourable consideration of Government.

With reference to the destruction of life by venomous snakes, the *Lok Mitrá* (69) of the 11th February says:—It is calculated that no less than 20,000 human beings in India annually fall victims to the attacks of poisonous snakes alone. This is an awful destruction of life, and shows the presence of a more subtle and terrible foe than sporadic outbreaks of plague. The returns, therefore, of the mortality from this source must always prove of momentous interest. Dr. Fayrer is deservedly a high authority on all subjects connected with the nature, cure and prevention of the frightful mischief occasioned by poisonous snakes in India; and though he congratulates in his paper in *Nature* the Government of India on the appreciable reduction in the loss of life occasioned by the terrible agency, yet he thinks there is still scope for a more perfect and systematic organisation to cope with the evil. The task is certainly worthy of that great Government in India which has recognised the supreme importance of the preservation of its subjects above all other considerations. Indeed from no other government except the British could be expected the watchful care it has already evinced in this matter. In spite, however, of the admirable efforts hitherto made to struggle against the deadly foe, the very magnitude of the task has made such efforts of comparatively little avail. Dr. Fayrer's suggestion for making the nature of the venomous snakes of India more generally known is certainly very commendable, as he thinks that it is by offering greater inducements for the destruction of the really deadly type of snakes that the mischief can at all be met adequately. With a plain description and a faithful representation

of each species in colours, says Dr. Fayrer, every district, medical or police officer would be able at once to distinguish the venomous from the innocent snakes, and thus knowledge enough at least for all practical purposes might be imparted to intelligent Native subordinates to enable them to recognise the poisonous snakes. Thus not only would numerous fatal accidents be prevented, but efforts would be concentrated towards the extermination of the really dangerous class of snakes. These efforts too ought to be made on a large scale. The mere raising of the rewards, though in itself a good inducement, will not serve the purpose. It is the employment of a more extensive and more systematically organised agency that is required. Dr. Fayrer recommends the organisation of what we may call snake-destroying gangs, with a department whose duty it should be to direct such efforts and make them conduce to the best results. There are classes of people in India who are admirably suited for the systematic hunting and extirpation of poisonous reptiles, and a very moderate inducement would make these people available as professional snake-destroyers, whose means of livelihood would depend entirely on the success of their destructive mission. It is gratifying to see that the Government is disposed to be most liberal in this respect. It has already created greater facilities for the claiming of rewards, and the whole subject of the mortality from snake-bite is under its consideration.

Rigorous enforcement of the forest laws in the Thána Collectorate and complaints regarding them.

The *Suryodayá* (58) of the 12th February states that on the representation of a monster meeting held in December last in Thána, Mr. Mulock, the Collector, admitted to a certain extent the oppressive nature of the forest laws and gave permission to the agriculturists to cut leaves and grass from the jungle for burning the ground in order to make it fit for raising crops. But this permission has, it is said, been withdrawn. Whether this mandate has gone forth from Government or from the district authorities is not known, but this much is certain that it is practising gross deception on the people to take away from them a privilege which has been recently granted, and thus bring them into trouble. The present is the season for preparing the land for raising crops, and at such a juncture it is extremely hard on cultivators to take away from them the right of cutting trees and grass in the jungle. Not only has no heed been paid to the representations made to the Viceroy on this subject, but the forest laws are now actually enforced with still greater rigour than they used to be a few months ago. From the notices issued by the Mahálkari of Petha Khálápur to village pátils and talátis, it appears that ryots are prohibited from cutting seventeen kinds of trees growing in the forests. Most of these trees furnish the rubbish required for burning the ground, and hence the prohibition in question will deal a death-blow to the prospects of the agriculturists. The *Suryodayá* hopes that the grievances of the agricultural population will be redressed without delay.

Prays Government to lessen the rigidity of the A'bkári Act.

The *Surat Akhbár* (70) of the 12th February says that although liquor was drunk in larger quantity by the labouring classes before the passing of the present A'bkári Act than now, yet Government derived less revenue than at present from this source. The abuse of liquor, however, was the same as it is at the present day. It cannot be believed that crimes have decreased owing to the dearness of liquor. Moderate taxation on any article of consumption is good, but excessive taxation, on the contrary, increases crime, dishonesty and disaffection. The President of the United States recently ordered a reduction in the duties levied on liquor. This is a foresight on the part of the American Republic for the preservation of peace in the country. The major portion of those who use liquor are ryots. They spend three-fourths of their income on liquor and toddy. Looking to the nature of their work it cannot be said that they do not stand in need of these drinks. The safety of Government consists in carefully watching the interests of the ryots, who are a good source of revenue. By the operation of the A'bkári Act half of the income of the agriculturists is swallowed up by other persons than Government. The people justly or unjustly complain of Government having gradually taken in its own hands several trades. Opium, salt, post, railway, banking, ábkári and other occupations have gone into the hands of Government, and a large number of the people have thereby lost their means of earning their

livelihood. It is a great calamity to be obliged to forsake one's own country and profession. Government ought to look with parental care on its subjects and should look after their material welfare. It is therefore necessary that Government should take measures to reduce the ábkári duties and prevent pillage. These measures will silence the murmurs of the dumb millions, improve their position, and increase their prosperity.

Disapproves of the continuance of the punishment of flogging.

The *Samsher Báhádur* (99) of the 9th February, in referring to the recent notification regarding flogging, says that it sees no benefit in the continuation of this sort of punishment. It is not becoming a civilized government to punish a man like a beast. The chastisement should be befitting humanity. Salt water is sprinkled on the part which is flogged with a view to prevent suppuration. This causes intense pain and the parts take many weeks to heal. It would be better, therefore, to substitute for it such an improved sort of punishment as would not be unbecoming to a civilized government.

Suggests the appointment of a bench of Honorary Magistrates in the city of Poona for the disposal of easy criminal work.

The *Dnyán Prakásh* (7) of the 15th February notices with satisfaction the appointment of a bench of three Magistrates at Pandharpur for the disposal of cases involving offences against municipal laws, and observes that it would have been better if these gentlemen had been entrusted with power to try simple criminal cases. It is however not known whether the gentlemen selected for this work are officials or private individuals. If they are all officials the arrangement will not be productive of much good, but if the men selected for this honour are private individuals, then too much praise cannot be accorded to Mr. Waddington for making a departure from the usual official routine. The *Dnyán Prakásh* suggests that if the Honorary Magistrates in the city of Poona were to be formed into a single bench or court, and if it were entrusted with the power of disposing of definite criminal work, Government would be able to dispense with the services of at least one stipendiary Magistrate in Poona. In England respectable land-owners are appointed Honorary Magistrates, and they discharge their duties with great benefit to the country. There is no reason why the same practice should not be followed out here. The *Dnyán Prakásh* trusts that the District Magistrate of Poona will carry out the above suggestion.

Says that certain villages near Vágra are threatened by the Bhils.

A correspondent of the *Gujaráti* (85) of the 11th February states that the villages of Mosam, Pokhájan, Kashvan and others, situated about five miles to the west of the town of Vágra, are threatened by an inroad of the Bhils, whose principal object is of course plunder. The people do not consider themselves safe and are burying underground their valuable property. The cultivators are cutting and taking home unripe corn and other produce.

Remarks on the conduct of the Bombay Government in the case of the Mahárájof the Vaishnavas.

The *Poona Vaibhav* (44) of the 11th February says that the manner in which the case of the Mahárájof the Vaishnava community was disposed of shows the inconsiderateness and the indiscretion of the Bombay authorities. The culprit was not an ordinary individual. He was the respected head of a large religious community. The British authorities had no jurisdiction over him, and it would not have reflected discredit on them if he had not been sent to prison. The Bombay Government incurred needless odium by their proceedings in this case. They enhanced the sentence passed upon him without giving sufficient consideration to the subject, and when the Supreme Government rebuked them for their doing so they admitted their error and reduced the punishment. The Bombay Government justified their treatment of the Mahárájon the ground that the rich and the poor were all equal in the eyes of the law and deserved equal punishment for their misconduct. If this reasoning be correct, why should Europeans be hemmed in by peculiar privileges? Why should they not be made amenable to the jurisdiction of Native Magistrates?

The *Yajdán Parast* (110) of the 11th February recounts the long and valuable services rendered by Mr. Dosábhái Frámji, and regrets that Government have not appointed him to act as Collector of Bombay during the absence of Mr. Jacomb on leave. Mr. Dosábhái has given satisfaction to Government and the public, not only in the appointments which he has hitherto held, but even as Acting Collector of Bombay. His work was everywhere unexceptionable. His appointment to that post would have been in unison with the recent policy of Government regarding the advancement of intelligent Natives to high posts.

Regrets the non-appointment of Mr. Dosábhái Frámji as Acting Collector of Bombay.

A correspondent of the *Poona Vaibhav* (44) of the 11th February, writing from Anjarla in the Ratnágiri Collectorate, says that the man who has obtained the contract for plying the ferry-boat causes unnecessary annoyance and inconvenience to passengers. There is only one ferry-boat for conveying passengers from one side of the creek to the other, when the contractor is bound by the terms of his contract to keep two. When the ferry-boat is on one side passengers on the other side are kept waiting for several hours before they are conveyed to their destination. If a passenger tries to wade through the water when ebb has set in and the water is low, the contractor prevents him from doing so and forcibly recovers the usual charge from him. It is to be hoped that the local Mámlatdár will redress the grievances of inoffensive passengers.

Inconvenience to passengers at the creek at Anjarla in the Ratnágiri District.

The *Satyá Shodhak* (52) of 11th February in its local news states that it is given out that a certain sáheb is fond of roaming about at night in the town of Ratnágiri and of annoying women by entering houses and gazing at them. About three days ago this young gentleman was caught in his nightly peregrinations and a scuffle ensued, in which he was roughly handled. It is said that this occurrence was reported to the police, but nothing is known of the result. This man holds a subordinate post in the Customs Department.

Reprehensible conduct of a certain young European official in the Customs Department at Ratnágiri.

With reference to the importation of lady doctors from England, the *Subodh Patrika* (10) of the 11th February remarks that the scheme will not be successful. There is not a large number of Native women sufficiently conversant with the English language to be able to profit by the instruction of English lady doctors. The funds collected by Messrs. Kittredge and Sorábji Shápurji Bengáli can be more usefully employed in another way. It would be well if an experienced Native doctor were appointed to impart instruction in the vernaculars in medical science to a class of Native women at the Grant Medical College. Women trained in this way will be infinitely more useful to their country-women in treating female disorders than English lady doctors just imported from England and utterly ignorant of the vernacular languages and the manners and customs of Native households.

Does not approve of the importation of lady doctors from England for imparting instruction in medical science to Native women.

The *Gujarát Mitrá* (67) of the 11th February states that the travellers' bungalow at Bhagwádándi, together with its furniture, is advertized to be sold by public auction. It is said that this building was erected by public subscription, and therefore by selling it the object with which it was built would be defeated. Besides travellers would lose the great convenience which they now enjoy. Government is requested to enquire into the matter and not to sell the building. [The *Vartmán Sár* (107) of the 13th February prays Government not to sell this travellers' bungalow, but to levy a small fee from those who make use of it with a view to meet the expenses of repairs.]

Disapproves of the intended sale by public auction of the travellers' bungalow at Bhagwádándi.

The *Lok Mitrá* (69) of the 11th February observes that the catastrophe at the Pánjrápol lane the other day has attracted serious attention to the want of any protection for the large number of poor people employed in the wool-cleaning trade in Bombay. That nearly five hundred people—all women and children—should be

Recommends the police of Bombay to see that the wool-cleaning factories are suitable for the due safety of the workpeople employed in them.

crowded in a place with only one means of exit by a narrow staircase with a door hardly four feet wide, is surely a scandal, and it is still more scandalous that no one should be bound to remedy such a state of things. The Factory Act, it seems, does not apply to an establishment of the kind to which such prominent attention has been attracted by the disaster, as though the premises were used for adapting for transport an article largely exported, and more than one hundred persons were employed therein, yet neither steam, nor water, nor other mechanical power was used in aid of the process. The municipality too, it appears, failed in getting these establishments under its control; and in fact no person is considered directly responsible for the good order and management of these factories. It must be somebody's business in this large city to look after the lives and safety of its residents; and cannot the police look after these dens, where human beings are liable to be suffocated to death at any moment, and can nothing be done to prevent any one wilfully or negligently jeopardising the lives of those least able to take care of themselves?

Increase of thefts in Umreth.

The *Tatwá Dnyán ane Dákor Samáchár* (105) of February says that thieves fearlessly go about their work at night in the streets of Umreth. The people are much terrified at this state of affairs. A thief was recently caught in the very act of breaking into a house in the Tántaria Street, but he managed to escape and has not yet been arrested. It is to be hoped, therefore, that the local police will adopt measures to put down this kind of offences.

Singing of indecent songs at Surat.

The *Nyáyá Prakásh* (96) of the 12th February says that as this is the wedding season amongst the various castes of the Hindus, Hindu women sing obscene songs in public places at Surat. This practice is calculated to lower public morals. The Superintendent of Police ought to take measures to put a stop to this nuisance.

Deep sorrow felt for the untimely death of Sir Salar Jung.

All the newspapers of this week record with great sorrow the death of Sir Salar Jung. The deceased nobleman is highly praised for his great administrative abilities and his valuable services to the Nizám's Government. His usefulness to the paramount power in the critical times of the Indian mutiny is briefly recounted with pride. His death is unanimously considered as a national loss.

Legislation.—The Native Magistrates' Jurisdiction Bill.

Approves of the Native Magistrates' Jurisdiction Bill.

The *Indu Prakásh* (8) of the 12th February says:—The people of India cannot too often congratulate themselves on their having as their Viceroy a man far above the ordinary run of Anglo-Indian statesmen. A fresh instance of His Lordship's generosity and large-mindedness is the proposed abolition of the trial of European British subjects by European British Magistrates and Judges only. It is somewhat strange that the new Code of Criminal Procedure, before it was hardly a month old, should have required tinkering, but it all the more strongly shows how hastily the Code was carried through the Legislative Council to enable the late legal member to see the measure passed into law before he retired. The distinction in jurisdiction now proposed to be obliterated is a remnant of times when Natives were not advanced enough to be trusted with large executive and judicial powers. At a time when the English power was not firmly established, when education had made no progress, when the recollections of past greatness were fresh in the minds of our people, it was natural that it should be thought necessary to maintain the British prestige by reserving special privileges for the men of the ruling race. But now that British prestige is fully vindicated, the old ignorance and prejudices have been swept away, Natives are found qualified to fill important offices of trust and emolument, and are admitted to be enlightened and loyal, the same precautions and safeguards with regard to the liberties of European subjects are not necessary. It is unquestionably an anomaly that a Native should be considered fit to be a Civil Servant, and yet not worthy to be entrusted with all the powers which his European brothers in office wield. The anomaly is more flagrant when a Native officer, who could use the coveted powers of trying a European British subject in a Presidency town, is disabled

from using them when promoted to even a higher appointment in the mofussil. Such a distinction is a confession of weakness and exhibits a want of confidence in the integrity of Native officers. Such a want of confidence would justify our rulers in denying to us all privileges, but once our right and capacity for those privileges is admitted, it seems hardly consistent to deny in the same breath their use by us. Notwithstanding the assurances and promises of the Proclamation of 1858, the recognition of our right to fill offices, the duties of which we may be qualified by our education, ability and integrity duly to discharge, has been very slow and tardy. No wonder then that this inequality of races before the law has long been unredressed. No wonder also that in the general correction of errors and the remodelling of the Indian Empire by our noble Viceroy, this grievance should come in for its share of redress. It is not surprising that Anglo-Indian journals like the *Englishman*, the *Pioneer* and the *Times of India* should resent this attempt at encroachment upon what are probably regarded as vested rights of European British subjects, and should raise a howl of complaint and indignation. The *Englishman* and the *Pioneer* have uniformly been the strong supporters of the Anglo-Indian interest, and their advocacy can well be understood as what they owe to their constituents. Meanwhile it is a relief to find Anglo-Indian journals like the *Statesman* and the *Bombay Gazette* willing to admit the justness of the measure. It is also a great relief to find that there is a consensus of opinion in favour of the bill amongst all the Local Governments, and that the best European opinion also approves of the amendment. With respect to Native public opinion, we venture to hope there will be no discordant voice. The only objections suggested by the opponents of the measure are that it is not necessary, in so far as the present law has not worked unsatisfactorily and unjustly, and that in certain remote parts European planters are required to be protected from their Native neighbours, or rather supported in their iron grasp on the coolies. The first objection is like begging the whole question. The obnoxious distinction ignores the claims of the Native society, creates inequality between the different subjects of Her Majesty, and causes much vexation and discontent. The second objection cannot also hold water. These powers are not to be scattered broadcast on every Native Magistrate, but are to be limited to Magistrates of the first class of a specified description. Magistrates of the first class can always be expected to be officers of great experience and ability, who may be trusted not to abuse their powers. Further we are inclined to believe that before a Native Magistrate there is a greater chance of perversion of justice in favour of a European than otherwise. The inevitable awe a European inspires in the Native mind, a mistaken sense of pleasing European superiors, and a general regard for the truthfulness of Europeans, will, we apprehend, in many cases influence the minds of Native Magistrates rather in favour of Europeans than against them. The true objection is a sentimental one—a disdain on the part of the ruling race to be judged by one of the subject race. It is this antagonism between races which statesmen like Lord Ripon are striving to stamp out. The policy of Lord Ripon and his associates will, we trust, be not affected by this interested cackle. It is a noble policy seeking security and stability of Government more in the willing obedience and confidence of the people than enforced submission. It seems to be conceived in the true spirit of the noble words of the Queen's Proclamation of 1858. With truth and justice on their side and the well meaning discerning Anglo-Indian public and the whole Native public to back them, the Government of India can well afford to ignore the unmeaning chatter of some Anglo-Indian newspapers or the interested calumnies of political opponents in England. Meanwhile it is all the more necessary for our people to contradict these calumnies and signify by every means in our power our appreciation of His Excellency's services and our solicitude to avail ourselves of them as long as possible.

Remarks in connection with the amendment of the Criminal Procedure Code, removing the disabilities of Native Magistrates.

With reference to the proposed amendment in the Criminal Procedure Code removing the disabilities of Native Magistrates to try European criminals, the *Subodh Patrika* (10) of the 11th February says:—The *London Times*, representing the interest of the rampant Anglo-Saxon in the East, has sounded the trumpet of alarm without apparently hearing what the Government of India have to say in support of the

proposed change, and why the subordinate Governments have given their opinion in favour of it. It predicts a check to the flow of English capital towards India which has just begun, and advises Europeans to take their departure homewards. The local *Times of India* affects to follow suit. We do not see any reason for this strange panic. Native Magistrates in the Presidency towns are allowed to try Europeans. Why should not they then be allowed to do so in the mofussil? In the case of Mr. Gupta this anomaly was very plainly seen. While a Magistrate in Calcutta he could and did try European criminals, but as soon as he was transferred to the mofussil he lost that power. We are told that in Presidency towns the Magistrates are held in check by public opinion; but it is forgotten that even in the mofussil a European neither would nor could be dealt with unjustly without the Native trying Magistrate coming to grief. Indeed there is every chance of the European criminal being treated more favourably by a Native than by a European Magistrate in any town, and no conviction need be expected except what can be sustained under the most rigorous tests, for every such conviction is sure to be put to such tests by the accused or his friends at each step legally and even extra judiciously, and woe to the Native Magistrate against whose judgment the slightest objection can be raised. This is borne out by what has actually occurred in Bombay, where Native Magistrates are allowed to try European criminals. Then again the local Governments have unanimously supported the proposals. We do not know why their opinions are not published, as their publication would remove one ground of complaint. But, says the *Times*, why alter the present system? Anomalous it is, but the English Government in India itself is an anomaly, and therefore no anomalies as such should be removed. What more logical then than that all laws should be abolished or at least every member of the ruling race should be placed above the law? The local Governments must have their reasons of course, but we are surprised that people should seriously argue that the Magistrate who is held to be competent for the weak Native will be found to go wrong when trying the powerful European. As said above the advantages are just the other way, and it is more than a mere anomaly—it is a hindrance to justice—that the ordinary police and the magistracy should not touch the case of the European accused, but should treat them as sacred and send their cases for disposal at a distance and thus seriously interfere with the means of arriving at a true conclusion, and that too at needless cost to the State. Some opposition it is natural to expect; but we hope the more sober portion of the Anglo-Indian publicists will not be carried away by a one-sided feeling and the usual cant.

Approves of the Native Magistrates' Jurisdiction Bill.

The *Indian Spectator* (1) of the 11th February says:—The bill slightly extending the jurisdiction of the Native Magistrate has hitherto been in an awkward position, and Mr. Ilbert would have been false to his reputation had he allowed the anomaly to exist after it had been brought to his notice. The proposed amendment is in perfect keeping with the character of the present administration, and we hail it with gratitude as another proof of Lord Ripon's sincerity of purpose. The constitution of the Zilla Courts cannot be called complete unless the Native Magistrate exercises complete jurisdiction over criminals of all classes. As our Gujaráti contemporaries say, the exemption of European prisoners from the jurisdiction of Zilla Courts argues want of confidence in Native Magistrates. Such an imputation is unjust, considered from any point of view; and as a matter of fact, it has put the Native minister of law in a most unenviable position. Mr. Gupta has done a service to Government by bringing this flagrant irregularity to its attention.

Approves of the passing of the Native Magistrates' Jurisdiction Bill.

With reference to the Native Magistrates' Jurisdiction Bill, the *Poona Vaibhav* (44) of the 11th February observes that instances have frequently occurred where Europeans found guilty of killing Natives have escaped with only a nominal punishment because the trying Judge happened to be of the same race with the accused. Hitherto the feeling of immunity from conviction engendered by the fact that the presiding Judge would take a lenient view of the guilt of the accused parties on account of race partiality have emboldened Europeans to commit all kinds of atrocious crimes

against Natives. In order to prevent the perpetration of injustice it is proposed to invest Native Magistrates with power to try European criminals. By passing the Native Magistrates' Jurisdiction Bill, Lord Ripon will entitle himself to the gratitude of the natives of India. The English newspapers are creating an immense uproar because Lord Ripon is bent upon doing justice. They assert that if the Native Magistrates' Jurisdiction Bill is passed into law, the non-official Europeans who have made this country their home will have to abandon it. This argument is simply laughable; because under the British Government it is boasted that all are alike before the law, and the Native Magistrates' Jurisdiction Bill only aims at putting all subjects of Her Majesty on a footing of equality. The clamour of the English newspapers is evidently intended to preserve for Europeans immunity from punishment when charged with committing heinous crimes against Natives. If Native Magistrates are competent to try their own countrymen, there is no reason why they should be considered unfit to try Europeans. Will it be contended that this distinction is to be preserved because Europeans have come as it were from heaven and Natives from the opposite quarter? If the contention of English newspapers that non-official Europeans will have to abandon this country if Native Magistrates are invested with jurisdiction over them be well founded, then it would be well to enact a law for transporting the Native population to other countries and leave this country to be colonised by Europeans.

Remarks on the opposition raised by some Europeans to the Native Magistrates' Jurisdiction Bill.

After pronouncing a severe condemnation of the Assam Emigration Act and denouncing its working as most unsatisfactory, the *Lok Mitrá* (69) of the 11th February observes that if there were a Native Magistrate with jurisdiction to try European offenders against law in such districts as Assam, much of the existing anomaly and evil would disappear. But it is the interest of the European planter to perpetuate it as it favours his interests. Hence the cry against the Native Magistrates' Jurisdiction Bill. But it is a most hollow one. The Native Magistrate will be in a better position to deal the strictest justice between subject and subject than the European. It is argued that he would be led away by race feelings. The Native Magistrate, whether in the Presidency towns or in the remote interior where the light of public criticism seldom penetrates, has always one fear before him. He knows well how a European, be he the most respectable man or the veriest loafer, is apt to raise a cry the moment he fancies he is ill-used or ill-judged in his Court. The European who considers himself aggrieved by the alleged partiality of the sentence that a Native Magistrate might have inflicted on him puts up his friends to make an agitation on his behalf. The anti-Native organs are inspired to take up the cause. A one-sided picture is given. Facts are misrepresented, and thus agitation is set howling so as to make it reverberate throughout the country. These are patent facts, and those who have paid careful attention to these matters in the past will not have the courage to deny the views expressed here. The Native Magistrate then has this fear of agitation before him, whether he performs his duty impartially or otherwise. If at all, this very fear is more likely to lead him to act leniently towards a European culprit, which he would under no circumstances do in the case of Natives. The Native Magistrate is most cautious not to excite race animosities by unfair or partial decisions. In fact, no European Magistrate ever cares to show the slightest leniency towards a Native, and even in Presidency towns cases have often been decided which have scandalised the country. An unequal measure of justice is dealt out for the same crime to a Native and a European. Not to go too far, only last year the Chief Presidency Magistrate of Bombay sentenced one Mr. Brownlow for having beaten a Native with a stick on the head till blood issued from it. The poor injured man did not recover from his illness, which in its initiatory stage threatened to be fatal, for about three months. When he recovered the case was proceeded with. And what was the result? In spite of the admittedly grievous injury done, Mr. Brownlow was let off with a fine, when in all conscience, and on the weight of the evidence, he ought to have been sentenced to six months' imprisonment! But the anomaly does not rest here. About the same time a Calcutta Magistrate, Mr. Marsden, it is believed, sentenced a Native horsekeeper who raised his hand against his master under extreme provocation to six months' imprisonment. The master

received hardly any injury. Now look at the contrast. A European who caused grievous injury to a Native, which well nigh threatened to be fatal, is sentenced only to a fine; while a Native who caused hardly any injury to a European under extreme provocation is sentenced to six months' imprisonment! Are the provisions of the Indian Criminal Procedure Code different in Bombay and Calcutta, or is it that there is one law for the Native and another for the European? What has the *Times of India* to urge in support of these scandalous vagaries of European Magistrates, when it glibly talks of vagaries of Presidential Native Magistrates? The two examples of the vagaries of European Magistrates have been quoted here because they excited considerable attention at the time and offered themes for vituperative comments in the press. In the matter of Mr. Brownlow the Bombay Government had to call the Magistrate's decision into question. In fact, in a Government resolution published on the subject a strong hint was expressed at such miscarriage of justice. That the *London Times* should have again been misled into inditing a stupid article is not a matter of surprise. Only last week we had to point out the unreliable character of its article on local self-government. The *Thunderer* may thunder as much as he likes. He may launch his bolts of aimless criticism. They fall harmlessly here. Nobody is injured by them. They may create a whiz and stir for a few days, but nothing beyond. And those of our contemporaries who, following the Printing-House-square Jove, launch their tiny thunderbolts, only make themselves ridiculous by their antics. The statement as to the probability of European capitalists withdrawing their capital from the remote districts and retiring with their baggage home, in the case of Mr. Ilbert's amendments being passed, is too childish for any serious journalist to put forth. It only raises a smile of pity, if nothing worse. But it remains to be seen whether this prophecy turns out to be true when the Government of India has succeeded in passing the amendments which are perfectly called for in the present state of growing Native opinion in India. It is to be earnestly hoped that it will not be cowed down by the inchoate cry of a few interested persons. The opposition to the amendments is frivolous, and no government that is intent upon removing grave judicial anomalies in a country like this should fail to do what is right and honourable. Let the opposition organs crow as much as they like. These amendments are a fresh instance of the great solicitude of Lord Ripon and his colleagues to deal justice to all classes of Her Majesty's Indian subjects, without distinction of colour or creed, according to the letter and spirit of solemn imperial proclamations. [The *Samsher Báhádur* (99) of the 9th, the *Suryá Prakásh* (71) of the 10th, the *Bombay Chronicle* (66), the *Rást Goftár* (98), the *Kaisar-i-Hind* (91), the *Gujarát Mitrá* (67) and the *Gujaráti* (85) of the 11th, the *Nyáyá Prakásh* (110) of the 12th, the *Vartmán Sár* (107) of the 13th and the *Deshi Mitrá* (82) of the 15th February express somewhat similar sentiments.]

Approves of the new rules of procedure passed by the Bombay Legislative Council.

With reference to the new rules of procedure passed by the local Legislative Council, the *Lok Mitrá* (69) of the 11th February observes that the publication of proposed legislative measures in the *Government Gazette* has hitherto been a mere matter of form. The general public scarcely ever care to keep themselves informed of what appears in that voluminous production. And for the large public which is not blessed with a knowledge of English, the proceedings might as well be published in Chinese as in the vernaculars, which in the rendering of the official translator become almost unintelligible to common apprehension. It is now decided to distribute copies of bills and the statements of objects and reasons to the press, and an interval of time will be allowed for the communication and collection of opinions on proposed measures. This will be a distinct gain not only to the public but to the propounders of the measures themselves, and for the rest the press can be trusted to represent fairly and adequately the sentiments of the non-official community, and is in nine instances out of ten likely to be right, as recently happened in the case of the Mhowra Bill. As publicity will be given to bills not only while they are in different stages of progress through the Council, but also in some cases before leave has been obtained to intro-

duce them, ample time will be given for discussion if the Government will faithfully carry out the rule with due regard to the importance of the measures. There is almost a touch of satire in one of the rules, which seems to recognize the claim of honourable members who are ignorant of the English language to sit in solemn conclave and to give their pre-arranged votes quite unconscious of the debates; for one of the rules naively provides that the Oriental Translator shall be bound to furnish any explanations with regard to reports of committees required by any member of Council not acquainted with the English language.

Education.

Approves of the intention of Government to enact a law authorizing Indian Universities to confer honorary degrees on distinguished persons.

The *Bombay Samáchár* (77) of the 12th February heartily approves of the desire shown by the Supreme Government to enact a law authorizing Indian Universities to confer honorary degrees on distinguished persons. After alluding to the Act passed in 1875 authorizing the Calcutta University to bestow such titles on persons of distinction, the *Samáchár* observes that similar authority ought to be conferred on other Indian Universities, as this would be beneficial to those institutions as well as the public. It is highly conducive to the public welfare that a University should connect its name with those of distinguished individuals who for some reason or other did not earn an University degree by passing the necessary examination but who nevertheless deserve it by their great abilities, high rank or important services in the cause of progress and enlightenment.

Advocates the introduction of the Bible in Indian public schools.

With reference to the question why the Bible should be read in the public schools, the *Dnyánodayá* (6) of the 15th February says:—Were the matter carefully investigated, it would be found that one of the greatest causes of friction between the rulers and the ruled is the ignorance of the religion of the rulers on the part of the people. The rebellion of 1857 would have had but little power had the people but known that it was directly contrary to the religion of the English people to force a religion on another race. It was this ignorance that was worked upon and which fed the flames of war. Had the Bible been known, the rebellion could hardly have occurred. Even now only a very few people know what Christianity is, the mass having the most absurd beliefs, and such as can be worked upon by any scheming man. The people are suspicious of every act of Government which has any relation to religion, and can be easily excited to frenzy. Did the people know what Christianity was, there would be far less friction and far more kindly feeling between the rulers and the ruled. The Government commits a serious blunder in keeping the people in ignorance of the religion which is at the base of its motives, and the people in loving such ignorance do a great injury to themselves. But turning again to the student, the history of Europe must be incomprehensible to anyone who knows not the Bible. England knows its power in her own case. Why should that knowledge be withheld from India? National progress is the question of the day. To learn from history is the great study for the present. Why should England allow India to misunderstand history by carefully keeping the Bible out of her schools? The result must be false notions of causes and effects, which is a most dangerous road for a nation to travel. The knowledge of the Bible would be a compass to India, starting on an unknown sea, but the Christian Government cares not to put the compass in her hand. The Bible unread in the public schools means a hindrance to scholarship, a danger to the morality of a nation. It means continued suspicion in reference to every Government act relating to religion. It prevents an understanding of the English character and hence it engenders unfriendly feeling. The Bible unread causes history to be misunderstood and India to be launched on an unknown sea without a guide. It is time for Government to change its timid attitude, to ignore with a firm hand those prejudices which are suicidal to India, and to place the Bible in the schools as a text-book for knowledge and for guidance. It is time indeed for India herself to demand from the Government that the Bible be read in her schools, and that she be not deprived of the same source that has made England great.

Native States.

Suggestions for the improvement of the present condition of Native States.

The *Native Opinion* (9) of the 11th February, in an article headed "Disturbances in Junágad and our Political Agencies," alludes to the Junágad tragedy and remarks:—It is to be regretted that the Local Government in a moment of thoughtlessness should have considered it fit to benefit Junágad State coffers at the expense of hereditary rights. The disturbed state of affairs in one of the principal States of Káthiáwár leaves upon the mind the sad impression that even after years of British contact and British supervision Native States should not have improved to any appreciable extent. We do not say this because Junágad has not shown any signs of progress; but what we have said may with a great deal of truth be said of all Native States with a few exceptions only. If the States have not improved as they ought, the blame may primarily rest with the Chiefs themselves; but the representatives of the paramount power attached to their Darbárs cannot be relieved from all responsibility in regard to the backward state of these principalities. The Political Agents are invested with the power of advising and, whenever necessary, of impressing upon Chiefs what their real duties are and how they are bound to fulfil them. Our Political Officers generally do no justice to this duty of theirs. Some are often negligent enough to allow their charges to go wayward; others constrain them to an extent that often culminates either in the quasi-annexation of the State by the British Government or in the deposition of the prince. The idea of becoming a king-maker generally has great attractions for a Political Agent, and the personal consciousness that as the representative of the British Government his representations to his superiors with regard to the principality he is attached to will be received as gospel do not forsake him. A Political Agent passes always for a very shrewd man, and well he might, seeing that the calculations of the Political Agents generally prove pretty accurate under the circumstances. Exceptions apart, the Foreign Office invariably says ditto to the recommendations of the Political Agents, and even when its convictions lie the opposite way, that office, to keep up its supposed national prestige, often persuades itself to say the same. It thus happens that the complaints of the Native Prince or Chief, however true and worthy of consideration, often remain unheard, and the prince has to submit to many an indignity at the hands of the Political Officer at his court, who is naturally enraged when his acts are called in question and redress is sought against him. Political considerations apart, educationally the Chiefs and their subjects are comparatively far behind the present generation, and as a consequence they are not in a position to duly apprehend or appreciate the requisites of a good systematic government. What they cannot apprehend or appreciate has to be brought to their convictions by exhortation or advice as may seem convenient, and whenever and wherever such gentle means are applied, the results are satisfactory and beneficial both to the Chief, his subjects, and the paramount power. But it is very rarely that such gentle means are applied, and the result of force on the part of Political Officers is never as happy as could be desired. We are not very hopeful of the kind of education our Princes and Chiefs receive at the several Rájkumár Colleges. Their education is of a peculiarly superficial character, and the evil influences which they allow to operate upon themselves as soon as they leave their *alma mater* make them gradually forget what they may have picked up at it. It is to avoid all these sad results, proceeding as they do both from the irresponsible action of the Political Agents and their incapacity to grapple with State questions, that some means are required to be devised. A provision for a more solid education than one of the kind that is now given is necessary, so that like other educated people their minds may be filled with noble ideas and high sentiments of their duties and responsibilities to their fellowmen. Whenever a prince is placed on the throne he should be assisted by a council, which should not be forced upon him in contravention of his treaty rights, but which he should be persuaded to appoint himself. With solid education, an effective training in the art of civil government, and the assistance of a State council, many a Native State may become a model of good government. We may cite the instance of the Mahárája of Travancore. The kind of education and training he has received is a

guarantee that his subjects will enjoy peace and prosperity under him. If an attempt in the direction hinted above be seriously made, we have no doubt it will do some good to Native States, but if they are allowed to go on in the manner they do at present, we have no hope of seeing a better state of things.

Remarks in connection with certain recent occurrences in Káthiáwár.

In an article headed "Káthiáwár Scandals," the *Indu Prakásh* (8) of the 12th February says:—The first event was the rude treatment of a prince by Colonel Barton for not attending on the score of illness a darbár presided over by the latter gentleman in the absence of His Excellency the Governor. Then came the somewhat protracted quarrel between Colonel Barton and the Chief of a petty State in Káthiáwár as to the selection of a diwán by the latter. Here too the more powerful party proved the more successful. Colonel Barton played his game as ingeniously as he could, and some of his acts, which found vent in the press, had to be sharply criticised by Government, but beyond that nothing happened. Everything was hushed up. The comments of the press, however, have remained unchallenged and uncontradicted. No sooner had the unpleasantness of this case been allowed to be forgotten than there came up other persons and events on the scene. It was given out that Junágad was not on good terms with Mángrol—that in fact the former State was bent upon exercising its more powerful influence for the purpose of putting the latter down. The Darbáris of the State, intent on this enterprise, were to be seen driving most majestically some months back about the streets of Bombay. What became of the game the gods know. Probably the game has not been played out. Mángrol is easy to swallow, but not in the way Junágad wishes to do the swallowing. We then heard of the strange way in which justice was being administered in Káthiáwár. A gentleman who served as a public prosecutor was dismissed because he had not prevented a judge from discharging certain accused who were clearly proved to be guiltless. The gods, however, have repaired the wrong here. Then followed reports of maladministration at Gondal; and those reports have been thrown into the background by the cold-blooded massacre at Junágad of 85 persons. This brings the political history of Káthiáwár to a climax, and if Government is wise it will turn the opportunity to some useful purpose by holding a strict and impartial enquiry into the *morale* of the Káthiáwár administration. What are we to say of this deplorable tragedy at Junágad? Is the court of that State so far demoralized as to steep its hands in cold blood for securing a paltry amount of Rs. 1,000 a year? For, it is said, that is the amount of yearly assessment levied from the Maiyas. Even the official version of the case is sufficiently damaging to the Junágad State. A class of people called the Maiyas have from a long period owned certain estates on condition of rendering military service to the State. The Junágad State in a sudden fit of rashness attempted to dispense with the military services and to levy a tax in lieu thereof. The Maiyas resisted, and very properly too. A reference to the decisions of the highest Indian tribunal of justice, we mean the Privy Council, would show that when lands are given to a man in consideration of certain services to be rendered by him to the grantor, the grantor cannot resume them at his pleasure by declining to accept those services. Whether the services are required or not, whether the necessity for them has ceased or not, the grantee is entitled to hold the lands as long as he is willing to render the services. These decisions of the Privy Council have been followed by the courts in India—notably by the High Court of Bombay. And they are founded on an equitable principle. Now the contract under which the Maiyas entered into their girássi rights did not contemplate the payment of any rental. It contemplated nothing but military service on the part of the grantees. The service may have become unnecessary; but the Maiyas are not responsible for it. They are willing to render the services, and as long as they are so willing, there is no principle of justice by which they can be evicted or made to pay assessment. All this, however, is ignored. The Junágad Darbár tramples under its foot ancient and vested rights, and all for Rs. 1,000 a year! The Political Agent sides with it. The Bombay Government follows suit, and the Secretary of State puts his seal on this confiscation policy. Nobody cares for the Maiyas, for they are the weaker party with neither money nor influence to protect them against Junágad. The Junágad Darbár,

led by the nose by its Náib Diwán, one Mr. Bápálál, a gentleman who, we are informed, is both uneducated and inconsiderate, is strengthened in its attempt at spoliation. Driven to desperation the Maiyas seek refuge on a neighbouring hill, and while there, the Junágad sibandi is let loose upon them and 85 men, women and children are slaughtered without any scruple! And what is all this done for? To secure to the State an annual assessment of Rs. 1,000! Can anybody avoid crying "shame" as a comment on this mad policy? The most serious allegation is that the Maiyas were fired upon and killed while they were asking for quarter with grass and shoes in their mouths as symbols of submission. This statement is made by the *Bombay Gazette*. If the fact be true, the question naturally arises, what could have emboldened the Junágad Darbár to steep its hands in such a bloody deed? It is alleged that the Maiyas took the aggressive and courted the attack. But it is improbable, if not incredible, that these men should have fired when they were negociated with. The sibandi would not have attacked if there had been no orders to attack. Those orders may not have been distinctly given, but it is enough to damage the reputation of the Junágad Darbár if even an indirect hint to attack was given. The matter is very serious and ought to be duly enquired into. There is reason to suppose that the Junágad Darbár has gone into this reckless deed under the belief that it can get the Political Agent to side, as usual, with it and hush up the matter. But that should not debar Government from ordering a very careful enquiry into the conduct of the Darbár. The public ought to know something of the men who are the guiding stars of the prince. Who is his Kárbhári? Who are his advisers? A good deal will very likely turn upon these questions. It is becoming a bye-word in Káthiáwár that as long as a State manages to do the bidding of the Political Agent, it can do anything with impunity. And the events in Káthiáwár which we have mentioned above lend colour to the belief. Káthiáwár needs a revolution; and we hope the Junágad massacre will make Government wiser. Anything can be borne but this insane trifling with the sacredness of human life. We beg of Government to appoint a commission, composed of a Judge of the High Court, a European official of high standing chosen from the Executive, and a competent non-official Native having nothing to do with Káthiáwár, to investigate the matter. At present the official explanation is not satisfactory except that it is sufficiently condemnatory of the conduct of the Junágad Darbár.

Says that the Native States in Káthiáwár are mismanaged.

The *Gujaráti* (85) of the 11th February observes that mismanagement prevails in Navánagar, Junágad, Gondal, Pálitána, Dhrángadra, Porbandar and other Native States of Káthiáwár, and yet the reports made by the Political Agent praise their administration. It is no wonder that it should be so, since the Political Officers and their subordinates are sumptuously treated by the Chiefs when the former are moving on their circuits. From this cause maladministration seems to have prevailed in Junágad, which has led to the massacre of the Maiyas. It is, however, to be hoped that the Honourable Mr. Peile, who has great experience of the province, will not fail to have a searching enquiry made into the sad affair.

Describes the Junágad massacre.

With reference to the Junágad massacre, a correspondent of the *Indu Prakásh* (8) of the 12th February writes:—On the principle that dead men tell no tales, the wounded were brutally slain when they were quite unable to offer any resistance. This I have learnt through a soldier of Junágad, though the fellow has given me to understand that he would retract his confession if any inconvenient use were attempted to be made of it. The Maiyas had no arms and were butchered in almost cold blood. This is a fact, however it may be now distorted. It was given out that Saleh Bhayi had come to the "Gir" for "vasti" with the Maiyas. The poor but brave people prepared to see him and to pay their respects to him, and, when some way down their camp, were set upon and murdered. Scenes of devotion and valour were not wanting; but the actors were the wretched Maiyas. One of their mukhis or chief men, the Maiya of Tarsingda, a boy of 12 years of age, the sole representative of his house, was accompanied to the "Gir" by his sister, an elderly dame. The poor woman, they say, begged hard that her infant brother might be spared, and when

she found that her appeals were unheeded by the savage soldiery, she took the boy in her lap and bending over him covered his body with her own. She did not however succeed in saving the life of the poor boy. Poor woman, history will not take notice of thy valour and devotion! The poor must suffer in private and must be also content to do good in private. The number of the killed is very much understated. It is popularly believed that about two hundred have lost their lives. A great many have also perished in jumping down rocks and precipices for their lives. Though it is difficult for private people to form an exact idea of the actual loss of life that has resulted from the infatuated action of Junágad, yet it will be comparatively easy for the Government to know the exact loss. The Maiyas are a very small tribe and are only found in Sorat and Rájkot. In the Sorat Pránt they are found in the Majma Pargana, on the co-shared district of Mángrol and Junágad, in Jethpore and Manawadar. The whole tribe does not exceed two thousand souls. Their loss, therefore, can easily be made out.

An account of the massacre of the Maiyas in Junágad.

In giving an account of the dissatisfaction and departure to the Kanda Hill of the Maiyas of Junágad, a correspondent of the *Gujaráti* (85) of the 11th February observes that while they were encamped at this place for nearly one month not a single man was robbed in the neighbourhood, though the surrounding country was afraid of them. On the 26th January the Junágad levies sent a message to the Maiyas to surrender, and the latter, seeing that the British authorities, of whom they are sore afraid, sided with the State, gave up opposition. Hereupon the Junágad party became elated. While the Maiyas were quite off their guard the levies marched upon them, and a Maiya has furnished the following account of what occurred. Being frightened, the Maiyas were ready to surrender, when the náik (commander) of the Junágad police ordered them to lay down their arms and submit. This they did and thereupon the police fired upon them. Several were killed while they were sitting. The women commenced running away, and they and the children were fired upon. Among the women hit was one of Amra's daughters, and on her brother coming to her assistance six sepoys cut him down; after this Amra's other son was fired upon, and then Amra himself was killed. The Maiyas then opposed the police, but could do little without weapons. When the Maiyas saw that they were opposed by three times their own number, they began to run down the hill, but the police pursued and overtook them and mercilessly killed 80 individuals, wounded 45, and captured 60, among which last are two women. The *Gujaráti* remarks that it is usual with the Junágad authorities to kill and not to capture the outlaws, because when they are killed their girás reverts to the State.

Makes remarks on the cruelty practised by the Junágad police on the corpses of the Maiyas.

In alluding to the cruel conduct of the Junágad police in cutting the heads off the corpses of the Maiyas for the purpose of taking them to Junágad, the *Bombay Samáchár* (77) of the 14th February observes that this cruelty proves that the conduct of the police was extremely barbarous, and leads to the inference that they did not show the least mercy to the Maiyas while firing upon them. Whether the police did as is alleged and whether the Junágad authorities took any precautions against their rash action in the attack upon the Maiyas ought to be ascertained. If the police are proved guilty, they should be disbanded and an orderly and well behaved force employed in their place. The other States of Káthiáwár should be warned against such cruel conduct.

Complains of the oppression exercised by the Junágad State on its outlaws.

The *Hitechhu* (68) of Ahmedabad of the 15th February, in referring to the Junágad tragedy, observes that oppression in Junágad now knows no bounds. The Junágad State appears to be always willing to kill its outlaws. It has very seldom apprehended the outlaws and tried them. It has a special reason for slaughtering them, for if their rights were established when they are on trial it would have to make some concession, otherwise the oppression exercised on them would come to light. It is to be regretted that the Káthiáwár Agency should try to show the error of the Maiyas by publishing reports that tend to hide the oppression exercised by the Junágad police in

slaughtering about a hundred persons, who were mostly innocent. The lot of the unfortunate Maiyas is pitiful. The Viceroy made enquiries into and expressed sorrow for those who died by an accident at a wool-cleaning factory in Bombay, and it is therefore wonderful that so little concern is shown for the death of these four or five score men. The present Nawáb, Báhádur Khánji, is a young man given to pleasure. He knows nothing of the ways of government. The Nágar and Musalmán officials manage affairs in their own interests. The present state of things will not come to an end save by the mercy of God. [The *Samsher Báhádur* (99) of the 9th February says that it is necessary that Native States should be required to procure the sanction of the paramount power before undertaking such hazardous steps, so that no innocent persons may suffer from the mismanagement prevailing in them.]

Recommends a searching enquiry to be made into the massacre of the Maiyas in the Junágad State.

With reference to the massacre of seventy-one Maiyas in the Gir mountains by the Junágad police, the *Rást Goftár* (98) of the 11th February observes that it is complained that the Maiyas were not killed in fair fight, but were butchered mercilessly by the Arab police, and the large number of the slain supports this complaint. Even the political authorities are unable to contradict this supposition. Among the killed there were some innocent women and children, and this fact proves the heartless character of the butchery. It is also said that the Maiyas were overtaken and killed in their flight and their corpses were ruthlessly mutilated. Government have ordered Major Watson to proceed to Junágad to enquire into this sad affair, but they should see that it is not leniently passed over as the political authorities are said to be well disposed towards the Junágad Darbár. The Náib Diwán of the State, through whose hasty conduct the sad occurrence is believed to have happened, was formerly the favourite Shirastedár of Major Watson, but it is to be hoped that the latter officer will make an impartial enquiry into the matter. [The *Yajdán Parast* (110) of the same date makes similar remarks. The *Bombay Punch* (76) of the 17th February condemns the conduct of the police.]

Makes remarks in connection with the massacre of the Maiyas in the Junágad State.

The *Bombay Samáchár* (77) of the 13th February notices the account received from the political authorities of Káthiáwár of the slaughter of the Maiyas in the Junágad State, and observes that no sufficient excuse can as yet be found for the merciless conduct of the police, who ought to have tried to reduce the refractory Maiyas to submission by starving them. [The *Jáme Jamshed* (89) of the 14th February makes similar observations and recommends an enquiry into the sad affair by a commission composed of British officers and some able officials of the Junágad State. The *Jáme* at the same time suggests that the State should be asked not only to dismiss from its military service Patháns, Balochis, Arabs and other mercenaries, but to send them out of the country if they fail to live peaceably. The *Suryá Prakásh* (71) of the 10th and the *Yajdán Parast* (110), the *Bombay Chronicle* (66) and the *Gujaráti* (85) of the 11th idem express somewhat similar opinions.]

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
24th February 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 24th February 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly ...	450
2	„ Mahrátta	Poona	Do. ...	475
*3	„ Morning Star	Ahmedabad	Monthly ...	200
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Dín Bandhu	Bombay	Weekly ...	925
6	„ Dnyán Chakshu	Poona	Do. ...	1,000
7	„ Dnyánodayă	Bombay	Do. ...	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly ...	1,038
10	„ Native Opinion	Do.	Do. ...	575
11	„ Subodh Patrika	Do.	Do. ...	600
12	„ Urdu Akhbár	Akola	Do. ...	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly.	100
14	„ Arunodayă	Thána	Weekly ...	555
15	„ A'ryávart	Dhulia	Do. ...	100
16	„ Bakul	Ratnágiri	Do. ...	450
17	„ Belgaum Samáchár	Belgaum	Do. ...	260
18	„ Bodh Sudhákar[3]	Sátára	Do. ...	275
*19	„ Chháva	Dhárwár	Do. ...	200
20	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyă Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly ...	425
23	„ Dnyán Bodhak	Belgaum	Do. ...	140
24	„ Dnyán Ságar	Kolhápur	Do. ...	116
25	„ Ganga Lahari	Násik	Do. ...	100
26	„ Hindu Punch	Thána	Do. ...	285
27	„ Hitechhu	Kaládgi	Do. ...	85
28	„ Israel[3]	Bombay	Fortnightly. .	400
29	„ Jagadádarsh	Ahmednagar	Weekly ...	185
30	„ Jagan Mitră	Ratnágiri	Do. ...	145
31	„ Kalpataru	Sholápur	Do. ...	130
*32	„ Karnátak Mitră[4]	Belgaum	Do. ...	200
33	„ Kesari	Poona	Do. ...	3,500
34	„ Khándesh Vaibhav	Dhulia	Do. ...	125
35	„ Lamp of Judaism	Bombay	Fortnightly ..	300
36	„ Lokahitavádi	Poona	Monthly ...	220
37	„ Mahárashtră Hitechhu	Bombay	Weekly ...	1,000
38	„ Mahárashtră Mitră	Sátára	Do. ...	250
*39	„ Málika	Poona	Monthly ...	200
40	„ Nagar Samáchár	Ahmednagar	Weekly ...	150
41	„ Násik Vritt	Násik	Do. ...	100
42	„ Nibandh Mála	Poona	Monthly ...	700
43	„ Nyáyă Sindhu	Ahmednagar	Weekly ...	185
44	„ Panchánan	Málvan	Do. ...	800
45	„ Pandhari Vaibhav	Pandharpur	Do. ...	103
46	„ Poona Vaibhav	Poona	Do. ...	250
47	„ Prabhákar[3]	Bombay	Daily ...	350
*48	„ Prabodh Chandrika	Jalgaon	Weekly ...	200
49	„ Pramod Sindhu	Umráwati (Amráoti).	Do. ...	200
*50	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly ...	200
51	„ Saddharm Díp	Alíbág	Do. ...	600
52	„ Satyă Prakásh	Bombay	Fortnightly ..	243
53	„ Satyă Sadan	Alíbág	Weekly ...	400
54	„ Satyă Shodhak	Ratnágiri	Do. ...	140
55	„ Satyavádi	Bombay	Fortnightly...	275
*56	„ Sharabh	Alíbág	Weekly ...	200
57	„ Shiváji[3]	Poona	Do. ...	200
58	„ Shubh Suchak	Sátára	Do. ...	90
*59	„ Srishtidarpan	Bombay	Do. ...	200
60	„ Suryakánt	Ellichpur	Do. ...	150
61	„ Suryodayă	Thána	Do. ...	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
62	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
63	„ Varhád (Berár) Samáchár[3]	Akola	Weekly ...	250
64	„ Vasai (Bassein) Samáchár	Bassein	Do. ...	175
65	„ Vengurla Vritt	Vengurla	Do. ..	200
66	„ Vichárshíl	Málvan	Do. ...	300
*67	„ Vinod	Poona	Do. ...	200
68	„ Vividh Dnyán Vistár	Bombay	Monthly ...	400
	ANGLO-GUJARA'TI.			
*69	The Bombay Chronicle	Bombay	Weekly ...	200
70	„ Gujarát Mitrá	Surat	Do. ...	400
71	„ Hitechhu	Ahmedabad	Do. ...	349
72	„ Lok Mitrá	Bombay	Do. ...	725
73	„ Surat Akhbár	Surat	Do. ...	600
74	„ Suryá Prakásh	Do.	Do. ...	137
	GUJARA'TI.			
75	The Ahmedabad Samáchár	Ahmedabad	Weekly ...	25
76	„ Akhbáre Sodágar	Bombay	Daily ...	750
77	„ A'ryá Dharm Prakásh	Do.	Monthly ...	304
78	„ A'ryá Dnyán Vardhak	Do.	Do. ...	500
79	„ Bombay Punch	Do.	Weekly ...	500
80	„ Bombay Samáchár	Do.	Daily ...	950
81	„ Broach Samáchár	Broach	Weekly ...	700
82	„ Broach Vartmán	Do.	Do. ...	60
83	„ Buddhi Prakásh	Ahmedabad	Monthly ...	600
84	„ Dátardun	Bombay	Weekly ...	525
85	„ Deshi Mitrá	Surat	Do. ...	1,000
*86	„ Dnyán Prasárak	Ahmedabad	Monthly ...	200
87	„ Dnyán Vardhak	Bombay	Do. ...	400
88	„ Fursad	Do.	Do. ...	100
89	„ Gujaráti	Do.	Weekly ...	400
*90	„ Gujarát Monthly Journal	Do.	Monthly ...	200
91	„ Gul Afshán	Do.	Do. ...	659
*92	„ Hitopadeshak Ratná	Ahmedabad	Do. ...	200
93	„ Jáme Jamshed	Bombay	Daily ...	525
94	„ Kaira Vartmán	Kaira	Weekly ...	115
*95	„ Kaisar-i-Hind	Bombay	Do. ...	200
96	„ Káside Mumbai	Do.	Tri-weekly ..	700
*97	„ Kusum Guchhá	Ahmedabad	Monthly ...	200
98	„ Nágar Udayá	Do.	Do. ...	300
99	„ Niti Prakásh	Kaira	Weekly ...	381
100	„ Nure Elam	Bombay	Monthly ...	200
101	„ Nyáyá Prakásh	Surat	Weekly ...	225
102	„ Pársi Punch	Bombay	Do. ...	1,814
103	„ Rást Goftár	Do.	Do. ...	200
104	„ Samsher Báhádur	Ahmedabad	Do. ...	400
105	„ Satyá Mitrá	Bombay	Do. ...	200
*106	„ Sauráshtrá Darpan	Junágad	Monthly ...	533
107	„ Stri Bodh	Bombay	Do. ...	200
*108	„ Subodh Prakásh	Nadiád	Do. ...	408
109	„ Svadesh Vatsal	Bombay	Do. ...	62
110	„ Tatwá Dnyán ane Dákor Samáchár	Umreth	Fortnightly ..	200
*111	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
112	„ Vartmán Sár	Surat	Weekly ...	738
113	„ Vidnyán Vilás	Rájkot	Monthly ...	200
114	„ Vidya Mitrá	Bombay	Do. ...	300
115	„ Yajdán Parast	Do.	Weekly ...	500
	KA'NARESE.			
116	The Chandrodayá	Dhárwár	Weekly ...	150
*117	„ Karnátak Vritt	Belgaum	Do. ...	200
	URDU.			
*118	The Altáf	Bombay	Weekly ...	200
*119	„ Armagán	Do.	Bi-weekly ...	200
120	„ Khayir Kháhe Islám	Do.	Tri-monthly .	300
121	„ Kushful Akhbár	Do.	Weekly ...	160
*122	„ Muzhire Shawkatul Islám	Do.	Do. ...	200
	PERSIAN.			
123	The Mufarrehul Kulub	Karáchi	Weekly ...	300

[3] Frequently admits English articles.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Approves of the movement for the extension of Lord Ripon's tenure of office.

The *Indian Spectator* (1) of the 18th February, in alluding to the public meeting held at the Frámji Cowasji Institute in Bombay for the purpose of adopting a memorial to the Queen for the extension of Lord Ripon's tenure of office, remarks that Lord Lytton's administration of India was a complete failure. After eulogizing Lord Ripon for the reforms initiated by him, the *Spectator* observes:—The feeling is universal in India that Lord Ripon should remain long enough to mature his plans and to place his beneficent policy beyond the possibility of retrogression. It makes one tremble to think what may happen if Lord Ripon leaves India to-morrow. We have cordially supported this movement on principle. The removal of a popular official from his district is often resented by the people. How often do we hear of the people's discontent at the transfer of men like Messrs. Birdwood and Wedderburn, Bosanquet and Coghlan? The standing argument is that useful reform is interrupted by such changes. How much more is it necessary then that when a Governor or Governor General, whose absence or substitution by another affords reasonable ground for anxiety, is likely to leave we should at the earliest opportunity appeal to Her Majesty to avert such danger? Here the well-being of a nation is at stake. Lord Ripon cannot be replaced by another statesman of his high character and abilities. In the usual course he may be succeeded by a Conservative who may undo much that he has done. The best intentioned successor, even if he be of his own party, cannot carry out his policy with the intelligent solicitude which Lord Ripon alone can feel. To talk of the movement being too early is preposterous. It is rather late than early. The Native papers have been advocating this step for a long time past. The people of India keenly appreciate the liberal policy of the present administration. We are convinced that the prayer is perfectly legitimate, and being offered to a sovereign whose first thought is the happiness of her subjects, we are equally well convinced that it will be answered. It is quite another question if Lord Ripon would care to remain in India. We have already had indications of Lord Ripon's desire not to leave this country too soon. Such kindness will never be lost upon a proverbially grateful people. We wish god-speed to the memorials of the East India and other associations. [The *Káside Mumbai* (96) of the 21st and the *Bombay Punch* (79) of the 24th February approve of the memorial to the Queen for the extension of Lord Ripon's tenure of office, and advise the people to adopt similar memorials from all parts of the country.]

The poverty of India.

The *Káside Mumbai* (96) of the 23rd February says that for a long time past a cry about the poverty of India has been raised from all parts of the country. If Government does not promptly attend to it, there will be an awful famine in India. In former times money was not drained off to foreign countries and Native industries flourished. But what can be the condition of India when krors of rupees are annually carried off to Europe? There are now four ways left to a Native to earn his livelihood. He may obtain his living by agricultural pursuits, or by commerce, or by working as an ordinary labourer, or by beggary. Agriculture is not advantageous at the present time. There are very few cultivators who are in a prosperous condition. They are hopelessly involved in debt and carry on agricultural operations through sheer necessity. Commerce is not as profitable as before. It is difficult to find honest servants. They anxiously watch for an opportunity to defraud their masters. This result is attributable to poverty. High offices are engrossed by Europeans. Native artizans find it hard to maintain themselves. The condition of the educated classes is deplorable. Graduates find employment with difficulty. Legal practitioners are not better off. Beggars hardly receive enough for their maintenance though they go about begging night and day. These being the facts, it is extremely difficult for one to maintain himself. Moreover there is no unanimity among the people of India. They have not sufficient confidence in one another. They are backward in the mechanical arts. Europeans carry on most of the work and earn splendid incomes, while very few Natives obtain enough to supply their most ordinary wants.

Suggestions for the prevention of the spread of the vice of drinking.

The *Mahrátta* (2) of the 18th February, in an article headed "The Liquor Intemperance and Remedies to remove it," gives figures showing the amount of the excise revenue derived in Great Britain and Ireland and the consumption of liquor per head, and observes:—Liquor drinking is one of the vices which require to be rooted out from India by the joint efforts of Government and the people. The climate and economic circumstances of the West and the East are quite dissimilar. If recourse to intoxicating drugs be a necessity in the West, it is not so in the East. The relaxing effect of the hot climate and the availability in plenty and at cheap rates of wheat, rice and other necessary articles of food in India render the use of the drug a ruinous luxury. The agricultural character of the country, the comparative poverty of its people, the predominance of the purifying influence of religion and the presence of social and physical penalties incidental to drinking, combined with the climatic influence, for a long time kept the people of India almost free from this vice. But contact with the people of the West and facilities of communication with Europe have greatly neutralized these influences and developed drinking habits. The poor and illiterate were the first to take to this vice, but gradually the rich and educated have been ensnared. The annually increasing consumption of these intoxicating and demoralizing drugs, as represented by the increase in the number of liquor shops and the importation of liquor and spirits, indicates a spread of the vice which is certainly alarming. The apparent policy of Government is to restrict the vice by imposing prohibitive duties, monopolizing as far as possible the manufacture of the drug and regulating its sale. But the spread of the vice over an annually increasing area is not consistent with this policy. If the object is to repress the evil, means should be devised to check the imports, to lessen year by year the quantity manufactured, to reduce the number of shops and the quantity consumed by customers, to impose high duties and thus to localize the vice. In no case, whether the people like it or not, should a shop be allowed to be established. The object of Government is only to increase its revenue. The department which is carrying out the policy and the law embodying it is always thanked for increase of revenue and blamed for its decrease, and consequently the tendency of the officers is to increase it anyhow. Three krors of rupees are annually spent by the Hindu, Mahomedan and Pársi population of India on drink. Compared with the expenditure on this account in the countries of the West this sum is doubtless very insignificant. But Western necessities in this respect have no force in India. The Government of India is desirous that the duty on home-made and foreign imported spirits should as far as possible be assimilated. The result is that greater facilities are afforded to foreign than to local manufactures to compete in the Indian market, and that the comparatively innocent Indian drugs are kept out. We would propose a remedy for the consideration of Government and the people along with the local self-government scheme. We would suggest that the management as well as the revenue and expenditure on account of liquors should be handed over to the urban and rural boards. We would enforce the principle that no money should be made out of the immoral and vicious habits of the people. We would prohibit the importation and sale of liquors by means of very heavy duties, and enjoin reduction in the number of shops and prevention of their extension as one of the first duties of Government and the boards. We would attach greater punishments to offences relating to drinking, we would devise some social degradation to habitual drunkards, and we would advocate the establishment of temperance and other societies with the view of curing the vicious habits of the people. We would not depend merely upon the education of the people, but would try to avail ourselves of the experience of other countries. Both Government and the people are equally interested in the reform. The credit of the British Government is at stake. And the people when reminded of their ancestry ought to feel ashamed of the present state, and should co-operate with Government in the completion of the improvement.

The *Lok Mitrá* (72) of the 18th February observes that the Queen's speech on the recent opening of Parliament will hardly be considered satisfactory so far as India is concerned. This country has been altogether ignored in Her Majesty's gracious message to her faithful Lords and Commons. For some years past Indian questions have formed the subject of debates in Parliament, and India used to occupy a prominent place in the Queen's speech. This year, however, the case is different. Not that there was any lack of materials to which reference might have been made. Lord Ripon's comprehensive and important policy for the extension of the principles of self-government in India might appropriately have found a place in Her Majesty's speech, and nothing would have tended so much to strengthen the hands of the Viceroy as an approval of the policy. It might, however, have been the wish of Her Majesty's advisers to avoid any controversy on this vexed question, which seems to have created quite an unworthy uproar in certain quarters in which Lord Ripon's excellent scheme has been looked upon almost as the beginning of the end of British rule in India. The *Times* itself has been led into an attitude which was not to be expected from the intelligence and soberness which govern its counsels. But the Ministry has evidently thought it prudent not to commit itself to any particular line of action till the reception which Lord Ripon's measures have met with in England is more pronounced. Under any circumstances India has just cause for complaint for this want of sympathy into which the Ministry have been betrayed by the exigencies of party politics. [The *Rást Goftár* (103) and the *Yajdán Parast* (115) of the same date express similar sentiments.]

Regrets the absence of all mention of India in the speech from the Throne at the recent opening of Parliament.

The *Bakul* (16) of the 18th February in its local news states that in the town of Rámgad in the Málvan Táluka of the Ratnágiri Collectorate fever is raging fearfully. There is not a house in that locality the inmates of which have escaped the ravages of fever. The decimation of the population by this scourge has been so great that cultivation is at a stand still for want of labourers. The inhabitants are not furnished with medicines to cope against the attack of fever. The *Bakul* has frequently adverted to this subject in its columns, but it is to be regretted that the authorities have not yet taken measures to arrest the ravages of fever. The existing inhabitants of Rámgad are thinking of migrating to other places owing to their inability to devise means to arrest the progress of fever. It is to be hoped that Government will come to their help without delay.

Requests Government to take measures to prevent the spread of fever in Rámgad.

A correspondent of the *Indu Prakásh* (9) of the 19th February, writing from Thána, states:—This little town has of late been infested with burglars and thieves and no one's property is considered safe. On the 14th ultimo at 8 A.M. a theft of 500 rupees worth of ornaments belonging to the clerk of the court residing close to the Police Chief Constable's house was committed. The thief bolted away with the stolen property. The Chief Constable was informed of it half an hour after the occurrence of the theft, but as in other cases he failed in his attempt. Latterly a *pán supári* shop belonging to a Khoja situated on the public road was broken into about midnight and articles worth about Rs. 10 were made away with. This case was as usual reported to the police, but they failed to obtain a clue to the thief, who like his fellow-brothers in past instances bade defiance to the local police. The average success of the police in their attempts at tracing the thieves and burglars is 5 per cent., and that too in unimportant instances. The robberies which preceded were of greater importance involving losses varying from Rs. 100 to 4,000, but no trace of the robbers has been discovered. Such is the case not only in Thána, but at Kurla, a place in the Thána District, a robbery of ornaments worth Rs. 500 was said to have been committed last month and the thieves have absconded with the stolen property. No clue has yet been obtained in this instance also. It is to be regretted that the local papers, which are the proper channel to bring the public grievances to the ears of the local officers and Government, are not disposed to take any notice

Complains of increase of thefts at Thána and the inability of the police to apprehend the thieves.

of the minor thefts, the number of which exceeds that of the graver offences. Such a defective supervision by the police here demands the immediate attention of the higher authorities. The only course open to check the operations of the thieves is to overhaul the present police establishment and put efficient and vigilant men in place of the costly but inexpert ones now serving.

Replies to some of the questions asked by the Mhowra Commission.

In reply to the 17th question put by the Mhowra Commission to the witnesses examined by it, the *Rást Goftár* (103) of the 18th February observes:—It is true that liquor can be more easily prepared by stealth from mhowra flowers than from toddy, inasmuch as the juice has to be extracted from toddy trees openly. But it ought not to be forgotten that in order to make the mhowra flowers ready for distillation, they have to be soaked in water for four or five days, and while putrification is going on they emit a strong odour, which is smelt at a long distance from the place where they may be kept. The process of distillation, as well as the refuse which has to be thrown away after the process is completed, give out a strong odour, which is also felt at some distance. Thus it is very difficult to extract liquor from mhowra flowers surreptitiously. If notwithstanding this difficulty surreptitious distillation is carried on to any considerable extent, the crime must be attributed to the severity of the new ábkári law. Poor people cannot now-a-days get cheap and pure toddy or liquor. The stuffs now sold are adulterated and their price is abnormally high, which the common people cannot afford to pay, and they therefore run the risk of clandestine distillation. No surreptitious distillation was made under the old ábkári law, and hence this practice must be the result of the new ábkári arrangements. In reply to question 18, it may be observed that there was no excuse for distilling liquor clandestinely while the old law was in force, for toddy and the liquor prepared were then to be freely had, and there were several licensed sellers of mhowra liquor who sold it cheap and pure. Though there was then no preventive department to check the smuggling of liquor, yet the licensed sellers of liquor kept a strict watch. There is no reason to believe that the licensed sellers joined the smugglers in their crime as is supposed by the Commission. Surreptitious distillation is not now going on to the large extent represented by the liquor contractors. The Commission wishes to ascertain the extent to which smuggling is carried on, but Government alone can give a satisfactory reply. However, it may be stated that very poor people who cannot afford to buy dear liquor and cannot get even toddy are obliged to resort to unlawful distillation at times in order to supply their own wants, and hence the crime of illicit distillation is not perpetrated to earn any profit by the sale of the contraband article. Several respectable men have stated that the liquor contractors have sometimes accused the poor people falsely in order to revenge their petty quarrels. Very little liquor is consumed in the hot season; a good deal is used in the cold weather and a great deal in the rains, when the agricultural operations are briskly carried on.

Disapproves of the project of popularizing the National Anthem in India.

The *Lok Mitrá* (72) of the 18th February observes that some good-natured people in England having taken it into their head to popularize, as it is said, the National Anthem in India, their cue has been taken up here by a small knot of men who seem never to be happy unless they have some project in hand. In England where philanthropic men abound with all sorts of projects in their heads, one might easily understand the enthusiastic impulsiveness which has got on foot the singularly ridiculous movement to A'ryanise the homely Anglo-Saxon National Anthem. But when the movement has actually travelled to this Presidency, the height of absurdity has been reached. The gentlemen who assembled at Byrámji Hall to initiate this project of national importance did not seem to have any clear notions themselves of what they were about; but the upshot of the whole affair seemed to be that the Dhobis and Kunbis of India were to be familiarised with a sort of second-hand loyalty, distilled for them by a few loyal subjects from the strains of "God save the Queen" to some Hindustáni or poly-glot "Rániki Jay." To assume that the English National Anthem can by this sort of hot-house rearing be developed into a source of loyal devotion is ridiculous in the extreme. The

feelings inspired by the National Anthem among Englishmen are a spontaneous growth depending on the character and sentiments of Englishmen, developed during a long course of years; and though the Indian nation is in no way behind the English in its devoted loyalty towards Her Majesty, it is a feeling which has been brought about by the sense of her goodness and the blessings which they enjoy under her, rather than from any forced sentiment associated with the repetition of a familiar air, which, far from being a watch-word of loyalty, was actually played, it is said, by the rebel soldiers marching against the English during the Mutiny. The programme of the National Anthem Committee is one of those ebullitions of demonstrativeness which will die a natural death. [The *Gujaráti* (89) and the *Bombay Chronicle* (69) of the same date express similar sentiments. The *Yajdán Parast* (115) of the same date censures the leaders of society joining this project, disregarding more important matters closely connected with the welfare of the Natives.]

Alleged high-handed proceedings of Mr. White, the Collector of Surat.

A correspondent of the *Indu Prakásh* (9) of the 19th February, in an article headed "The Surat Municipality," describes a scene that occurred recently at a meeting of that municipality, and complains of the high-handed proceedings of Mr. White, the Collector of Surat. The scene occurred in the course of a debate on the subject of the contract with the Electric Light Company. Mr. White is alleged to have entered into this contract without previously consulting the general body of municipal commissioners. In the course of the discussion Mr. White said to Kálábhái and Dáyábhái: "You are not in order. This is not the first time that you Mr. Kálábhái and you Mr. Dáyábhái have come in my way, and I shall write to Government that neither of you may be elected."

Criticisms on the farewell address of Dr. Murray Mitchell delivered to the people of Bombay.

The *Indu Prakásh* (9) of the 19th February, in criticising Dr. Murray Mitchell's farewell address to the people of Bombay delivered at the Frámji Cowasji Institute on Wednesday last, says:—Dr. Mitchell has lived amongst us for over forty years, having first come to India in 1838. He travelled frequently through many parts of this vast country and mixed with people of all classes freely. Nay, having had a better acquaintance with some of the leading vernacular dialects than most Europeans have, he has had frequent opportunities of knowing the people more intimately than others have been able to do. Wherever he has been he has succeeded in drawing around him large audiences by means of his clear and impressive delivery. He has not studied the vernaculars only colloquially, but he has mastered even the poetical literature of some of them, as his paper read before the Bombay Branch of the Royal Asiatic Society on Tuesday last has shown. Yet notwithstanding all these advantages the Reverend gentleman had nothing to say about the people beyond the old and hackneyed topics of the depredations of the plundering horsemen of Mahárashtra, of the diabolical practices of *sati* and infanticide, Thuggee and hook-swinging, and of their suppression by the British Government. He made some remarks on other equally worn out topics, on the backwardness of female education among the Hindus, their caste distinctions, their conservatism as regards manners and customs, and their superstition and prejudices. He also made passing allusions to the transfer of the Government of India from the Company to the Crown, spoke somewhat hesitatingly of the self-government scheme of Lord Ripon, and concluded in a prophetic strain by predicting the ultimate triumph of Christianity in this country. He indeed spoke of the Bráhma Samáj and its offshoot the Prárthana Samáj here, but he treated their views as visionary and unpractical. Of the great changes, both intellectual and moral, that have been gradually wrought by the introduction of Western civilization and its contact with Eastern modes of thought and feeling he had little or nothing to say. Nor did the Reverend. gentleman say anything about the rapid development of vernacular languages and literatures, the activity of the Vernacular Press, the growing feeling of national unity, the gradual elevation of the national character and the formation of an intelligent public opinion, the increasing sense of responsibility shown by public men in all departments of life, and the lively interest that is everywhere evinced by

enlightened Natives in all public matters, and last, though not least, the growing spirit of toleration which is shown by all Indian communities alike towards the professors of foreign creeds, especially Christians. These are in reality the most permanent and at the same time the most cheering effects of the contact of a liberal and progressive nation with a comparatively stationary society, and the opinion of Dr. Mitchell on these matters would have been far more interesting than his remarks on the abolition of evils which have been denounced time out of number and which are but faintly remembered now. But even on these trite subjects his remarks were extremely superficial. Moreover he gave the whole credit of removing these evils to Government and Christian missionaries, forgetting the warm support which enlightened Natives in all parts of the country gave to the officers of Government in these matters. Rája Rámmohan Roy especially had no small share in the abolition of *sati* and Dr. Bháu Dáji in bringing to light the practice of infanticide. But this was not all. In a professedly parting address, which should have been characterized by a kindly sympathy with all classes of the audience, he thought fit to indulge in invidious comparisons between the different communities that form the Indian nation, and prominently dwelt on the unparalled plundering propensities of the Maráthás, forgetful of the ravages and depradations committed for centuries by the northern pirates and the Teutonic hordes in the peaceful provinces of the Roman Empire. He further touched on some controversial matters, which ought to have been especially avoided in a farewell discourse. He called the fears generally entertained respecting the prospects of high education in India as foolish, which was a rather strong expression considering the fears were shared by many leading Native gentlemen and not a few Europeans not blinded by prejudice in favour of missionary education. Nor were the remarks of the Reverend gentleman on the relative merits and prospects of Bráhmoism and Christianity quite in keeping with the requirements of good taste. If Keshab Chander Sen's idea of harmonizing the different creeds in India by teaching them to appreciate the essential principles of religion which are common to all is a dream in the eyes of Dr. Mitchell, his own assertion of the triumph of dogmatic Christianity in India would appear a presumption with a still slenderer basis.

Says that patriotic Natives should make an effort to get rid of the evil custom of selling girls in marriage for a pecuniary consideration.

The *Indu Prakásh* (9) of the 19th February in a Maráthi article praises the English people for the sacrifices which they have made in abolishing slavery within the British dominions, and observes that it is a common boast of Englishmen that when a slave sets his foot on British soil he becomes at once free. Although the above statement must be admitted to be true, yet it is extraordinary that slavery in a modified form should be allowed to exist in India, and that its existence should not have attracted notice. The manner in which girls are bought and sold in marriages is not far removed from the form of slavery. The harm which is done by the trade which is carried on in girls cannot be easily estimated. Innumerable instances of the sale of girls in marriages can be found. Such events do not usually happen in large towns, but in villages their occurrence is extremely common. Persons deeply sunk in poverty and having grown up daughters to dispose of are always ready to sell them to the highest bidder. Cases have frequently happened in which girls of the age of ten and twelve years have been sold in marriage to men of sixty for a large pecuniary consideration. By sacrificing girls in this way fearful evils result. They are deprived of their liberty at an early age, they frequently become widows while in the prime of life, and all the evil consequences which flow from enforced widowhood follow as a matter of course. In conclusion, the *Indu Prakásh* advises all patriotic Natives to do their utmost to eradicate the evil custom of selling girls in marriage.

Disposal of a certain case, in which a Native was killed by a European at Telicheri.

In alluding to the decision given by Mr. Austin, the Magistrate, that the two Europeans, Messrs. Fletcher and Thompson, from one of whose shots a Hindu lad was killed at Telicheri on the 11th instant ought not to be prosecuted, as the death occurred simply through an accident, the *Akhbári Sodágar* (76) of the 22nd February observes that the above decision was passed on the statements made by the

European gentlemen before the police. But had a Native sportsman killed a European child, a searching trial would have been held and he would have been punished for gross negligence. The frequent occurrence of deaths of Natives at the hands of Europeans and the disregard shown in such cases have led the Europeans to consider the life of a Native of less importance than that of a beast.

Is afraid that due punishment will not be inflicted on the European soldier who killed a Native at Sátára.

The *Gujaráti* (89) of the 18th February says that recently a European soldier shot a Native at Sátára. If the case goes before a European Magistrate the soldier will probably either escape punishment or will get a trifling sentence, since the life of a Native is not considered of more importance than that of a dog or a cat. [The *Deshi Mitrá* (85) of the 22nd February, in referring to the murder, sarcastically observes that as it was not the fault of the European but that of his gun in having gone off without his permission, he should be acquitted. As the gun has committed the mistake, it might be hanged if it is thought proper to do so.]

Recommends certain measures for the detection of bad characters in the police of Bombay.

The *Bombay Samáchár* (80) of the 21st February expresses gratitude to Sir Frank Souter for dismissing from the service the European inspector and the Native policeman who were convicted of bringing a false charge against a Pársi liquor-seller, and observes that this case, following as it does the case of false accusation of gambling brought by another European inspector and some Native policemen against certain respectable Pársi gentlemen, raises the presumption that several similar false charges have been made by policemen, but unfortunately their falsehood has not been proved. In the liquor case mentioned above the discovery of the truth was caused by the gross negligence of the accusers; and had ordinary care been taken by them, the innocent liquor-seller would have been convicted. The Police Commissioner ought therefore to keep a strict supervision over the men employed under him. He should set his trustworthy detectives to watch their conduct, obtain information from private individuals, and go about the town *incognito* in order to gain personal experience and to instil a wholesome fear in his subordinates.

Remarks in connection with the orders issued by Sir Lepel Griffin regarding the Salvationists at Indore.

In a paragraph headed "The Salvationists at Indore," the *Native Opinion* (10) of the 18th February gives the orders issued by Sir Lepel Griffin, and says:—The orders are worthy of a political officer issuing his fiat in all the glory of an omnipotent autocrat. The great complaint against the rulers of Native States is that they are opposed to the introduction of the reign of law into their States and will not submit to the slightest constitutional distribution of authority. But is the conduct of our political officers such as to inspire any respect for law and offer a model of constitutional government to the benighted Native rulers? Sir Lepel's utterance is, however, valuable as affording a clue to the attitude which the official hierarchy in India have assumed towards the Salvationists, who are their co-religionists, seeking a propagation of their religion. The Agent for Central India evidently disdains simulation which made some of our preservers of the peace here conceal their hatred towards the Salvationists for having brought Christianity into contempt under the garb of extreme tenderness towards the feeling of Indian subjects being outraged by their religion being held up to ridicule. Sir Lepel bluntly puts his opposition on the ground of the conduct of the Salvationists amounting to a degrading burlesque of the religion of the ruling power.

Recommends that compensation should be paid to Mr. Rahimbhái Khánbhái for his improper prosecution.

In alluding to the acquittal of Mr. Rahimbhái Khánbhái, the Commissariat contractor, who was charged at the last criminal sessions of the Bombay High Court with having used a forged document, the *Yajdán Parast* (115) of the 18th February observes that the accused was prosecuted at the instance of Government, and therefore deserves some recompense for the annoyance and inconvenience caused to him by the false accusation. The police ought to exert themselves to detect the person or persons who committed the fraud in order to ruin the innocent accused.

Legislation.—The Native Magistrates' Jurisdiction Bill.

The *Mahrátta* (2) of the 18th February observes :—The Native Magistrates' Jurisdiction Bill contains very radical changes. By long and uninterrupted enjoyment the European British subjects have come to look upon the exemption enjoyed by them from the jurisdiction of Native Magistrates as their birth-right, and it is no wonder that they should oppose it most strongly. That the effectual and impartial administration of justice requires the removal of both the qualifications retained in the present bill that the Magistrate must be a Justice of the Peace and a Magistrate of the first class, no truth-loving and candid man can deny. The first qualification that the Magistrate must be a Justice of the Peace ought at least to be removed. We fail to see the cogency of the reasons brought forward for keeping these qualifications on the statute book. No one can deny that the occasions which call forth the exercise of the jurisdiction in question are exceptionally rare. Is it a fair reason that simply because such cases are rare Native Magistrates generally should have no power to try such cases? We are unable to see any reasonable connection between the two. Are there not other exceptionally rare cases over which a Native Magistrate exercises jurisdiction? If then the Native Magistrate is held competent to try and sometimes to try finally such cases, why not allow him to try cases in which the offender is a European British subject? Does it make any difference in the offence simply because it is committed by a white man? If the object of the bill is to abolish at once and completely every judicial disqualification which is based merely on race distinctions, is the object gained by refusing such powers to Native Magistrates generally? The other reason which is put forward for retaining the qualifications is that such cases are exceptionally troublesome and difficult. Granting that the cases are really so, where is the necessity that the Magistrate should be a Justice of the Peace. Is not the very fact of his holding first class powers a sufficient guarantee for the effectual and impartial administration of justice? Again why should First Class Magistrates alone be thought fit to exercise the jurisdiction? The exercise of the powers must be made to depend upon personal fitness and not on race or service distinctions. By thus confining the jurisdiction Government to a certain extent will hinder the administration of justice. If Government is not willing to grant power for trying the offences generally, it should at least grant the powers of committal to all Magistrates. The question is of comparatively little importance on this side of India, but it is not so in the other Presidencies. In Madras and elsewhere there are European settlements, and the limited exercise of the jurisdiction is greatly calculated to clog the progress of preliminary enquiries. Local investigation is of much importance in criminal cases, and unless such investigation is speedy and prompt it is of little use. In our opinion the bill is a compromise. On the one hand it tries to soothe the Native public by extending a little the jurisdiction of Native Magistrates over European British subjects, while on the other it is careful not to offend the small but powerful section of Europeans. That the bill fails to satisfy the legitimate demands of the Native public no one can ever doubt, and the anomaly which has been a source of standing complaint to the Natives of India has not been altogether removed. The Natives of India shall have to fight again and very hard for the removal of this anomalous state of circumstances, and we are sure that our public men will not stop here and accept the bill as a final settlement of this vexed question. There is a general consensus of official opinion in favour of the change. But the non-official opinion is strongly opposed to it. It is certainly not strange that the official opinion is in favour of the change. Government officials see the real difficulty and are anxious to have it remedied. Can anything be more silly or ridiculous than the remark of the *London Times* that the result of the change will be to drive English capital and English planters out of the mofussil? That the removal of an admitted anomaly should lead to such a crisis is simply absurd. To think so is an insult to the good sense and patriotism of the persons who are at the head of our Government. Are they not equally anxious with the *Times* to protect the rights of a class to which they themselves belong? It is said that the bill is likely to cause injustice to Europeans in the mofussil. The

Is not satisfied with the contemplated change in the Criminal Procedure Code for the removal of certain disabilities attaching to Native Magistrates.

law has made ample provisions against the miscarriage of justice, and to argue that such a bill will cause injustice indicates want of knowledge on the part of those who make the assertion. The other argument is that it is a personal law and like all other personal laws enforced in India it should be protected scrupulously. To speak of a personal law in criminal cases is simply absurd. For an effectual and impartial administration of justice all men, whatever race they may belong to, must be made amenable to the same laws.

Is not satisfied with the Native Magistrates' Jurisdiction Bill.

The *Native Opinion* (10) of the 18th February, in writing on the Native Magistrates' Jurisdiction Bill, says:—We had hopes that Chapter VII. of the old Criminal Procedure Code would be done away with; but to the standing disgrace of the professed character for impartiality of legislation the same provisions have been re-enacted in Chapter XXXIII. of the new Code of Criminal Procedure. It seems, however, that the eyes of the Indian Legislature have been partially opened and that they now see the inconvenience of such provisions. We say inconvenience, for they do not yet see the injustice and race partiality that underlie these provisions. We do not want half measures. Mr. Ilbert distinctly says that the special provisions of Act No. X. of 1872 were the result of a compromise and that the law is to be finally settled. But the way in which he wishes to amend the Act would also seem to be a compromise. These special provisions should be entirely done away with. We confess our utter inability to find out the reasons which have led to this invidious distinction. We do not think that want of competent knowledge of English was one of the reasons, for even Europeans, when they are not Magistrates of the first class and Justices of the Peace, are not competent to try them. Want of experience in judicial matters on the part of the junior members of the Covenanted Civil Service is not the reason of this special procedure. For if junior Civilians are not considered fit to exercise criminal jurisdiction over men of their own race, how can they be entrusted with the power of trying men who are avowedly strangers, of whose customs, habits and modes of life they are totally ignorant, and with whose vernacular they possess imperfect acquaintance? Then either this was not the reason or Government utterly disregarded the Natives and did not at all care how justice is administered in their case. Now if it be pretended that Natives, though possessed of competent knowledge of English and great experience in judicial natters, and though otherwise competent to try them, might not administer justice impartially in the case of European British subjects, we say, and with pride too, that Native Judges have as a rule given no ground for any such misgiving. Granting for argument's sake that Natives may be partial, are not English Judges open to the same charge? Natives have not been invested with jurisdiction over European British subjects, and any forecast as to how they would use the power could not but be mere surmise. What was it then that induced the Legislature to enact these special provisions? Might it not be said that the Legislature in so doing encouraged a race distinction and further discovered a want of confidence in the competency of the Civilian Magistrates? This is the more apparent as the Judges and Magistrates who have in fact jurisdiction over European British subjects cannot award the same amount of punishment to European British subjects as they can to Natives only. We trust Government will take this opportunity to bring about the total abolition of this special procedure and this invidious distinction. All men are equal in the eye of the law. All Judges and Magistrates should have equal jurisdiction over European British subjects as well as Natives and to the same extent. If Englishmen value their liberty, we also value our liberty. If Englishmen fear that Native Judges will not impartially administer justice to European British subjects, we also fear that they will not do so in our case. What has become of the solemn pledge given by the Queen to the Natives of this country that justice will be impartially administered to them? We had already thought that this anomaly in the judicial system of India would certainly attract the attention of the present Government. But we are sorry to see that the measure of the remedy that is about to be applied falls short of what it ought really to be. Under the circumstances under which both England and India are advancing in civilization, we think it will be impossible to stop at

the point indicated by Mr. Ilbert. There must, now or at some date not far distant, take place a thorough reform in this particular, and we think Government cannot well stop until they have put the two races on a footing of perfect equality in this as well as in other respects.

Approves of the Native Magistrates' Jurisdiction Bill.

The *Indian Spectator* (1) of the 18th February says:—It is instructive to see that while the Anglo-Indian papers generally have raised a sentimental cry against the proposed amendment of the Criminal Procedure Code, the Native papers have discussed the subject in a thoroughly practical manner. There is common sense and logic on one side and mere feeling on the other. The time has gone by when race distinction can prove an effectual barrier to the recognition of individual worth. Indeed, the amendment now proposed by Mr. Ilbert might have been enacted ten years ago, when the then Viceroy, Sir George Campbell, Sir Richard Temple, the Commander-in-Chief and Sir Barrow Ellis, were in favour of it. But a packed majority, the advocates of race distinction, carried the day. The same tactics are tried again, but this time they will not succeed. If the Native Magistrate is competent to judge one criminal, he is equally competent to judge another. There may be degrees of crime; but there should be no such thing as caste distinction among criminals. If the European culprit refuses to be tried by the Native Magistrate, the Bráhman or Khshatriya may claim to be tried by a Magistrate of his own caste. Nay, the twice-born Bráhman may refuse to be tried by the European whom he looks down upon as a *mlenchh!* English law is not meant to truckle to this stupid vanity. The European has to fear nothing from the Native Magistrate. If the latter deals harshly with the European, there is power enough in the hands of Government to visit him with displeasure. But why argue with those who have no arguments to advance? The unholy sentiment which finds expression in phrases like 'pride of birth' and 'magnificent superiority of race' is not worthy even of a passing thought.

Approves of the Native Magistrates' Jurisdiction Bill.

With reference to Mr. Ilbert's bill to extend the jurisdiction of Native Magistrates of a certain rank over Europeans, the *Dnyánodayá* (7) of the 22nd February says:—It seems to us just, and now that it has been proposed we hope it may be enacted. Nevertheless we think that it is not opportune, for it will stir up bad race feeling at a time when it should be minimized. However such things are not altogether in the hands of Government. Mr. Gupta sent his application and Government had to give an answer, and the answer seems to us right. No other answer could have been given.

Remarks on the Native Magistrates' Jurisdiction Bill.

The *Shiváji* (57) of the 16th February, in commenting upon the Native Magistrates' Jurisdiction Bill, says that many instances have occurred where European culprits have escaped scot-free through the partiality of European Judges. The present bill has been framed with a view to put European and Native Magistrates on a footing of equality. It might be urged that if Native Magistrates and Judges are invested with power to try European criminals, there is considerable chance of the latter suffering injustice. But this argument is really of not much value. The highest posts in India are held by Europeans, and it is therefore very unlikely that any Native Judge would dare to treat a European criminal unjustly. There is more likelihood of Native Judges dealing leniently with European culprits than Judges of their own nationality. For this reason it is undesirable to keep a distinction between Native and European Magistrates. When a European is found doing injury to Natives, he should be tried by a jury composed of Natives with the help of a Magistrate, and the decision of this body should be final. If this plan is followed, then only is there chance of perfect justice being done to Europeans. The *Shiváji* trusts that Government will carefully consider this suggestion.

A defence of the Native Magistrates' Jurisdiction Bill.

The *Rást Goftár* (103) of the 18th February observes that those European British subjects in India who oppose the Native Magistrates' Jurisdiction Bill do not claim the right of exemption from trial by a Native Magistrate on

any reasonable and justifiable grounds, but simply on the ground of a difference in the colour of skin. It is the boast of British rule in India that it has conceded to the Natives the same liberty and rights as are enjoyed by Englishmen, and both are equal in the eye of the law. The opponents of the bill disavow this constitutional excellence of the British law by claiming the exemption on a lame excuse. They do not say that the Native Magistrates are dishonest and partial or otherwise incompetent to discharge their duties. It is strange that objection should be taken to the jurisdiction being conferred on Natives highly educated in England, who are loyal, honest and experienced, and who enjoy the confidence of Government. How can it be allowed under the just British rule that there should be one law for Europeans and another for Natives? If the European British subjects residing in the mofussil have a right to be exempted from the jurisdiction of Native Magistrates of the mofussil, why should the Europeans at the Presidency towns be tried by Native Magistrates? And why should the Native Judges of the High Court be allowed jurisdiction over Europeans? If these things are to be done away with, why should not Europeans be exempted from the control of the laws of the country? This sort of reasoning leads in the end to absurdities. [The *Samsher Báhádur* (104) of the 16th, the *Yajdán Parast* (115) and the *Gujaráti* (89) of the 18th, the *Ahmedabad Samáchár* (75) of the 21st, the *Hitechhu* (71) of Ahmedabad of the 22nd, the *Bombay Samáchár* (80) of the 23rd and the *Bombay Punch* (79) of the 24th February express somewhat similar sentiments.]

Supports the Native Magistrates' Jurisdiction Bill.

The *Bombay Chronicle* (69) of the 18th February observes that the discussion on the Native Magistrates' Jurisdiction Bill continues to wax warm. Without much reason but with a great deal of self-assertion Europeans go on declaiming against the bill, while Natives with all the force of argument and just reasoning support the measure. The opponents of the bill have as a last resort fallen upon the plea of Sir James Stephen, the so-called propriety of personal laws. Without holding this plea as tenable or valid, it may be stated that the bill is itself of the nature of a personal law for the convenience of Europeans. The measure does not seek to subject Europeans to the ordinary jurisdiction of all Native Magistrates in the manner that all Natives are subject to it. It only makes provision for bringing Europeans under the jurisdiction of some of the Native Magistrates, who are in every way fit and qualified and specially empowered and appointed for the work. The bill therefore curtails the privilege of Europeans living under personal laws to only a slight degree. All laws must be modified in accordance with the progress of time and change of circumstances. The so-called personal laws in favour of the Hindus, Mahomedans and other oriental people have been changed and now Europeans ought to submit to a like operation. [The *Kaisar-i-Hind* (95) of the same date and the *Bombay Samáchár* (80) of the 19th February express similar sentiments.]

Is glad that the official opinion on the Native Magistrates' Jurisdiction Bill is in favour of the proposals of Government.

The *Bombay Chronicle* (69) of the 18th February is glad that the consensus of the views of the leading administrators and officers consulted by the Governor General in Council in regard to the Native Magistrates' Jurisdiction Bill preponderates in favour of the proposals of the Government. Sir James Fergusson and Mr. Grant Duff, Sir Frederick Roberts, Sir Charles Aitchison, Sir Alfred Lyall, the Commissioners of British Burmah and the Central Provinces, the Resident at Hyderabad and several others like them are in favour of the bill. Sir Frederick says in his usual candid, common-sense, practical way that it is hard to see how in equity any difference can be made in the position and power of British and Native Covenanted Civilians. The Governor of Madras describes the actual state of things and advises how to act under the circumstances, and his advice ought to be followed. He says that the question having been raised, there is some fear that bad blood may be the result of attempting to settle it, but it is not safe to stop now. The Native Covenanted Civilian must be treated in every respect as on an equality with his European colleague. [The *Rást Goftár* (103) of the same date expresses similar sentiments.]

Education.

Approves of the Bill for empowering the Bombay University to confer honorary degrees.

The *Lok Mitra* (72) of the 18th February says that a measure has been proposed for granting to the University of Bombay the power of conferring honorary degrees. The University of Calcutta already possesses that power, and there is no reason why the sister Universities should not be invested with a similar privilege. The Bombay University is a deservedly popular institution, and degrees are highly prized, as it has maintained a high standard of qualification. The proposed boon will add considerable attractions to a learned career, and will be sincerely welcomed. There are men in Bombay whose eminent services to the cause of learning ought to be appropriately rewarded by high honorary degrees. The Bill introduced into the Supreme Legislative Council to empower the University to confer honorary degrees deserves therefore to be hailed with satisfaction.

Remarks upon the working of the Sir Jamsetji Jijibhái School of Industry and Arts.

In alluding to the recent annual public exhibition of the Sir Jamsetji Jijibhái School of Industry and Arts, the *Bombay Samáchár* (80) of the 23rd February observes that considering the length of time the institution has been in existence the specimens of the work of the students exhibited on the occasion were not so striking as might have been expected. It is however gratifying that about three successful students have every year left the institution in order to set up in some profession or other. Recently there has been a change of teachers, and it is to be hoped that better results will be secured hereafter. Mr. Griffiths gives the merit of introducing the art of pottery to Mr. Terry, but this has been done at several annual exhibitions before this. It is however surprising that not a single student has set himself up independently after obtaining proficiency in this art. It is said that the students are not employed on any other branch of this art than that of drawing figures on the pots; they are not taught to make different kinds of articles and to put glaze on them. If this report be true, the authorities concerned ought to remove the shortcoming. With reference to the absence of the masterpieces of art for the instruction of the students pointed out by Mr. Griffiths, the *Samáchár* hopes that His Excellency the Governor will make due provision for them.

Municipalities.

Disapproves of the demand made in the memorial from the Bombay Branch of the East India Association that Government should cease nominating even a small fraction of the members of the municipality of the city of Bombay.

In noticing the memorial of the Bombay Branch of the East India Association to the Local Government proposing certain amendments in the Municipal Acts for the city of Bombay, the *Bombay Chronicle* (69) of the 18th February observes that the demand made in the memorial that the Government should cease nominating even a small fraction of the members of the Municipal Corporation is based neither on good taste, nor sound sense, nor the requirements of the city, nor the circumstances of the local population. Government are large rate-payers and the representatives of important imperial and general interests of the whole country in this city, and ought therefore to have a voice in its municipal management. The demand is evidently based on an entire misconception of the views of the Government of Lord Ripon. Self-government does not certainly abolish local Governments.

Native States.

Some remarks in connection with mal-administration in the Gondal State.

The *Indu Prakásh* (9) of the 19th February, in an article headed "The Gondal Administration," says:—The Government of Bombay are having a very busy and at the same time anxious time of it. All the Native States in Káthiáwár may not be as bad as some of them at any rate are represented to be, and there may be exaggerations in the accounts of oppression that it has been usual of late to hear. But the deplorable state of things in Cambay and the cruel massacre in Junágad point to a lesson the other way, and every account of mal-administration which may now come before public notice ought to be enquired into, lest misrule allowed to go scot-free may ripen into mischiefs of a more serious kind. It ought to be more a source of satisfac-

tion than of disappointment that people in Káthiáwár are learning to speak out. Public opinion is gradually being formed, and it would be highly injudicious were the Government of Bombay to turn a deaf ear to the complaints made to them against any officials in Káthiáwár. The policy of letting things alone till an evil assumes a very serious aspect has in more than one case proved mischievous. The Deccan ryots attracted the attention of Government only when they became desperate and began to cut the throat of the Márwári. We hope Government will not allow things to take the same course in Káthiáwár. Not that everyone having a grievance, however petty, ought to be heard and the official or officials complained against put upon trial on the bare statements of the party complaining, but where a class of persons come out and allege specific acts of tyranny and corruption against certain officers, Government should not shirk a searching enquiry. And that is just the nature of the complaint which certain persons have been making against certain servants of the Gondal State. It is undeniable that these persons have taken upon themselves the responsibility of proving certain charges against the said servants. But the Political Officers representing the British Government in Gondal have made such a mess of the matter, that these complainants have rightly or wrongly come to be looked upon as public martyrs. They seek redress at the hands of the Bombay Secretariat and quote chapter and verse to substantiate their allegation that some persons have been maltreated in Gondal without being heard or regularly tried for doing acts distasteful to the local officers. Thus the case is made to appear very serious. The documents they have put in evidence seem to lead to that conclusion, and the persistency with which the complaints are repeated is a striking proof that a careful enquiry is needed. At any rate the officials complained against and the parties complaining ought to be brought face to face and be given an opportunity of proving which side of the story is true. At present we have only one side of the story, and according to it a certain person by name Dámodar Manji applied to Colonel Barton that "an enquiry might be held into certain charges" which the petitioner preferred against certain officials of the Gondal State. He was referred to the Joint Administrators, to whom a petition was thereupon presented "giving the details of the charges made by him against the said officials and of the evidence, oral and documentary, by which the said charges could be proved." The Joint Administrators referred the petitioner to the Court of the Magistrate having jurisdiction. A complaint was filed before the Magistrate, but the Joint Administrators the next day intimated to the petitioner that before sanctioning the prosecution of the officials they (the Joint Administrators) must be satisfied that the petitioner was a man of good character, that he acted *bonâ fide*, and so on. Some of the conditions imposed upon him were not agreed to by the petitioner, but the Joint Administrators adhered to them. We may state here that so far the Joint Administrators were within their rights. They were right in demanding proofs from the petitioner that he was a man of substance and good character, not a mere hireling of some one set up to malign, if not ruin, the officials concerned. Government would be difficult if the persons governing were at the mercy of every man. But what follows does not favour the attitude of the Joint Administrators. When they adhered to their conditions the petitioner applied again to Colonel Barton, who referred him once more to the Joint Administrators. That was done and then a hearing was granted. The petitioner with his counsel attended the hearing, but after a partial enquiry he was informed that he had failed to make out a *primâ facie* case. The petitioner had given a list of the witnesses he wished to be examined, but none of them he urges were examined. The petitioner brought this to the notice of the Political Agent, but he refused to interfere. And the matter now comes before the Government of Bombay. The petition first submitted to that Government is dated 28rd November last, and contains the facts of which we have given a summary here. The second petition is dated 11th ultimo, and presses the prayer of the last on the notice of the Government on the ground that the Gondal officials have brought into difficulty some of those who were prepared to substantiate the allegations of the petitioner. A list of the names of these persons is given. In fact the petitioner urges his case in all its details, and it is difficult to say that he has been fairly dealt with by the Joint Administrators. When they proceeded to a hearing of the case they ought to have made the hearing complete, examined the witnesses, and brought matters to some definite end. That course ought to have been

adopted in fairness not only to the parties complaining but to the parties complained against. And if they had taken care to do that and then expressed their opinion in favour of the aspersed officials, there would have remained no room for cavil. But the adoption of the opposite course has not only left matters where they were before the enquiry, but has afforded a fresh ground of complaint to the parties considering themselves aggrieved. The aspersed officials themselves have been probably prejudiced by the procedure of the Joint Administrators. People not unreasonably suspect that the Joint Administrators have abstained from a full enquiry because they thought that to go further was not safe. The suspicion may be baseless. But nevertheless the course adopted by the Administrators is calculated to give rise to it. We should think that these suspicions ought to be proved groundless, and the only way to do it is to hear what both the parties have to say. The Government of Bombay need hardly be told that a summary rejection of the petitions placed before them would be unfair to the petitioners and the officials petitioned against.

Some instances of mismanagement and oppression in the Gondal State.

The *Gujaráti* (89) of the 18th February gives instances of the mismanagement and oppression of the Gondal administration:—(1) Kanbi Lakhmidás Premji of Márad was forced by Miya Ismáel to prefer a false charge against a certain official of the State. When Lakhmidás complained to Colonel Barton that he was subjected to ill-treatment in order to compel him to make the accusation, the Colonel called upon Major Nutt for explanation. Báwa Miya represented to the latter officer that the complaint about the ill-treatment was not made by Lakhmidás Lakhmidás however hopes that the Political Agent will enquire into the matter. (2) Báwa Miya compelled Dáhaya Purshottam of Dhoráji to sell his house for a trifling sum in order to make certain conveniences to Miya A'damji. (3) Báwa Miya has unjustly reduced the rank of Karsanji Vachhráj, the Vahivátdár of Upleta, and compelled his son to resign the post he held. (4) Jagjivan Makan and Shiráj Jivráj, the Muktiárs, have been without due cause prohibited from practising in the courts of the Gondal State, and have not been informed of the reasons for which they have received this punishment. (5) Ravji Jhaverchand was sentenced to eighteen months' imprisonment, but was not given a copy of the proceedings of the trial for which he applied. (6) A misunderstanding arose between Jetha Kachra, the manager of the largest shareholder of the village of Ganod, and Shirastedár Báwa Miya, and consequently Major Nutt has without good reason ordered that Jetha should not be allowed to transact business in any courts of the State; the unfortunate manager is not allowed a copy of the proceedings held in his case. Major Nutt does not work independently. He is led by Báwa Miya.

Criticises the letter from the Private Secretary to His Excellency the Governor relating to the Maiya affair in Junágad.

The *Gujaráti* (89) of the 18th February observes that the letter from Mr. Hart, the Private Secretary to the Governor, which has been published in both the local English dailies, gives the Maiya affair an appearance different from the truth, probably for the reason that the letter is based upon the report received from the Political Agent of Káthiáwár. Mr. Hart appears to say that the steps taken by the Junágad State in this matter are not in the main mistaken, but who will believe this? Perhaps it is an old custom of the State to cut and carry off the heads of the outlaws killed in order to show them to the Nawáb, but is it right to do this now-a-days? Certainly not. It appears that all reports are based upon the information furnished by the Political Agent, and are therefore made in defence of the State. Mr. Hart says in the letter that there are Makránis in the Junágad levies, but there are none. A wrong version is given to the paragraph about Junágad which appeared in the *Gujaráti* of the 21st January. The correspondent who wrote the paragraph meant to say that a panic had occurred in Verával and the surrounding villages on account of the Maiyás having gone into outlawry, as is usual in such cases; but Mr. Hart has written in such a manner as to lead to the inference that the outlaws committed plunder. A correspondent signing himself "A Gujaráti" has however contradicted the latter statement in the *Bombay Gazette* of Wednesday last. The Maiyás were encamped on the Kanda hill for a month and four days, but they did not injure a single person, nor did they threaten anybody; and it was not proper to accuse them of committing plunder. Their object was simply to obtain redress

of their grievances, and no evidence is forthcoming to show that they intended to commit pillage. Legally however the Maiyás were wrong and had taken a wrong course, but they did not commit a wrong act—an offence. Under these circumstances what defence can Junágad make of their massacre?

Gives some facts regarding the massacre of the Maiyás of the Junágad State.

A correspondent of the *Gujaráti* (89) of the 18th February states that the widows of the Maiyás who were massacred by the Junágad levies repaired in a body to Colonel Watson's camp and there publicly stated that while the Maiyás were talking with the Chárán about surrendering, the levies came up the hill and fired upon them. The Maiyás thereupon warned the police to desist from firing as they were talking about making peace, but nobody listened to what they said. If the deceased had not been deprived of their rights they would not have become outlaws. They never intended to injure nor did they injure anybody. The writer then states that the Junágad police mainly consists of Arabs and Mahomedans, who believe in the fanatic Allah, and they took revenge on the Hindus in the Kanada hill massacre only as the fanatic Mahomed had done before. They spat on the corpses of the massacred Maiyás and mutilated them. A Maiya says that they murdered Maiyas Wálo, Mitho and Chhoto, who were wounded, by order of a Jamádár. They cut off the heads of fifteen leaders of the Maiyás and took those heads away in a cart. Altogether they took away three cartfuls of the dissevered heads of the Miyás, and the sepoys kicked them. During the incumbency of Mr. Sálehindi many girásias have been killed. The English papers have reported that 71 Maiyás were killed, but the actual number of the missing is 81.

Disapproves of the conduct of the Junágad State in the matter of the slaughter of the Maiyás.

The *Indian Spectator* (1) of the 18th February says:—Last week's accounts from Junágad do very little to exonerate the sibandi soldiers. The Maiyás may have been at fault, though more harmless people are not to be found in Káthiáwár in ordinary relations. The Maiyás, Mayanás and other clans have gone into voluntary exile owing to differences with their Chiefs. And though it is a point of honour with them to give as much trouble to the States as they can, they never raise their hands against the weak and the inoffensive. In this particular instance it is obvious that the Junágad Darbár has behaved far worse than the poor Maiyás would have ever acted towards it under similar circumstances. What the authorities have to decide is whether the sibandi of the State did not shoot the Maiyás down as sheep, and whether they did not treat the dead bodies in a revolting manner afterwards. It is no excuse to say that this fearful tragedy was enacted, because it is a custom of the country to do so. There was a time when people used to say that one had to dig only to the depth of a foot in certain parts of Káthiáwár to find recently buried victims of intrigue. But it does not follow, therefore, that obnoxious people should be thus disposed of in the present times.

Says that the enquiry into the case of the unfortunate Maiyás should be conducted by a commission composed of a European and a Native Judicial Officer selected from British territory and not by the Political Agent.

With reference to the slaughter of the Maiyás, the *Subodh Patrika* (11) of the 18th February says:—The news is horrid enough, and it is to be hoped that the perpetrators of this cold-blooded deed will be brought to prompt and adequate justice. What, however, is it that has rendered such an occurrence possible in these times of peace and under the very shadow of the British Government, the guardian of the Roman peace in India? Strange though it may seem to assert it, we do believe it is the demoralising influence of the policy of that Government in two important respects on the Native States that must ultimately account for the tragedy, and the terrible catastrophe will not have occurred in vain if it should be the means of drawing the attention of Government and the public to the root of the evil. The first of the two respects referred to is the all-pervading spirit of its fiscal policy. In every direction means is sought to replenish the treasury and to increase the levy of taxation on the people. Native States adopt these methods and begin to survey and assess lands, resume ináms, and levy taxes not thought of before in imitation of the paramount power. The second respect is centra-

lized authority and government on paper through the exclusive official hierarchy. It is an inevitable result of this system that the local official is virtually the absolute arbiter of facts. A whole village may feel or be conscious of the occurrence of an evil or a grievance, but if the local official denies its existence there is an end of the matter. Thus results the omnipotence of that dignitary from which the people have to bear so much and against which there is at present no counterpoise, and it is because Lord Ripon's policy of local self-government is calculated to raise up such a counterpoise that we value it so much more than we should otherwise do. Under the genuine Native Government a ruler may deal despotically with individual men or particular places, but no unpopular measure could effectually be forced on every man and into every corner—the local influences would be too strong to permit of it. Under the European system all this is changed, and the Resident or the Political Agent or Superintendent becomes like our local official the arbiter of ultimate facts and therefore of the fates of men and States. The lesson is not lost on the shrewd men of the Native States. The absolute authority of this official can be easily seen in the case mentioned above from the facts (1) that the amount of the disputed cess expected to be levied was only Rs. 1,000 a year throughout the whole State of Junágad; (2) the cases of the Maiyás of Junágad never went to the Secretary of State, only that of the Jaitpur Maiyás did, but it was different and should not have been, as it was, applied to the Maiyás of Junágad; (3) when pressed hard the Junágad Maiyás offered to give up a portion of their lands in payment of the unjust cess, but their offer was declined; (4) the Government refused to give them a copy of the Secretary of State's decision which they sought to apply to their case!!! Indeed the absoluteness of this official's power is so palpable that a young Native Chief in the south, who has not yet attained to power but who has been mixing with the higher officials, is reported to have remarked that if the sáheb were kept satisfied one might commit even murder with impunity in a Native State. This report even if not well founded is sufficient to show the nature of the situation we have here tried to indicate. Thus the presence of a local counterpoise to official influence is no less wanted in Native than in British territory. We are glad to know that enlightened Mahárája Sayájiráo Gáikwád of Baroda, who represents the second paramount power in Gujarát and Káthiáwár, has resolved to introduce local self-government in his State, and we hope his example will prove contagious. Such an effort will find less obstacle in Native than in British territory, where the ancient village system has been nearly rooted out and decentralization has to be newly created. Reverting to the case of the unfortunate Maiyás, we think the enquiry into it ought to be made by a commission composed of European and Native Judicial Officers from British territory and not by the Political Agent of Káthiáwár or any of his subordinates for many evident reasons.

Some remarks in connection with the massacre of Maiyás by the soldiers of the Junágad Darbár.

The *Indu Prakásh* (9) of the 19th February says:—What are we to say of the official conscience which looks so placidly upon the doings of the Junágad Darbár? The heads of the massacred were cut from the trunks for the delectation of the Chief, and were brought in carts to the city instead of being allowed to be buried, and this heartless scene is justified on the gound that it is customary in Junágad to carry the heads of the slain for identification. Well, that is a very easy way of explaining away acts which are evidently barbarous. The same process of reasoning might lead the senseless members of the Junágad Darbár to argue that the Maiyás were slain according to a well-known custom prevalent from old times in the State. Such heartless scenes are intolerable, and it is a pity that Sir James Fergusson is easily satisfied with the lame excuses of its conduct given by the Junágad Darbár. Not only does His Excellency seem to be satisfied, but the excuses are immediately communicated to the public through the papers as if the public conscience is equally plastic. The British Government ought not for one moment to compromise itself by allowing the Junágad Darbár to justify heartlessness of such atrocious character in the name of ancient customs. The Darbár is very particular in respecting the custom as to the severing of the heads of the slain from the trunks, but not so when the rights of a class of persons respected for a long period and ripened into customary and vested rights are intended to be trampled under foot. What are we to say of a Darbár which scrupulously

adheres to degrading customs and sets aside those that both God and man ought to respect? The Junágad Darbár ought to be ashamed of talking so glibly of customs when it has proved false to one of them. Unfortunately the Government of Bombay has an interest in holding that the Darbár is right. The Government assisted the confiscation policy of the Darbár by deciding against the Maiyás. It is this perhaps which has withheld the Government from visiting the Darbár with a sense of its displeasure. But the public voice slumbers not, *vox populi est vox dei.*

Remarks on the massacre of the Maiyás at Junágad.

The *Samsher Báhádur* (104) of the 16th February observes that Sálehindi has shown his power by the massacre of 70 Maiyás. The Junágad police exercised great oppression in butchering the innocent Maiyás. Is there nobody to call the State authorities to account? The Political Agent does not mind it, and his Assistant, Major Scott, makes exaggerated reports. Why does not the Bombay Government move in the matter? When the Nawáb of Junágad greatly oppressed the Maiyás, burdened them with unbearable taxes, and took every means to torment them, respectable Maiya girásiás collected in a body in the village of Medarda. The Political Agent himself acknowledges that they were neither plunderers nor highwaymen. But the endeavour made by the Junágad State to misrepresent matters and give the gathering the shape of mutiny or riot is unjustifiable. It is the policy of the Junágad State to oppress the people and to ruin those who stand up for their rights. The nemesis of the sins of the State officials is sure to overtake them. The Junágad police has earned ignominy by butchering the Maiyás. The people believe that the Political Agent has made a one-sided report to the Bombay Government by relying on the statements of the State officials. The Maiyás have not succeeded in their object as they were uncivilized and unable to meet the intrigues of the scheming officials of the Junágad State. The Bombay Government has been misled by the splendour of the Junágad State, but will not the Government of Lord Ripon do anything in the matter? The *Hitechhu* (71) of Ahmedabad of the 22nd February condemns the conduct of the Junágad police in cutting off and carrying the heads of several dead bodies of the Maiyás as trophies to Junágad. It says that other subjects of Káthiáwár do not think that the officials of the Junágad State will be duly punished, for they have a close connection with the Political Agency. Still it remains to be seen what the Bombay Government does in connection with this terrible event. Lord Ripon should have the most searching enquiries made into the conduct of those who have thus mercilessly oppressed the destitute Maiyás and slain them. It is necessary in the public interests that if the Junágad State be really found blameable it should undoubtedly be punished.

Says that the Political Agent is justified in inspecting the Morvi State treasury before sanctioning fresh expenditure for the Thákor's tour to England.

The *Samsher Báhádur* (104) of the 16th February says that the Political Agent is justified in inspecting the treasury of the Morvi Darbár when the Thákor is preparing to go on a tour to England. Young and inexperienced Rájás undertake works which exhaust their treasury and afterwards become involved in debt. The Thákor of Wadhwán has exhausted his treasury in his fancy for building large palaces. Foundations have been filled up but the palaces have remained unfinished. He is thinking of procuring money for the prosecution of the work. The paramount power is justified in examining the treasury of the Thákor of Morvi when he is contemplating a costly tour. The treasury contained nearly eighteen lákhs of rupees when the Morvi State was made over by the British authorities to the present Thákor. It is proper therefore that the Political Agent should know what amount has been spent out of that sum before sanctioning fresh expenditure. It cannot be understood what benefits would accrue to the people of Morvi by this tour. Would it not be better to utilize the money for the welfare of the State than spend it in this way?

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
3rd March 1883.

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NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 3rd March 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly ...	450
2	„ Mahrátta	Poona	Do. ...	475
3	„ Morning Star	Ahmedabad	Monthly ...	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Dín Bandhu	Bombay	Weekly ...	925
6	„ Dnyán Chakshu	Poona	Do. ...	1,000
7	„ Dnyánodayă	Bombay	Do. ...	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly ...	1,038
10	„ Native Opinion	Do.	Do. ...	575
11	„ Subodh Patrika	Do.	Do. ...	600
12	„ Urdu Akhbár	Akola	Do. ...	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly.	100
14	„ Arunodayă	Thána	Weekly ...	555
15	„ A'ryávart	Dhulia	Do. ...	100
16	„ Bakul	Ratnágiri	Do. ...	450
17	„ Belgaum Samáchár	Belgaum	Do. ...	260
18	„ Bodh Sudhákar[3]	Sátára	Do. ...	275
*19	„ Chháva	Dhárwár	Do. ...	200
20	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyă Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly ...	425
23	„ Dnyán Bodhak	Belgaum	Do. ...	140
24	„ Dnyán Ságar	Kolhápur	Do. ...	116
25	„ Ganga Lahari	Násik	Do. ...	100
26	„ Hindu Punch	Thána	Do. ...	285
27	„ Hitechhu	Kaládgi	Do. ...	85
28	„ Israel[3]	Bombay	Fortnightly..	400
29	„ Jagadádarsh	Ahmednagar	Weekly ...	185
30	„ Jagan Mitră	Ratnágiri	Do. ...	145
31	„ Kalpataru	Sholápur	Do. ...	130
*32	„ Karnátak Mitră[4]	Belgaum	Do. ...	200
33	„ Kesari	Poona	Do. ...	3,500
34	„ Khándesh Vaibhav	Dhulia	Do. ...	125
35	„ Lamp of Judaism	Bombay	Fortnightly ..	300
36	„ Lokahitavádi	Poona	Monthly ...	220
37	„ Mahárashtră Hitechhu	Bombay	Weekly ...	1,000
38	„ Mahárashtră Mitră	Sátára	Do. ...	250
39	„ Málika	Poona	Monthly ...	100
40	„ Nagar Samáchár	Ahmednagar	Weekly ...	150
41	„ Násik Vritt	Násik	Do. ...	100
42	„ Nibandh Mála	Poona	Monthly ...	700
43	„ Nyáyă Sindhu	Ahmednagar	Weekly ...	185
44	„ Panchánan	Málvan	Do. ...	800
45	„ Pandhari Vaibhav	Pandharpur	Do. ...	103
46	„ Poona Vaibhav	Poona	Do. ...	250
47	„ Prabhákar[3]	Bombay	Daily ...	350
*48	„ Prabodh Chandrika	Jalgaon	Weekly ...	200
49	„ Pramod Sindhu	Umráwati (Amráoti).	Do. ...	200
*50	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly ...	200
51	„ Saddharm Díp	Alíbág	Do. ...	600
52	„ Satyă Prakásh	Bombay	Fortnightly ..	243
53	„ Satyă Sadan	Alíbág	Weekly ...	400
54	„ Satyă Shodhak	Ratnágiri	Do. ...	140
55	„ Satyavádi	Bombay	Fortnightly...	275
*56	„ Sharabh	Alíbág	Weekly ...	200
57	„ Shiváji[3]	Poona	Do. ...	200
58	„ Shubh Suchak	Sátára	Do. ...	90
*59	„ Srishtidarpan	Bombay	Do. ...	200
60	„ Suryakánt	Ellichpur	Do. ...	150
61	„ Suryodayă	Thána	Do. ...	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
62	The Svadesh Mitră	Bombay	Tri-weekly ...	600
63	„ Varhád (Berár) Samáchár[3]	Akola	Weekly ...	250
64	„ Vasai (Bassein) Samáchár	Bassein	Do. ...	175
65	„ Vengurla Vritt	Vengurla	Do. ...	200
66	„ Vichárshil	Málvan	Do. ...	300
*67	„ Vinod	Poona	Do. ...	200
68	„ Vividh Dnyán Vistár	Bombay	Monthly ...	400
	ANGLO-GUJARA'TI.			
*69	The Bombay Chronicle	Bombay	Weekly ...	200
70	„ Gujarát Mitră	Surat	Do. ...	400
71	„ Hitechhu	Ahmedabad	Do. ...	349
72	„ Lok Mitră	Bombay	Do. ...	725
73	„ Surat Akhbár	Surat	Do. ...	600
74	„ Suryă Prakásh	Do.	Do. ...	137
	GUJARA'TI.			
75	The Ahmedabad Samáchár	Ahmedabad	Weekly ...	25
76	„ Akhbáre Sodágar	Bombay	Daily ...	750
77	„ A'ryă Dharm Prakásh	Do.	Monthly ...	304
78	„ A'ryă Dnyán Vardhak	Do.	Do. ...	500
79	„ Bombay Punch	Do.	Weekly ...	500
80	„ Bombay Samáchár	Do.	Daily ...	950
81	„ Broach Samáchár	Broach	Weekly ...	700
82	„ Broach Vartmán	Do.	Do. ...	60
83	„ Buddhi Prakásh	Ahmedabad	Monthly ...	600
84	„ Dátardun	Bombay	Weekly ...	525
85	„ Deshi Mitră	Surat	Do. ...	1,000
*86	„ Dnyán Prasárak	Ahmedabad	Monthly ...	200
87	„ Dnyán Vardhak	Bombay	Do. ...	400
88	„ Fursad	Do.	Do. ...	100
89	„ Gujaráti	Do.	Weekly ...	400
*90	„ Gujarát Monthly Journal	Do.	Monthly ...	200
91	„ Gul Afshán	Do.	Do. ...	659
*92	„ Hitopadeshak Ratnă	Ahmedabad	Do. ...	200
93	„ Jáme Jamshed	Bombay	Daily ...	525
94	„ Kaira Vartmán	Kaira	Weekly ...	115
*95	„ Kaisar-i-Hind	Bombay	Do. ...	200
96	„ Káside Mumbai	Do.	Tri-weekly ...	700
97	„ Kusum Guchhă	Ahmedabad	Monthly ...	350
98	„ Nágar Udayă	Do.	Do. ...	300
99	„ Niti Prakásh	Kaira	Weekly ...	200
100	„ Nure Elam	Bombay	Monthly ...	381
101	„ Nyáyă Prakásh	Surat	Weekly ...	200
102	„ Pársi Punch	Bombay	Do. ...	225
103	„ Rást Goftár	Do.	Do. ...	1,814
104	„ Samsher Báhádur	Ahmedabad	Do. ...	200
105	„ Satyă Mitră	Bombay	Do. ...	400
*106	„ Sauráshtră Darpan	Junágad	Monthly ...	200
107	„ Stri Bodh	Bombay	Do. ...	533
*108	„ Subodh Prakásh	Nadiád	Do. ...	200
109	„ Svadesh Vatsal	Bombay	Do. ...	408
110	„ Tatwă Dnyán ane Dákor Samáchár	Umreth	Fortnightly..	62
*111	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
112	„ Vartmán Sár	Surat	Weekly ...	200
113	„ Vidnyán Vilás	Rájkot	Monthly ...	738
114	„ Vidya Mitră	Bombay	Do. ...	300
115	„ Yajdán Parast	Do.	Weekly ...	500
	KA'NARESE.			
116	The Chandrodayă	Dhárwár	Weekly ...	150
*117	„ Karnátak Vritt	Belgaum	Do. ...	200
	URDU.			
*118	The Altáf	Bombay	Weekly ...	200
*119	„ Armagán	Do.	Bi-weekly ...	200
120	„ Khayir Kháhe Islám	Do.	Tri-monthly .	300
121	„ Kushful Akhbár	Do.	Weekly ...	160
*122	„ Muzhire Shawkatul Islám	Do.	Do. ...	200
	PERSIAN.			
123	The Mufarrehul Kulub	Karáchi	Weekly ...	300

[3] Frequently admits English articles.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Loyalty of the Natives to the British Government.

The *Saddharm Dip* (51) for the month of A'shwin (October-November 1882) but received on the 5th February last, in an article headed "The Loyalty and Strength of the People of India," observes that the English and the natives of India are united for ever, and therefore it is desirable that they should behave towards each other with good will and cordiality. It will not do for the English in India to treat Natives arbitrarily. The English rule would become bearable if Englishmen were to act towards Natives with kindness and consideration. The Prince of Wales and his brother were received with ovation by the masses in India. The loyalty of the Indian population generally towards the British nation is undoubted. When the Governors of provinces move on tour, they are feted and feasted everywhere, and the people show joy on their coming. The multiplication of ill-considered laws has however done much to estrange the people from the British Government. The high-handed conduct also of English officials has helped to intensify this feeling of estrangement. The manner in which Natives are killed by Europeans when out hunting is one of the principal causes which has created dissatisfaction in the Native mind with respect to British rule. But notwithstanding the disadvantages under which the Natives are labouring, they have done nothing disloyal. Some ill wishers of Natives might point to the mutiny as a stain on their loyalty, but it must be remembered that that catastrophe was brought about by the petted English officials. If the population of India had really not been loyal to the British Crown, the English would not have come successful out of the mutiny. The English people have come into the possession of India by the providence of God and not by their own inherent strength or by their superiority over Natives in the arts of war and peace. They conquered India because the Native Princes were fighting among themselves. The conquest was achieved with the help of Native levies, who are even now necessary for guarding the empire. Native sepoys have always been loyal and will always be so to those whose salt they eat. If the Russians or the Germans were to invade India to-morrow, the masses will range themselves on the side of the British Government against the invaders. On such an occasion they will not remember the oppressive nature of the forest laws, the inconveniences suffered by the high price of salt, or the excessive burden of taxation. The loyalty of the natives of India to the British power is not a mere phantom but a reality. The English people might think that they have conquered the Natives by the might of their arms and have kept them under subjection by their superior policy. This, however, is a mistake. The English are a mere handful in the midst of the vast populations of India, and the latter could crush them instantly. The English people should not think that their tenure in India depends on their own strength and valour. They are here because the natives of India are loyal.

Gives reasons for the prayer for the extension of Lord Ripon's term of office.

The *Mahrátta* (2) of the 25th February explains the motives that prompted it to throw out as a feeler the hint about holding public meetings for adopting memorials to the Queen for the extension of Lord Ripon's term of office, and observes:—We had a twofold object in view. We wished the people of India to make an effort to show that as the subjects of a constitution-loving nation we must have a voice allowed us in the appointment of one whose personal qualities, principles and sincerity of purpose had greatly to do with the well-being of two hundred and fifty millions of men. Our first argument in favour of the proposal is the necessity of the public assertion of our right to have some voice, direct or indirect, in the government of our country. Our argument has for its basis the deep love we bear towards England's interests in India, and it is that love that prompted us to make the suggestion about the memorial. It is a well-known fact in Indian history that Parliamentary committees have sat every twenty years to enquire into the administration of this country. The last of such committees sat in 1853. When twenty years had passed away we asked for such an enquiry. Though our oft-repeated and urgent demands did not succeed, they have been successful so far in obtaining an Indian commission, if we may so call it, composed

of Major Baring, Dr. Hunter, Mr. Ilbert and the other members of the Government of India, with Lord Ripon as President. The commission is now sitting and making a searching enquiry which, we fear, will not be complete within the time allowed for the purpose. We therefore urge that lest the commission should hurry on its work and leave it half done, it is necessary that full time should be allowed to the members so as to enable them to draw up a complete report. That Lord Ripon is doing the work of enquiry cannot be doubted even for a moment, because we know that he has done nothing beyond directing the attention of the several Governments to what the Government of India had already laid down, but which for one reason or another remained unexecuted. In urging upon the Home Government the necessity of extending the period of Lord Ripon's Viceroyalty we zealously watch the interests of England, for whose benefit it is necessary that the enquiry should be exhaustive and continuous, which it will not be if Lord Ripon goes away on the expiry of his term of office. The third ground is that the continuation of Lord Ripon's Viceroyalty is necessary, not so much in the interests of India as in those of England. The retention of a Viceroy like Lord Ripon at the present crisis is almost a *sine quâ non*, and we learn from some of the English papers that it is not in India only but even in England that the necessity is seen. His retention is a *sine quâ non*, because he combines within himself such qualities as place him beyond the reach of party prejudices. Neither the Conservatives, nor the Liberals, nor the Radicals can find anything in Lord Ripon to condemn or to disapprove, and the recent telegrams received in India perfectly bear us out in this. The Secretary of State for India in the House of Lords and the Under Secretary in the Commons have most emphatically declared that Lord Ripon is not going an inch out of the lines prescribed to him, and that the Home Government have the fullest confidence in anything he does. Thus he has not only won the hearts of the people of India, but has held English statesmen spell-bound. The gloomy future which had begun to cast its shades towards the close of Lord Lytton's administration has been and can only be avoided by making England fulfil certain promises which yet remain unheeded. Englishmen must set themselves to learn more about India ; they must act in a spirit of absolute honesty towards the Indian finances, and they must deal with Indian questions sent home for their decision, not in the interests of powerful classes or political parties in England, but in the sole interest of the Indian people. All this is what Lord Ripon is attempting to do, and hence it is that we should ask for an extension of his period of office. The people of India can of themselves do much for the amelioration of their condition, but England can do more, and Lord Ripon much more.

Heartily approves of the memorial praying for the renewal of Lord Ripon's tenure of office.

The *Bombay Chronicle* (69) of the 25th February expresses unqualified approval of the memorial which is being got up by the people of Bombay for the renewal of Lord Ripon's tenure of office as Governor General of India. The memorial, observes the *Chronicle*, is the genuine expression of the sincere and anxious desire of the people that the Viceroy should rule over them for five years more after the expiration of his present term of office in order to enable him to carry out in their entirety the various administrative improvements he has introduced. Since two and a half years of the existing term are yet to run, the opportuneness of the memorial might be questioned; but there can be no doubt about the appropriateness of the prayer itself. [The *Gujaráti* (89) and the *Yajdán Parast* (115) of the same date express similar sentiments. The *Rást Goftár* (103) of the same date also expresses similar sentiments, but questions the opportuneness of the memorial. It is not known, observes the *Goftár*, whether His Lordship is willing to stay in India after the expiry of the term of his office. Two and a half years of this term are yet to run, and though it cannot be even imagined that His Lordship might change his present beneficial policy, yet circumstances might happen that would impair his great popularity. Supposing a deficit occurs in the next budget and His Lordship is compelled to revive the income tax to cover the gap, it is questionable whether his popularity would remain unimpaired. If the present Liberal Ministry goes out of office and is succeeded by a Conservative administration,

it is doubtful whether Lord Ripon would care to stay in India for another five years. Again, there is no guarantee that England would remember the memorial two and a half years hence when the time for action comes. Moreover the memorial is addressed to Her Majesty, with whom the appointment to the Viceroyalty does not rest. The *Suryá Prakásh* (74) of the 24th and the *Gujarát Mitrá* (70) of the 25th February approve of the memorial.]

Approves of the memorial praying for the extension of the term of Lord Ripon's office as Viceroy of India.

The *Lok Mitrá* (72) of the 25th February says:—To judge by the speeches and the unanimity and *eclat* with which the several resolutions were passed, the public meeting assembled at the Frámji Cowasji Institute to adopt a memorial to Her Majesty the Queen praying for an extension of the term of office of Lord Ripon must be considered highly successful. The speeches were of exceptional ability, and the whole proceedings gave sign of an influential movement, which, whatever its result, will surely remain a high testimony to the popularity and esteem which Lord Ripon has won. The earnestness of the utterances at the meeting indicated pretty plainly that the Viceroy has touched a chord in the hearts of the Native population of India, which has sent a thrill of gratitude from one end of the country to the other. Never was hero-worship more genuine or sincere, or more honourable to the worshipper and the worshipped, than that which Ripon Sáheb has evoked by his promises and performances as the Friend of the Indian people. It would surely be one of the most gracious concessions to the feelings and wishes of the people of India were Her Majesty to extend the term of office of India's greatest Viceroy for a time sufficient to perfect the beneficent policy of Lord Ripon, and were that statesman himself to sacrifice the immense advantages and conveniences of an English home for the good of a vast population, which sees in his longer continuance in office the prospects of a bright future. [The *Ahmedabad Samáchár* (75) of the 28th February advises the people of India to adopt memorials for the extension of Lord Ripon's Viceroyalty from all parts of the country.]

Approves of the nomination of the Hyderabad Regency.

The *Bombay Samáchár* (80) of the 27th February discusses the merits of the Hyderabad Regency and expresses its full approval of the arrangements. Under the circumstances in which the State was placed by the untimely death of Sir Sálar Jung, the appointment of the members of the Regency for the conduct of State affairs is the most discreet and the best. It is to be hoped that everything will go on smoothly under the Regency. [The *Jáme Jamshed* (93) and the *Akhbáre Sodágar* (76) of the 27th, and the *Káside Mumbai* (96) of the 28th February and the *Bombay Punch* (79) of the 3rd March express similar sentiments.]

Expresses gratitude for the resolution of the Government of India to employ graduates of the Indian Civil Engineering Colleges in the Public Works Department.

The *Gujarát Mitrá* (70) of the 25th February expresses deep gratitude for the recent resolution of the Government of India with respect to the employment of the graduates of the Indian Civil Engineering Colleges in the Public Works Department. The resolution is in unison with the policy of the Viceroy in other matters. The natives of India are extremely fortunate in possessing such a ruler as Lord Ripon.

Says that fees paid to Government officials for serving on the Town Council of the Bombay Municipal Corporation should be credited to Government.

The *Kaisar-i-Hind* (95) of the 25th February approves of the decision of the Government of Bengal that the fees received by a Government official for serving on the Town Council of the Calcutta Municipal Corporation should be credited to Government, and suggests that the same rule should be enforced by the Government of Bombay in regard to the Bombay Town Council.

Heartily approves of the speech delivered by Sir James Fergusson in the darbár held by him at Kolhápur.

The *Bombay Samáchár* (80) of the 3rd March heartily approves of the visit paid by Sir James Fergusson to the Southern Marátha Country. The *Samáchár* is highly pleased with the speech delivered by His Excellency in the darbár held at Kolhápur on the 26th ultimo. Sir James gave on that occasion valuable advice to the

assembled Sardárs and other people in regard to the breeding of horses and cattle, on sanitary improvements in towns and villages, on male and female education, and on the desirability of making provision for industrial education. If His Excellency acts in accordance with the sentiments expressed by him on the above occasion, he will secure the gratitude of the people over whom he rules.

Replies to some of the questions set by the Mhowra Commission.

In reply to question No. 22 of the queries set by the Mhowra Commission, the *Rást Goftár* (103) of the 25th February states that until recently cases of intoxication were extremely rare, but since the enforcement of the A'bkári Act the people have contracted the bad habit of drinking to excess. Formerly small doses were taken regularly; but now-a-days owing to the heavy duty on liquor and the wiles of the liquor contractors, the price of liquor has gone up very high. Under these circumstances poor persons cannot afford to purchase their daily allowance regularly. They save a few pice from their daily expenditure for three or four days and then spend their savings in hard drinking to the great injury to their health. In reply to the 23rd question, the *Rást Goftár* observes that the severity of the Act has taught the poor people the crime of smuggling mhowra blossoms for the purpose of manufacturing liquor from them. Reply to question 24: Ordinary utensils are made up into a still for distilling liquor. Reply to question 27: Mhowra flowers are used for manufacturing liquor from them and for feeding cattle. Poor people sell the flowers and maintain themselves from the proceeds of the sale. These flowers are also used medically. Young mhowra fruit is used as human food; oil is extracted from mhowra seeds and is used for culinary purposes as well as for burning lights. The produce of mhowra trees is differently used in the Thána District. The poor eat the flowers and the fruit and burn the oil. In times of scarcity the mhowra flowers are their only food. Fresh flowers are eaten raw, and a syrup is made of them and is used in lieu of sugar. Dried flowers are boiled and eaten, or are made into cakes either by themselves or after mixing them with a little flour of some kind of grain. The cattle are also fed upon the flowers. They get fat thereby. The owners of mhowra trees and the poor people get the flowers for the simple trouble of collecting them; their bazár price is one and a half times that of nágli and double that of rice.

Disapproves of the creation of the office of an Inspector of Registration for the Kánarese districts.

The *Dhárwár Vritt* (22) of the 22nd February alludes to the creation of an Inspectorship of Registration for the Kánarese districts, and observes that the expense about to be incurred in sanctioning this office is undesirable and unjustifiable. There are in the Kánarese Collectorates only 33 registration offices, the records of which are annually examined by Collectors and their Assistants with the assistance of specially skilled clerks, and therefore no necessity exists for sanctioning an Inspectorship of Registration. Some years ago the Inspectorships of Registration were abolished in order to keep the expenditure of the Registration Department within its income. Since then no inconvenience has been felt and hence it is unaccountable that an Inspectorship of Registration should be created afresh. The condition of the Registration Department is rapidly deteriorating. The clerks who have actually to do the work of registration are extremely ill paid. Several years ago they were given liberal salaries, but now their incomes have been cut down so low that they are hardly able to maintain themselves respectably. The responsibilities of Sub-Registrars have increased, but their pay has been reduced. Efforts should in the first place be made to increase the emoluments of this class of servants.

Advocates the establishment of an agricultural bank in the Kaira District.

The *Kaira Vartmán* (94) of the 28th February requests Government to open an agricultural bank in the Kaira District. The chief causes of the present bad state of agriculture are the ignorance of the ryots, their indebtedness and the innumerable caste feasts which they are forced to give. The cultivation of the soil will not improve so long as the condition of the agriculturists remains wretched. It is necessary that measures should be taken to prevent their being involved in debt and their indulging in caste feasts. The ryots should be given a good education.

The *Jagadádarsh* (29) of the 20th February complains that since Mr. Elphinston became Collector of Ahmednagar he has been importing men from the Kolába District to fill vacancies in the Ahmednagar Collectorate. Only a few days ago the Collector's chitnis went on leave. His place was given to the deputy chitnis and a man from Kolába was brought to fill the latter appointment. Half a dozen places have been bestowed upon men from Kolába in this way. It is true that Mr. Elphinston is acting legally within his powers, but it is astonishing that he should find no one competent to do the work of the deputy chitnis in Ahmednagar. It is absurd to think that competent and qualified clerks can be found only in the Kolába District. Mr. Elphinston's predecessors never felt any difficulty in filling up vacancies from among the subordinate clerks or kárkuns in the Ahmednagar District. How would Mr. Elphinston like to be superseded for a Commissionership by a Collector junior to him? Officials lose heart in their work if their claims for promotion are disregarded. Even posts of trifling value have been bestowed on men from the Kolába District. In conclusion the *Jagadádarsh* suggests to Government that instead of putting Mr. Elphinston to the trouble of importing clerks from the Kolába District into Ahmednagar, he should himself be transferred to the former Collectorate, where he will have full scope for promoting the well-being of his own favourite people.

Filling up of appointments of clerks and kárkuns in the Ahmednagar District by men from the Kolába District.

A correspondent of the *Bakul* (16) of the 25th February, writing from Guhágar in the Ratnágiri District, states that in the villages of Sákhari Agar, Welneshwar, Hedwi Narwan, the jackals have become so bold as to attack human beings. About thirty persons have been bitten by these horrid animals. A boy of the village of Sákhari Agar was attacked by one of these creatures and he died from the effects of the wounds inflicted. A woman of the Kharwi caste residing in Welneshwar was injured in a similar manner, and she too died from the effects of the bite. In the village of Hedwi a man was attacked by a jackal. The correspondent hopes that Government will send armed policemen to destroy these animals without delay. If the villagers had been permitted to keep guns, their condition would not have been so helpless. The correspondent trusts that Government will allow half a dozen guns to be retained in each village. The rule that the person who obtains the license for keeping arms should only be allowed to use them ought to be abolished. It is to be hoped that a doctor will be sent to the villages named above to attend on the wounded people.

Attacks of jackals on human beings in certain villages of the petty division of Guhágar.

A correspondent of the *Arunodayá* (14) of the 25th February, writing from Goregaon in the Thána District, says that since the commencement of the present year great delay has occurred in the delivery of the post. Persons engaged in commerce have to suffer losses if the letters of their correspondents are not delivered to them with promptitude and punctuality. Perhaps the transfer of most of the postal work to the táluka post masters and the reduction of all sub-post masters to the level of village post masters are to a certain extent answerable for this state of things. The correspondent hopes that the authorities concerned will take measures to expedite the delivery of the post in Goregaon.

A postal complaint.

In a paragraph headed "Anglo-Indian Journalism," the *Native Opinion* (10) of the 25th February says:—It seems that Anglo-Indian journalists are free to say what they like, heedless of truth or otherwise. They can be inconsistent and may make wide generalizations and statements. In England too party-journals indulge in acts unworthy of the leaders of opinion. But there the evil is partly checked by public opinion and partly rendered harmless by papers of the opposite party being powerful enough to make themselves heard. Here the case is different. As a general rule Anglo-Indians either side with the Anglo-Indian papers or look mildly upon their faults. And as to Native public opinion it is too much below an Anglo-Indian's notice, and the Native papers are too feeble to speak out effectually. We have lately had two curious instances of the evils we have been speaking about. The local *Times*, commenting upon the

Points out eccentricities of Anglo-Indian journalism.

proposal of the new amendment in the Criminal Procedure Code for the first two days argued, and argued very fairly in favour of it. We think no better defence of the amendment can be found than that contained in its leaders of those days. But the third day its readers were surprised to find that it had changed its mind suddenly without any reason. And ever since it has kept to its later mood. Now what can this be but inconsistency? The *Times* probably thought in the harmony of universal opinion in favour of the amendment it had better strike, for discord's sake if for nothing else, a jarring note. Now we cannot call this a freak, for acting against one's own convictions without any reason is an evidence of want of principle. Would not the *Times* itself have in a mood of merriment, in which it not seldom indulges, held up to ridicule such a freak if it had found it in any of the Native papers or any other paper opposed to it? No language would then have been too strong? So also the *Englishman*, in its remarks upon the above-mentioned amendment, indulged in a few incorrect statements. It gave out that the wise Sir Ashley Eden was opposed to the measure, whereas from the memorandum sent up to the Government of India with Mr. Gupta's note it is clear that he was decidedly in favour of it. Perhaps the *Englishman* hazarded the statement from a belief that the memorandum would probably not be published. Another similar statement is that in 1872 a pledge had been given to European subjects in India that the law as it was then amended and as it now exists would not be changed, whereas a reference to the speeches of those members of the Vice-regal Council of that year who were against putting Native Covenanted Civilians on a footing of equality with their British brethren at once transfers this statement to the region of fable. We wonder what the *Englishman* would have done if he had caught anyone else tripping in that way. The *Statesman* has very ably exposed these errors.

Does not approve of the movement for bringing out lady doctors from England.

The *Mahrátta* (2) of the 25th February says:—Looking at the question of the importation of lady doctors for India from a theoretical point of view we are inclined to think there is a want of them in this country. The natural delicacy of feeling of our women forces them to suffer pain rather than allow themselves to be examined by a male doctor. But looking at the question from a practical point of view European lady doctors will be certainly useless. Their ignorance of the vernaculars will be the first stumbling-block in their way. Moreover European ladies will not venture out here for a paltry remuneration. If one or two lady doctors are brought out to India, the money will simply be wasted. What can one or two lady doctors do for the whole Native community? They cannot treat all female cases, for the labour of treating even one hundred cases will be great, and the remuneration will be comparatively poor. The Native community, taken as a whole, is not pecuniarily in a position to pay them handsomely. As to their teaching Native ladies the profession, their energies will also fail. Moreover a separate establishment will entail more cost. So then this is after all a very costly sport to be indulged in only by rich persons, of whom the people of this country have not many to boast. We therefore advise the originators of the movement to lay the whole scheme before the Native community of this Presidency and discuss the measure fully before the money collected is irrevocably disposed of. Cannot they see a way to utilizing the resources which the Grant Medical College of Bombay affords? There is already a class for teaching midwifery to Native ladies. The funds that have been collected might be applied so as to enlarge the scope of this class in order that medicine generally might be taught to Native ladies. Some portion of the money might be used in such a way as to secure the attendance at the College of a better class of women than that hitherto receiving the benefit of these lectures. In this manner much good might be done.

Disapproves of the importation of lady doctors from England.

With reference to the importation of lady doctors from England, the *Indu Prakásh* (9) of the 26th February observes that they will not be of much use here. English lady doctors belonging to the Zenana Mission and other missionary societies have not done any perceptible good in Native society. Native ladies have no appreciation of European medicines. From want of education also they are unable to enter freely into social intercourse

with foreign ladies. These two causes will prevent them from availing themselves of the advantages of the assistance of English lady doctors. Instead of importing lady doctors from England it would be better to form a class of Native women at the Grant Medical College and impart instruction to them in medical science. Women trained in this way will be infinitely more serviceable than lady doctors just imported from England. They will not find any difficulty in making way in Native society.

Recommends the training of Native ladies as medical practitioners.

The *Lok Mitrá* (72) of the 25th February observes that it is gratifying to find that the sum required by the promoters of the scheme for introducing lady doctors in India has been so speedily subscribed. The citizens of Bombay have always shown a laudable promptitude to assist all good works by their purse and exertions when the wants of the country are properly put forth before them. In this case there can be no greater proof of the popularity of the movement than the respectable sum which has been subscribed, apparently without the slightest difficulty. It is evident therefore that with a little more exertion the fund subscribed may be easily made a nucleus round which a more extensive and permanent project may be formed. Why should not Bombay itself undertake the training of female medical practitioners? The midwifery class in the local Medical College is a most useful institution, and has already done great good, and an extension of the liberality of the rich people of Bombay will enable the same College to still more enlarge its scope of usefulness by undertaking the preparation of Native ladies for higher medical qualifications. A wish has already been expressed in several quarters that the promoters of the scheme—the success of which is now well nigh assured—might usefully extend their programme, and there is no reason why equal success should not crown their efforts in this new direction. It is evident, however, that the work is one of much more difficulty owing to the present condition of Native women. But with a little time and care the difficulty can be surmounted, and now that the one experiment is going to be tried it might be as well also to give a trial to the other.

Disapproves of the project of getting the National Anthem translated into the vernacular languages of India.

The *Mahrátta* (2) of the 25th February, in referring to the project of translating the National Anthem into the vernacular languages of India, observes:—We do not see how the translation of the National Anthem can strengthen our feelings of loyalty and affection towards the sovereign. Is the mere singing of such hymns to denote that the people are loyal? Why then not make fifty such hymns and get them sung in every street and alley, and then the result will be overpowering. We think that the people are sufficiently loyal, but if they really are not, the fault is not theirs, nor is the singing of the Anthem the way to make them so. Give them substantial rights and they will be loyal. We have no objection to the translation of the Anthem; but people ought not to make such a fuss over it. If persons want to empty their overflowing treasury-boxes by spending money on these ideal projects, let them do it quietly. So long as the advantages are questionable, it seems hardly proper to make such a noise about them.

The coming Budget.

Remarks in connection with the coming Budget.

The *Indian Spectator* (1) of the 25th February says:—That the coming Budget for 1883-84 will be disappointing has been anticipated by those who have carefully watched the progress of important items of revenue during the official year which is now about to expire. But, as usual, it has been reserved for the *Times* to let out ominous hints as to the deficit that may be expected in the next Budget. To a certain extent it is politic to get the leading journal a few weeks beforehand to make the unpleasant announcement. The Indian people are thus prepared for ill news, which may not after all turn out so bad. Both opium and salt will, it is said, fall short of the estimates. There is no improbability in such a statement. That the opium revenue receipts will show a serious decline has been anticipated for some months past. Even the temporary rise in exports that was expected by a reduction in duty of Rs. 50 per chest has scarcely been realized, while the reserve in Patna chests is already too low. The falling off may be attributed partly to the heavy failures of

opium dealers at Indore some months ago. It is a pity that Major Baring, in deference to the clamour that was raised at the time of his first financial statement, when he estimated opium at the average figure of 6½ millions sterling, was constrained most reluctantly to increase the estimate last year by a million. Perhaps the reduction in the salt duties and the abolition of the import duties on all articles save spirits and arms and ammunition may have also tempted him to swell his estimates, leaving it to the chapter of accidents to allow them to be fairly realized. But even this deficit in the opium revenue might have been partially made up had there been no repeal of the import duty on the finer class of grey goods. We have all along maintained that that was the weakest part of Major Baring's Budget of 1882-83. Beyond these there was the reduction in the salt duty. It was assumed that the consumption of the article would be stimulated. In spite of the result that the consumption has not been so great as was expected, we are of opinion that the duty should be further reduced. If consumption is to be further stimulated, then the most statesmanlike course would be to further reduce the duty. In the long run it would be by far the wisest course to adopt. But perhaps the exigencies of finance may not admit of such a course as either expedient or beneficial. It would be however premature to forecast the financial statement with regard to this item of reduction. But it is to be sincerely hoped that his calculations for the ways and means of the next financial year may not be upset by the eccentricities of the Indian climate. He will have to guard well against the expenses incidental to a probable or possible famine. No doubt the annual provision made to meet famine expenses in the future, and the obligations imposed on provincial Governments in the matter to a certain extent by the policy of decentralization, may prove ample without necessitating fresh taxation or borrowing in the midst of the year. But it is better to provide against the worst that may happen. It might be fairly asked how the Finance Minister would meet the deficit likely to be caused in the Imperial Exchequer in the event of a severe famine. Is the character of the several important items of the Indian revenue such as to hold out bright hopes of making it up? Or is it not now fairly admitted that it is such as to cause anxiety to the most sanguine financiers? The income tax cannot be raised a few pence higher in a bad year, as in England. There is no such source of revenue to fall back upon here. Whenever it has been sought to impose even a mild income tax, it has met with such strong popular opposition, in a great measure unreasonable, that the Government of the day has hesitated to levy it. Leaving income tax alone, there is no elastic revenue in reserve here to fall back upon, unless it be salt. We question whether in case of an emergency it would be wise to increase the tax on the most important necessary of life, especially in a country like India. It would be most unwise to retrace now the steps taken last year in connection with salt. How then is the Finance Minister to fill up the gap in the Indian Exchequer? If a fresh loan is to be raised, it is to be hoped that it will be raised in Europe. In the long run it will be to the advantage of India to launch it there. Meanwhile may we again ask whether the Government of India will not take heart of grace and improve the incidence of the present iniquitous license tax if it is to be at all retained? Are the official, professional and other salaried classes throughout the Empire still to be exempted? Major Baring will have another half a million in the treasury if he honestly tries to remove the anomaly of the license tax as at present levied. Again, it will be unrighteous for Mr. Gladstone and his colleagues to burden India with a pie of the cost beyond the ordinary pay of the Indian troops engaged in the Egyptian Expedition. In the present state of the finances the saving would be a great relief. But after all where will India stand? At the best there will be a fresh debt incurred. Is it politic to go on increasing our indebtedness every second or third year? Cannot India be relieved of some of her sore burdens? Cannot the Home charges be brought down to a fair limit? Is it too much on the part of England which drains the life-blood of India in the shape of an annual withdrawal from the country of thirty millions sterling to generously give back (say) ten millions sterling? Let India be asked in future to bear only five millions sterling of the Home charges and let England contribute the rest. In such an arrangement lies the future salvation of India. Above all, extensive Native agency must be employed in the administration of the country. The nemesis of

circumstances, however slow, will surely overtake the Government of India and compel it to govern India in the interests of the Indians. It is the extravagant foreign agency that is at the root of the evils and uncertainties of Indian finance. [The *Mahrátta* (2) of the same date, in writing on the forthcoming Budget and the apprehended deficit in the finances, remarks that the imposition of a new tax to meet the deficit would be extremely inadvisable, for the people of India are already overtaxed. To increase the existing burden of taxation even by a single pie would be to take their life-blood. To incur additional debt and to undertake the responsibility of a perpetual interest is a very bad way of meeting a present difficulty with an endless trouble in future. The best way would be to effect reductions in the Military and Public Works Departments of India without lessening their efficiency. This can be done by reducing the number of the highly-paid superior officers.]

Remarks upon the forthcoming Budget.

In alluding to the threatened deficit in the finances, the *Lok Mitrá* (72) of the 25th February says that it is to be earnestly hoped that the deficit will not be a very heavy one involving the necessity of additional taxation or fresh borrowing. This game of alternate taxing and borrowing has been played too long, and it is a question whether some other and more statesmanlike remedy could not be devised to cover deficits whenever they occur. Nay, it may be asked whether, bearing in mind the uncertainty of Indian finance, aggravated as it is every three or four years by famine expenses, revenue and expenditure cannot be adjusted on some rational basis whereby stability and permanence may be secured. Is it entirely hopeless to curtail expenditure? The opium and salt duties together are absorbed by the military charges. Now the revenue from the former is being daily threatened. There are both internal and external elements that go to disturb it. The duties are leviable on the quantity of Malwa and Patna opium. The latter is artificially stimulated. The reserve number of chests is regulated according to the exigencies of the Exchequer. Now it is always dangerous to raise the wind by means of artificial State support. The aim of the Government ought to be to let receipts from important items of revenue come in freely. The very fact of regulating the cultivation of poppy in Behar in proportion to the reserve at Patna and in due subordination to the exigencies of finance has about it advantages as well as disadvantages. But State monopoly, however advantageous, is in the long run destructive of the vitality of revenue. This is the internal element that is at the root of the precariousness of the opium revenue. The cultivation of poppy in Indore and other Native States is left out of consideration. The external elements that daily threaten to decrease the exports of opium are twofold. The first of them is the larger exports of opium from Persia and Eastern Africa. The latest accounts published by Her Majesty's Consul at Hongkong show that the foreign opium is making head in China, and that the area of cultivation in China is annually extending. Malwa opium is consumed only by the wealthier classes because it is dear. Despite the fact of any arrangement which Sir Thomas Wade may be ultimately able to come to with the Celestial Government, there is every probability of extension, year after year, of poppy cultivation in China. Hence there is no saying how far the Indian trade may be thereby injured in another decade. In view of such a contingency, it would be a most sagacious course to estimate the future revenue at a safe figure. Any Finance Minister who is tempted in his financial statement to value it for a given year at higher than five to six millions would commit a serious blunder. Opium estimates of the future ought to be very cautious. The practical financier must take the bull by the horns. He must endeavour to realize the position of the opium revenue as it now stands. The day has not yet come when the Indian Government will be perforce constrained to make up the huge deficit that is likely to arise from the falling off of the opium revenue to the tune of three or four millions sterling. But it would be wise if in view of such a dire contingency it seriously thought of grappling with the difficulty. And we believe the only sound method of solving it is by curtailing expenditure in all departments of the State. The land revenue system of the country is itself on trial. Agrarian difficulties that have cropped up here and there for some years past have hardly been removed. The present Government of India is quite alive to the gravity

of the situation. It is sincerely anxious to deal with it in a statesmanlike manner. Hence if at an early day there is to be a thorough revision of the land revenue assessments, it may be taken for granted that it will in no way tend to improve the land revenue. The other large item which requires consideration is salt. But even here the most sanguine will not have the hardihood to assert that any further increase may be expected in the income realized from the salt duty. The poorer classes of people even now cannot buy salt enough for their daily food, while it is well known that the country is impoverished by the death of thousands of head of cattle. Salt is as much a necessity of life with domestic animals as with men. In the increase of live stock partially lies the prosperity of the indigent ryot, and therefore of the country generally. Viewed from this aspect it will be seen how great is the necessity for a further reduction of the salt duty. It was thought that last year's reduction would have told favourably on consumption. But this anticipation has not been realized. The duty is not yet so sufficiently light as to stimulate consumption. Thus there cannot be much of elasticity in the three most important items of State revenue. Under the circumstances the necessity of curtailing expenditure is glaringly manifest. But unfortunately there is a feeling of aversion to meet the problem. The great officials shirk the task of taking a bold step. But as long as hesitation and fear to grapple with the problem remain, so long will Indian finances be subject from time to time to rude shocks and unpleasant deficits, leading the country into a deeper and deeper mire of indebtedness. A time may come when Indian credit may get exhausted. But apart from that fact it is scarcely statesmanlike to conduct the administration of the country in this hand-to-mouth fashion. A new and bold departure in Indian finance must be taken, and that too soon. Without a saving of five to seven millions sterling, there is no hope of any improvement in the Indian finances. There should be a vigorous agitation for the mitigation of India's present burdens. The obligations, as they are called, of fifteen millions sterling can well be brought down to ten. Unless the Government seriously sets itself about the task of applying heroic remedies to the vessel of Indian finance it will toss to and fro, surrounded by successive waves of increasing indebtedness, till one day she founders engulfing a whole nation in poverty and ruin. Are the rulers alive to this danger? At the best the Finance Ministers occupy themselves with temporary relief. But a permanent relief is needed. [The *Surya Prakásh* (74) of the 24th February regrets the non-abolition of the license tax, and disapproves of the imposition of a new tax, because the people of India are unable to bear any increase of taxation.]

Legislation.—The Native Magistrates' Jurisdiction Bill.

Is against the passing of the Native Magistrates' Jurisdiction Bill.

The *Káside Mumbai* (96) of the 2nd March, in referring to the public meeting held at the Calcutta Town Hall to protest against the Native Magistrates' Jurisdiction Bill, observes that opinions vary whether Natives are really liars or cheats. It is however very doubtful whether Natives can properly dispense justice to Europeans. When Hindu Subordinate Judges frequently fail in administering justice to Mahomedans, they can never be fit to protect the civilized and honoured Europeans and their families. The *Kásid* will not be sorry if the Bill is given up.

Says that the Native Magistrates' Jurisdiction Bill should not be withdrawn.

The *Indian Spectator* (1) of the 25th February observes:—True to its traditions, the Bengal Chamber of Commerce has raised a cry against Mr. Ilbert's amendment regarding the jurisdiction of Native Magistrates. The English first settled in Bengal. It was in that province that the Nabobs of Lord Macaulay amassed fabulous wealth, set up in grand style at Home, grew fat and died. It was there that by force and fraud portions of the Indian territory were conquered. And ever since the consolidation of the Empire, race feeling has been most active there. The old sores have never been allowed to heal. The old spirit of mercantile buccaneering is still dominant there. The indigo planters of Bengal have by their wealth and influence kept the coolies in a state of thraldom. The traditional policy of treating Natives as so many slaves is still most rampant in the eastern capital. All legislative reforms for the amelioration of the condi-

tion of coolies and the introduction of free labour have met there from time to time with fierce opposition. It is not surprising therefore to see the Bengal traders setting up this insensate cry against Mr. Ilbert's Bill. Those who, like Sir James Stephen and others, talk of the superiority of the conquerors and their right to enjoy certain higher privileges ought however to read and reflect upon that statesmanlike minute of Macaulay made under almost similar circumstances fifty years ago. That eloquent document will put to shame the agitators who are for perpetuating an anomaly in the administration of justice in a country where, if any one thing is more valued than another for the sake of its rulers, it is the equality of the law. A more eloquent defence of justice and a severer condemnation of interlopers could not have been made by that true friend of India and one of England's most patriotic sons than that contained in his minute on the amendment to the Charter of 1813. Well may Mr. Ilbert echo Macaulay's noble utterances in support of his present amendment. Let the Government of India always cherish these sentiments instinct with genuine British statesmanship. We call upon Lord Ripon and his colleagues to persevere in their righteous policy, regardless of opposition from a handful of men who do not like the reform because it takes away from them the power of inflicting injury without fear of consequences. It must be remembered that this opposition is not from the European community, but from a very small section of it, and that with the most selfish of motives. The highest officials in India have approved the proposed change, and they have given reasons for the approval. The Secretary of State has given it a formal sanction. The cry now raised is that European society in India is averse to the change. We are confident that if the leading members of the European community are consulted on the subject, the majority of them will side with Government. All opposition is confined within the narrowest limits. The planters of Bengal and their friends,—a class who have defied British justice so long,—are not likely to welcome Mr. Ilbert's amendment. And it is from this privileged class that one or two English papers are not ashamed of asking the Government to obtain willing assent! This is what even Lord Ripon, the most popular Viceroy, cannot do. Is the Bill therefore to be abandoned? If Lord Ripon proposes to govern India in the interest of a few hundred planters and shopkeepers, and if he thinks it advisable to accept that ultra-patriotic theory of the Englishman's pride of birth and his magnificent sense of superiority, he had better give up the Bill. But if he means to govern the country in the interest of its people, and if he values law and justice more than skin distinction, he cannot do better than remove the anomaly which has so long disgraced the British Indian statute-book, and against which every true Englishman has raised his voice more indignantly than the most indignant Native patriot. The existence of anomalies in other branches of administration is no argument for the perpetuation of a wicked and debasing anomaly in the branch charged with the judicial administration of 25 millions of Her Majesty's subjects. Let the Calcutta Chamber of Commerce kick up the fiercest opposition. But that should not be construed into an opposition from the whole European community. On the other hand the majority of Europeans, the highest officials and the best citizens, are in favour of the proposed alteration. The entire Native community hails the change with gratitude. Our Native friends must lose no time in demonstrating their gratitude and strengthening the hands of Government.

Observes that the outcry raised by the Europeans of Bengal against the Native Magistrates' Jurisdiction Bill is unreasonable and uncalled for.

After alluding to the opinions of high officials consulted by the Government of India on the subject of the jurisdiction of Native Magistrates, the *Lok Mitrá* (72) of the 25th February observes that the most formidable argument that the opponents of the measure have yet thought of is that a Native Magistrate, however enlightened and well educated, is apt to be led away by race feeling, and that in the case of a white man before him the chances are that justice would miscarry. The Native might fairly retort by saying that in the administration of justice the European Magistrate is equally likely to be influenced by race feeling as is alleged against his own countrymen. Nay, he will be prepared to prove his assertion by a number of instances that have

actually occurred. Will those who are opposed to the proposed alteration in the Criminal Procedure Code adduce facts for the purposes of arriving at a fair conclusion—how far a Native Magistrate is led away by race feeling when a European delinquent is before him, and *vice versâ?* It is feared that if the files of Magistrates for the last fifteen years be ransacked, the European Magistrate will be found the defaulter more frequently than the Native in this respect. But this is not all. It has been said in one of the recent issues of the *Lok Mitrâ* that there is a certain class of Anglo-Indians, both officials and non-officials, who are more or less imbued with the idea that Englishmen in India are heaven-born, and that because the British rule India they must have special privileges, forgetting all the while that their gracious sovereign has publicly declared on great political occasions by means of solemn proclamations that her subjects, whether black or white, are to enjoy equal privileges, that they are equal in the eyes of the law, and that no distinction of race or creed is to be observed. Apart from the intolerance of opinion and illiberality of mind disclosed in the views of Sir James Stephen, not to say anything of their utterly unstatesmanlike character, there is one fallacy involved in the argument that must needs be pointed out. The analogy urged by Sir James is questionable. Because there is a Hindu law and there is a Mahomedan law, it is urged, why should there not be an English law for Englishmen? The speaker forgot the fact that goes to vitiate the very foundation of this sort of reasoning. The Hindu law has existed for centuries. When the Mahomedans became rulers of India they found that the law had been in practice for ages. Intolerant and bigoted as they were, they discovered with the instinct of the true statesman that for the peace and contentment of the population of so vast a country it was prudent that their social relations should undergo no violent disturbance. In the recognition of the important fact lay the seed of tolerably peaceful government. When the British conquered India and began to organize the empire, the very first fact recognized by them was the maintenance more or less of the social and religious institutions of the country. The people were to be governed in consonance with their feelings. And the wise administrators of the day solemnly promised that the social usages which had regulated the conduct in life of their ancestors should undergo no alteration. This recognition was the foundation of orderly government. But as time wore on and the people got accustomed to British rule, and as social usages led to legal disputes, it was found necessary to legalise such usages. Now had the rulers from their very establishment in the country adopted another rule of government nobody would have blamed them. They might have from the beginning proclaimed that they would reserve one code of laws for Englishmen and another for Natives, and nobody would have objected. The people would have then passively submitted to such a mode of government. Whether it would have long continued in practice it is not necessary here to discuss. The Government adopted a different policy—a policy truly statesmanlike and fully in harmony with the genius of British civilization. Englishmen were made subject, alike with Natives, to the laws of the realm. They were not allowed any great extra privileges as belonging to the ruling race. Nay, in more than one proclamation the Government has defined its duties towards its subjects. And if in the true spirit of such proclamations it now repairs what has long been considered an anomaly, why should there be such a hue and cry? The result of having extra privileges has been very well seen in the case of the foreign administration of Egypt during the last few years. And yet there is a class of Englishmen who are not tired of dinning in our ears that as they belong to the ruling race they must be dealt with differently from the children of the soil. The fact is, the official classes and others who agree with them fancy, as Colonel Osborn pertinently remarks, that they divine with unerring sagacity exactly what is best for the imbeciles (as all Natives are alleged by the heaven-born bureaucrats), and in the execution of their plans exhibit the same consummate sagacity as in their original conception. The miraculous, expelled from every other part of the habitable globe, has securely established itself in India and is daily performing prodigies in the interests of the British rule. Those who are infatuated enough to take credit for performing prodigies of administrative work are the very persons who attribute lack of mental

capacity and race feeling to Natives. And so in the interests of justice and humanity they are shut out from all control in the regulation of their own destinies. It is this class of persons who have now caught the ears of the British public and are trying might and main to prevent Government from allowing Natives the control in the regulation of their own destinies. But the cry is hollow. Sir J. Stephen's views on the jurisdiction of Native Magistrates are well known. Those who are opposed to Mr. Ilbert's amendment have brought forward the same arguments with such wearisome iteration that it is fair to pit against such the views expressed by Macaulay in his memorable minute fifty years ago on the passing of the amendment of the Charter of 1813 regarding Sadar Courts. At the time there was an opposition similar to the one now raised by the Bengal Chamber of Commerce. It is to be regretted that the same arguments and tactics should be repeated especially when India has made immense progress during the half century that has elapsed since the indictment of Macaulay's minute. The present opposition by the Bengal Chamber is quite unworthy of a body representing British merchants. Further it is forgotten that even when Mr. Ilbert's amendment is passed, there will be enough safeguards for the protection of the privileges of the British subject here. He has the right of appeal in all cases from the decision of the Magistrate. He can be tried by a mixed jury of British and Americans. Thirdly, the privileges under the *Habeas Corpus* Act are for him fully maintained. What more can he want? Besides the oppositionists forget that Natives do not consider that Mr. Ilbert has done enough to remove the anomaly. They think that if the anomaly is at all to be fairly removed all Deputy Magistrates of the first class should have the same jurisdiction. So that after all the cry raised is simply irrational and uncalled for. It is to be hoped that Lord Ripon and his colleagues will not be slow to take the present agitation for what it may be worth. As the cry of the seditious character generally of the vernacular press proved false, so this new cry set up by a certain class of Anglo-Indians, officials and non-officials, will also prove false. Time alone is wanted to prove its falsity.

Some remarks on the opposition of Europeans against the Native Magistrates' Jurisdiction Bill.

In a paragraph headed "The Jurisdiction Bill," the *Indu Prakásh* (9) of the 26th February says:—The opposition is growing stronger and affords by no means a singular example of the length to which minds professing to be educated are likely to go under the influence of silly prejudices. A public meeting of the local Europeans was held at Madras, a meeting of the Bengal Chamber of Commerce was held at Calcutta, and the European community of Bombay are invited to join this movement against authority. Some one has even asked the volunteers of Calcutta to resign as a sign of protest against the principle of the Bill. We need not care to inquire whether this is setting a good example of loyalty. But for the present it is enough to suggest that Government will not lose much by such exhibitions of short-sighted folly. A contemporary argues that the European has as much right to be exempted from trial by a Native as a Native lady of rank has a right to be exempted from appearance in Courts of Justice. But the writer forgets that the two cases are not similar. No educated Native lady would claim exemption from appearance in Courts of Justice, and the privilege is accorded to Native ladies of rank because the Natives as a class have not yet risen to that level whence they can see that such exemptions are foolish. The exemption is meant for an illiterate class. Do the Europeans envy that appellation? We should think not. Where the prejudices of a particular community are to be consulted, the first question is—is the community so uneducated that it can never be made to see that its prejudices are foolish? A Vaishnava Mahárája was two years ago convicted of an offence and put in jail. His followers claimed certain rights on his behalf, but they were not granted. And what was said at the time of these followers? They were laughed at as a class of misguided and senseless men. We do not see any distinction between their conduct and the conduct of those who wish to oppose the Jurisdiction Bill.

Says that there is no cause whatever for the outcry raised by the Europeans of Bengal against the Native Magistrates' Jurisdiction Bill.

The *Bombay Samáchár* (80) of the 2nd March regrets that the public meeting of Europeans held at Calcutta on the 28th February to protest against the Native Magistrates' Jurisdiction Bill should have considered themselves truthful and of angelic disposition and denounced the natives of India as untruthful, accustomed to uttering false evidence and given to bringing false accusations. The *London Times* stated the other day that the very climate of India induces falsehood in human beings; and if this be so, that climate must have produced its bad effect on Europeans also, and must have brought them to the same state as the Natives are alleged to be in. The outcry raised against the Bill is based upon the alleged untruthfulness and falsity of the Native character, but discreet persons properly understand the flimsiness of the excuse and give no weight whatever to the complaint made by the Europeans of Bengal. The Secretary and the Under Secretary of State as well as other high officials are in favour of the Bill, and this fact ought to induce the Natives not to mind the abuse showered upon them by the opposers of the Bill in Bengal. Properly speaking, Mr. Ilbert's Bill does not contemplate making important changes in the existing state of things so as to give the Europeans genuine cause of complaint. There is no chance whatever of the rights and privileges enjoyed by Europeans on account of favourable laws concerning them being infringed or curtailed. As pointed out by the *Amrit Bazar Patrika*, Magistrates and Session Judges have power to inflict upon European culprits less punishment than they can inflict upon Natives for the same offence, and Europeans enjoy more liberty in the matter of appeals against the decisions of criminal courts than Natives do in the same respects. The Native District Magistrate will have to act according to the laws, which are very favourable to Europeans, and which are not affected in the least by the Native Magistrates' Jurisdiction Bill. Thus Europeans have really no ground whatsoever for the great outcry raised by them. [The *Akhbáre Sodágar* (76) of the 3rd March expresses similar sentiments.]

Censures the Europeans of Bengal for opposing the Native Magistrates' Jurisdiction Bill.

In alluding to the opposition raised by the Europeans of Bengal to the Native Magistrates' Jurisdiction Bill, the *Bombay Chronicle* (69) of the 25th February observes that the outcry raised against the measure is most unreasonable. The opposers ignore reason and political expediency, which ought to guide the conduct of Government, and desire that the State should respect their dictation based as it is on pride of race and selfish sentiments. While regretting this circumstance the natives of India trust that Government will prove equal to the occasion and act as becomes its dignity and duty. [The *Deshi Mitrá* (85) of the 1st March, in referring to the threatened resignation of the volunteers, sarcastically observes that they should resign and thus compel the Viceroy to give up the Bill.]

Criticisms on the Native Magistrates' Jurisdiction Bill.

The *Indu Prakásh* (9) of the 26th February, in an article headed "The Jurisdiction Bill," among other things says:—Mr. Gupta in his note has made a rather unwarrantable distinction between members of the competition Civil Service as distinguished from those of the Native Civil Service by nomination, and in consequence of this difference Mr. Gupta limits his demand in favour of those Native Civil Servants only who hold the office of a District Magistrate or a Sessions Judge. As a consequence of this limited demand of Mr. Gupta the prevailing official opinion has declared itself in favour of the claims of the members of the competitive Civil Service only, and in the majority of cases only in respect of the offices of District Magistrates and Sessions Judges. But we apprehend there is no sufficient reason to make any distinctions of that sort. We have all along opposed the principle of the nomination system, but since it has found favour with Government and Government declared that the rights and privileges of this latter class of Civil Servants will be precisely the same as those of the Covenanted Civil Service, and since the choice of Government is, at least in theory, to fall on those only who are qualified by their education and social status to fill the high offices of the service, we believe it will not be just or proper to deny to the members of the nomination Civil Service those coveted privileges which are proposed to be extended to those of the competitive service. If the

men are not fit to exercise those powers they had better not be appointed to the offices. Let only such men and no others as are so fit be appointed, and once appointed let them not look small in the eyes of the people in comparison with their European colleagues. The true principle seems to be that laid down by Sir Charles Aitchison that personal fitness and not race or service distinctions ought to govern the granting of these powers. In removing one anomaly and one set of invidious distinctions letnot a second anomaly or another set of distinctions be created. The privilege of trying European British subjects should be extended to all Native Magistrates of a specified class coming from whatever service. The limitation as to District Magistrates and Sessions Judges also seems to be needless. The classes of Magistrates proposed in the Amendment Bill may well be trusted to exercise the powers judiciously. Another way of securing the desired end and at the same time guarding against abuse is to make the exercise of jurisdiction over European British subjects one of the additional powers mentioned in Schedule IV. of Act X. of 1882 with which a Magistrate of the first class or a Sub-divisional Magistrate may be invested by the Local Government. In that case only such Magistrates of whatever race as are deemed by the Local Government competent to exercise the power will be invested with it; and it will always be in the power of the Local Government to prevent any abuse by cancelling the power. The conferring of the power on certain individuals will be felt as a favour or partiality when the power is made attainable by all on certain conditions of personal fitness. The real objection is one of sentiment. But we trust in these days of enlightenment mere sentimental objections will not be allowed to outweigh the considerations of moral right and justice. The maudlin fears about race friction and exasperation are, we think, unfounded. It is the expression of such fears by high officers and the countenance of respectable journals to such opinions which may, we apprehend, give rise to such sentiments in the lower orders of Britons, but once Government declare their wishes and lay down the law we do not think there will be any opposition from, or any fealing of exasperation in, the non-official European classes. In fact the submission of the European public to the jurisdiction of Native Magistrates in the Presidency towns is hardly due to any mental process such as is attributed to them by the apologists of the exclusive jurisdiction. The public, whether European or Native, are perforce obliged to submit to the jurisdiction of the Magistrates because Government have invested the Magistrates with jurisdiction over the public. Similarly in the mofussil the public will submit to the law laid down by Government. For some time, while the recollection of this controversy is fresh in the minds of the European public, some of the lower orders of Britons may feel it undignified to have to be tried by a Native Magistrate; but that indignity they can well avoid by committing no offence within the jurisdiction of the Magistrate. As for the higher orders, the enlightened mercantile classes for instance, they will be supremely indifferent as to who tries their criminals so long as they get a fair trial, and their enlightenment will guard them against the fear of an unfair trial at the hands of a Native Magistrate. They will, we trust, follow the advice of the *Bombay Gazette* and regard the matter philosophically.

Native Magistrates' Jurisdiction Bill and remarks in connection therewith.

The *Shiváji* (57) of the 23rd February, in an article headed "Dark Magistrates and White Culprits," observes that many of the highest officials in India are evidently in favour of investing Native Magistrates of a certain class with the power of trying European criminals. The objections which have been raised against the Native Magistrates' Jurisdiction Bill are neither sound nor cogent. The fear that Europeans will be unjustly convicted if Native Magistrates are invested with power to try them is most absurd. They are more likely to be treated leniently than otherwise. By passing the present Bill an invidious distinction which is the cause of much dissatisfaction among Natives will be done away with, and all Magistrates and Judges will be put on a footing of perfect equality. It is most absurd that a Judge who is empowered to pass a sentence of two years on a Native should be debarred from inflicting a punishment of not more than three months on a European. The moment a Civilian becomes an Assistant Sessions Judge he is considered qualified to try any Native, but he is not deemed fit to sit in judgment on a European until he has served an appreticeship in his office for three years.

Again a Sessions Judge has the power to sentence a Native to death, but he has no authority to inflict a punishment of more than one year on a European criminal. And in both these cases the trying Judges must be themselves of pure European descent. The peculiar privileges which the Europeans enjoy are inconsistent with the maxim that all persons are equal before the law. The assertion that the Magistrates and Judges who are deemed competent to try Natives are not competent to try Europeans would seem to indicate that Europeans possess an amount of cunning which can only be detected by experienced Judges. This argument is however of not much value because most of the European culprits who have been tried in the High Courts have been acquitted. If European Magistrates and Judges are unfit to be entrusted with power to try their own countrymen, they are much more unfit to judge Natives. A European Civilian Magistrate should be first trained to try cases in which European culprits are involved, and after serving an apprenticeship in this manner he should then be invested with power over Natives. In the trial of Europeans the Judge or Magistrate should have the assistance of a Native jury, whose opinion should be considered final and binding. This is the only proper way of doing justice to Europeans. The continuation of the special privileges which European culprits enjoy will increase the dissatisfaction which prevails among Natives. The existence of such a state of things is damaging to the British Government. [The *Arunodayă* (14) of the 25th February in writing upon the same subject expresses similar sentiments.]

Points out the injustice of the claim preferred by English men that they should not be tried by Native Judges.

The *Rást Goftár* (103) of the 25th February observes that the Europeans who object to being tried by Native Judges assert that it is their birth-right that they should be tried by their own countrymen, and that this privilege is conferred on them by the British laws. They also speak of enjoying this right not only in their own country but also in foreign lands, but it ought to be remembered that they dare not claim this privilege in any other foreign country except India. The impropriety of their demand is best laid bare by the questions,—if the Europeans should be tried by Europeans only, why should not Natives be tried by Natives alone? If Europeans ought not to be tried by Native Judges, then why should Natives be tried by European Judges? Are Englishmen alone British subjects and are no Natives also the subjects of the British Crown? Are the British laws applicable to Englishmen alone and not to Natives? The question of jurisdiction is raised on no other ground than that Englishmen are fair skinned and Natives dark skinned. The ability of Natives to dispense justice is not questioned, while they are credited with disability simply because they are Natives. If this position is allowed, how can Englishmen be permitted to try Natives simply because they are Englishmen? If Englishmen are to have the privilege of being tried by their countrymen alone, there is no reason why the same concession should be refused to Natives. And if Natives get the privilege, the number of European Judges will have to be reduced and that of Native Judges will have to be increased. But the Englishmen desire to enjoy a right which they would not grant to Natives. The British law however has no authority to make such limited concession. Englishmen should either be prepared to give Natives the right which they claim, or should remain contented with the rights enjoyed by the latter. Englishmen are not superior to Natives because the former are fairer than the latter. The injustice of the demand made by Europeans will be seen by them when Natives prefer a similar claim. [The *Kaisar-i-Hind* (75), the *Gujaráti* (89) and the *Gujarát Mitră* (70) of the same date, the *Nyáyă Prakásh* (101) of the 26th and the *Bombay Samáchár* (80) of the 27th February and the *Hitechhu* (71) of Ahmedabad of the 1st March express somewhat similar sentiments.]

Condemns the opposition raised by the *London Times* to the Native Magistrates' Jurisdiction Bill as uncalled for.

The *Bombay Samáchár* (80) of the 1st March notices the telegram received by the *London Times* from its Calcutta correspondent about the Native Magistrates' Jurisdiction Bill and the sentiments expressed on it by the *Times*. The *Samáchár* condemns the telegram as not only uncalled for but ridiculous, and denies the wholesale charge of untruthfulness brought against Native witnesses by the correspondent. It is also considerably surprised to see that the leading journal

of England should have adopted the views of its correspondent without due consideration. [The *Dátardun* (84) of the same date expresses sentiments somewhat similar to the above.]

Advises the political associations to hold public meetings in every city and town in order to give support to the Native Magistrates' Jurisdiction Bill.

In alluding to the opposition raised by Europeans in different parts of India to the Native Magistrates' Jurisdiction Bill, the *Rást Goftár* (103) of the 25th February expresses its gratitude at the support given to the measure by most of the high officials. The opposers have raised a loud outcry, and are resolved to carry their grievance to Parliament if necessary. They are holding large meetings in different parts of the country in order to produce some effect on the minds of the authorities. Under these circumstances the political associations should hold meetings of Natives in every city and town in order to give support to the proceedings of the Viceroy, who has so praiseworthily tried to remove from the statute-book the invidious distinction made between the fair and the dark skins. [The *Bombay Samáchár* (80) of the 26th, the *Vartmán Sár* (113) of the 27th February, and the *Jáme Jamshed* (93) of the 3rd March express similar sentiments.]

Railways.

A complaint regarding the arbitrary conduct of the station master at Limbdi.

The *Samsher Báhádur* (104) of the 23rd February complains of the arbitrary conduct of the station master at Limbdi. When a certain person applied to the station master for a platform pass, he replied that he had none and that he would issue none. The applicant represented that several persons were on the platform without any pass, and that he would suffer if a pass were not issued to him on payment of the necessary charges. The station master refused to issue a pass even then, and told him to take a ticket for the next station on payment of three annas. More than one complaint has reached the *Samsher* regarding this station master. It cannot be understood why he should not freely issue platform passes. A respectable person had sent a petition for a platform pass to the superior officer of this station master through the station master himself, but that petition was not noticed.

Native States.

Slaughter of the Maiyás by the Junágad officials and remarks in connection therewith.

With reference to the Junágad massacre, a correspondent of the *Indu Prakásh* (9) of the 26th February writes thus:—Although I am near Junágad I cannot vouchsafe for the truthfulness of the reports which I receive daily about the Maiya tragedy. Lately I had been to Junágad, where I have heard most horrible reports about the cruelty of the Junágad police towards the Maiyás. It is said and generally believed that the number of the Maiyás slain is much more than that given out in the newspapers, that is to say, most of the people were slain who had taken refuge in the Kanada hill, and only a few of them escaped the general massacre. The number of the Maiyás slain is very strongly believed to be between 150 and 175. There is some truth in this rumour; at least the number of the slain given out by Junágad is utterly wrong. If a new census of the surviving Maiyás were taken and compared with the last census of them, the truth of the above fact will be quite clear. People say that the poor fellows had no weapons with them, neither had they any intention of fighting with Junágad. When the Junágad police numbering about 800 strong suddenly and without giving previous notice of their intention climbed up the hill by three different ways, they found that the Maiyás had no weapons, and they took this opportunity of slaying all of them by swords without having regard for sex or age. The Maiyás entreated the police jamádár not to slay them but to take them prisoners, but this had no effect on the mind of the young jamádár, who was bent upon achieving renown by showing great valour in slaying such a large number of people. The other rumour is that the matchlocks and swords, which it is said by Junágad

belonged to the Maiyás and were taken when the fight was over, did not in reality belong to the Maiyás, but that they were brought from Junágad itself and were falsely given out as belonging to the Maiyás. How far this is true cannot be said, but I am quite sure that the truth will never come out under the present circumstances, because the foreigners and the ruling people have no idea of Native intrigues, and they have no opportunity, for which however they don't care, of mingling with the Native community and knowing the facts.

Makes some remarks in connection with the slaughter of the Maiyás in the Junágad State.

A correspondent of the *Gujaráti* (89) of the 25th February states that in the State of Junágad many outlaws have been killed since the year 1862, and mentions their names, observing at the same time that in none of these cases was any enquiry made. The people of Káthiáwár believe that a strict enquiry will not be made into the recent slaughter of the Maiyás. The Political Agent has pitched his camp at Bilkha, and all information about his proceedings is promptly communicated to the Junágad authorities. He is supplied with every necessary article, and this hospitality is likely to mislead him into treating the doings of the Junágad officials leniently, and the State will, it is believed, escape the censure it deserves. Eighty-one Maiyás are said to have been killed, but nearly one hundred and seventy-five are believed to be missing. More corpses are gradually discovered. The Agent being favourable to the State it was no wonder that the Secretary of State for India decided without hearing the Maiyás that the State ought to levy the Sántivero tax. In the case of the Maiyás of Mithápor in the Jetpur State an *ex parte* decision was passed on 14th December 1876, and Junágad believes that this decision supports its claim, but no attention has been paid to the fact that the Chokichakri tax was abolished in 1808. Formerly the Maiyás went into outlawry for the same reason and asked redress from the Political Agent, who however referred them to the Junágad authorities. But it need not be said what justice would be obtained by the Maiyás from them. The claim of the Maiyás is just, and Junágad has no right to impose a tax on them as they have been exempted from all taxes though false reasons are advanced for their reimposition. If the political authorities had given Junágad permission to apprehend the Maiya outlaws by every means, an enquiry ought to be made about that step, since it was wrong to give such permission. A private subscription has been raised at Rájkot for representing the grievances of the Maiyás, and two barristers and a vakil have been retained.

Comments in connection with the massacre of the Maiyás at Junágad.

The *Samsher Báhádur* (104) of the 23rd February says that Government ought to keep an eye on the conduct of Báhádurkhánji, the new Nawáb of Junágad, as he has begun to behave in the bad way he used to behave before coming to the throne. As long as Diwán Salehindi and Vazir Bávdin are in office, the people of Junágad will not be happy. These Mahomedan officers are ignorant of the ways of government. The State harasses the *girásiás*, and either massacres them as outlaws or keeps them incarcerated in prison for life and deprives them of their *girás*. It is wrong for Government to allow Native States to oppress their subjects in this way. Sálehindi and Bávdin contrived to deprive the Maiyás of their *girás* and gave their opposition the shape of rebellion, misused their own authority, and mercilessly killed 75 Maiyás. If Government does not appoint an independent commission to investigate the matter and punish the Nawáb and the authorities of Junágad, there will be no wonder if a similar oppression is exercised on their people by other Native States. As the advisers of Báhádurkhán have procured for him the throne though he had no right to it, he enjoys himself, while others really rule and plunder the State. The *Samsher* has heard on good authority that more than 75 Maiyás have been killed, but the dead bodies have been surreptitiously disposed of by the Junágad State. The wife of Amra and other Maiyás have complained to the Political Agent, but justice cannot be expected save through the kindness of the Supreme Government. When the Viceroy made inquiries by telegram regarding the accident in a wool-cleaning factory at Bombay by which 23 lives were lost, why does he not inquire after this painful event? [The *Ahmedabad*

Samáchar (75) of the 28th February remarks that it is said that the heads of the massacred Maiyás were cut off from the trunks by the Junágad police and were carried in a cart to Junágad. The relatives of the Maiyás who were killed followed the cart containing the heads, which were subjected to great insult by the police. The police were as glad as if they had achieved a great triumph and were to be rewarded for it. The scene seemed like that of the fanatic Mussalmáns taking revenge on the Hindus. It is said that Sálehindi and Bávdinbhái had made arrangements for rewarding the police, but on the interference of the Diwán the idea was given up. A searching enquiry ought to be made into the matter and the parties concerned should be duly punished.]

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
10*th March* 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 10th March 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	200
	ANGLO-MARA'THI.			
5	The Dín Bandhu	Bombay	Weekly	925
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyă Dipika	Bombay	Fortnightly	150
21	„ Daivadnyă Samáchár	Do.	Do.	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitră	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitră[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Mahárashtră Hitechhu	Bombay	Weekly	1,000
38	„ Mahárashtră Mitră	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
43	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
44	„ Panchánan	Málvan	Do.	800
45	„ Pandhari Vaibhav	Pandharpur	Do.	103
46	„ Poona Vaibhav	Poona	Do.	250
47	„ Prabhákar[3]	Bombay	Daily	350
*48	„ Prabodh Chandrika	Jalgaon	Weekly	200
49	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*50	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
51	„ Saddharm Díp	Alíbág	Do.	600
52	„ Satyă Prakásh	Bombay	Fortnightly	243
53	„ Satyă Sadan	Alíbág	Weekly	400
54	„ Satyă Shodhak	Ratnágiri	Do.	140
55	„ Satyavádi	Bombay	Fortnightly	275
*56	„ Sharabh	Alíbág	Weekly	200
57	„ Shiváji[3]	Poona	Do.	200
58	„ Shubh Suchak	Sátára	Do.	90
*59	„ Srishtidarpan	Bombay	Do.	200
60	„ Suryakánt	Ellichpur	Do.	150
61	„ Suryodayă	Thána	Do.	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
62	The Swadesh Mitrá	Bombay	Tri-weekly ...	600
63	„ Varhád (Berár) Samáchár[3]	Akola	Weekly ...	250
64	„ Vasai (Bassein) Samáchár	Bassein	Do. ...	175
65	„ Vengurla Vritt	Vengurla	Do. ...	200
66	„ Vichárshil	Málvan	Do. ...	300
*67	„ Vinod	Poona	Do. ...	200
68	„ Vividh Dnyán Vistár	Bombay	Monthly ...	400
	ANGLO-GUJARA'TI.			
*69	The Bombay Chronicle	Bombay	Weekly ...	200
70	„ Gujarát Mitrá	Surat	Do. ...	400
71	„ Hitechhu	Ahmedabad	Do. ...	349
72	„ Lok Mitrá	Bombay	Do. ...	725
73	„ Surat Akhbár	Surat	Do. ...	600
74	„ Suryá Prakásh	Do.	Do. ...	137
	GUJARA'TI.			
75	The Ahmedabad Samáchár	Ahmedabad	Weekly ...	25
76	„ Akhbáre Sodágar	Bombay	Daily ...	750
77	„ A'ryá Dharm Prakásh	Do.	Monthly ...	304
78	„ A'ryá Dnyán Vardhak	Do.	Do. ...	500
79	„ Bombay Punch	Do.	Weekly ...	500
80	„ Bombay Samáchár	Do.	Daily ...	950
81	„ Broach Samáchár	Broach	Weekly ...	700
82	„ Broach Vartmán	Do.	Do. ...	60
83	„ Buddhi Prakásh	Ahmedabad	Monthly ...	600
84	„ Dátardun	Bombay	Weekly ...	525
85	„ Deshi Mitrá	Surat	Do. ...	1,000
*86	„ Dnyán Prasárak	Ahmedabad	Monthly ...	200
87	„ Dnyán Vardhak	Bombay	Do. ...	400
88	„ Fursad	Do.	Do. ...	100
89	„ Gujaráti	Do.	Weekly ...	400
*90	„ Gujarát Monthly Journal	Do.	Monthly ...	200
91	„ Gul Afshán	Do.	Do. ...	659
*92	„ Hitopadeshak Ratná	Ahmedabad	Do. ...	200
93	„ Jáme Jamshed	Bombay	Daily ...	525
94	„ Kaira Vartmán	Kaira	Weekly ...	115
*95	„ Kaisar-i-Hind	Bombay	Do. ...	200
96	„ Káside Mumbai	Do.	Tri-weekly ...	700
97	„ Kusum Guchhá	Ahmedabad	Monthly ...	350
98	„ Nágar Udayá	Do.	Do. ...	300
99	„ Niti Prakásh	Kaira	Weekly ...	200
100	„ Nure Elam	Bombay	Monthly ...	381
101	„ Nyáyá Prakásh	Surat	Weekly ...	200
102	„ Pársi Punch	Bombay	Do. ...	225
103	„ Rást Goftár	Do.	Do. ...	1,814
104	„ Samsher Báhádur	Ahmedabad	Do. ...	200
105	„ Satyá Mitrá	Bombay	Do. ...	400
*106	„ Sauráshtrá Darpan	Junágad	Monthly ...	200
107	„ Stri Bodh	Bombay	Do. ...	533
*108	„ Subodh Prakásh	Nadiád	Do. ...	200
109	„ Svadesh Vatsal	Bombay	Do. ...	408
110	„ Tatwá Dnyán ane Dákor Samáchár	Umreth	Fortnightly..	62
*111	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
112	„ Vartmán Sár	Surat	Weekly ...	200
113	„ Vidnyán Vilás	Rájkot	Monthly ...	738
114	„ Vidya Mitrá	Bombay	Do. ...	300
115	„ Yajdán Parast	Do.	Weekly ...	500
	KA'NARESE.			
116	The Chandrodayá	Dhárwár	Weekly ...	150
*117	„ Karnátak Vritt	Belgaum	Do. ...	200
	URDU.			
*118	The Altáf	Bombay	Weekly ...	200
*119	„ Armagán	Do.	Do. ...	200
*120	„ Dabdabe Islám[5]	Do.	Do. ...	200
121	„ Khayir Kháhe Islám	Do.	Tri-monthly .	300
122	„ Kushful Akhbár	Do.	Weekly ...	160
*123	„ Muzhire Shawkatul Islám	Do.	Do. ...	200
	PERSIAN.			
124	The Mufarrehul Kulub	Karáchi	Weekly ...	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Probable abolition of the opium revenue and remarks in connection therewith.

The *Native Opinion* (10) of the 4th March, in a paragraph headed "Probable Abolition of the Opium Revenue," says:—It is stated, on what authority we do not know, that definite arrangements have been made to let go the above source of revenue, and that the Supreme Government is prepared to make good the loss. If the statement be true, the Indian tax-payer must make up his mind loyally to meet some new scheme of additional taxation. But we cannot say that Major Baring is unaware that taxation in this country has reached its utmost limit, and that it is incapable of any further extension. About seven krors are annually raised from this source, and even the extension of the license tax to the professional classes or the imposition of an income tax cannot fill up the gap made by such abolition. If the Government thinks that its financial position is now strong, questions such as the permanent settlement of land revenue, the abolition of the license tax, and other questions which still hang fire, claim prior attention. Charity must begin at home, and Government cannot afford to be generous at the expense of its own ill-provided subjects.

A foolish *canard* about the dissolution of the British Empire.

The *Jagan Mitrá* (30) of the 5th March publishes in its columns the contents written on a post card received by it on the 26th February last. From the post mark the card appears to have been sent from Sángli and is addressed to one Govind Krishna Gháte at the *Jagan Mitrá* press in Ratnágiri. The contents of the card are as follows:—"On the 22nd December last the Queen died and the dissolution of her empire has commenced from that date. The Queen was killed by the incantations uttered by the son of Nána Sáheb Peshwa, who headed the rebellion in 1857 and ripped open pregnant English women in Poona. Both Nána Sáheb and his son Pándurang Sáheb are assisted by the Turks, in whose country they are living. Nána Sáheb Peshwa will ultimately triumph." In commenting upon the above, the editor of the *Jagan Mitrá* says that he does not know any person of the name of Govind Krishna Gháte. He is evidently a mythical person. From the absurd contents of the card, the writer of it must be an old fashioned Bráhman Bhat who has gone quite mad.

Gambling at cards in Sholápur.

A correspondent of the *Poona Vaibhav* (46) of the 4th March states that the passion for gambling at cards has very much increased of late in Sholápur. Groups of these gamblers carry on their vocation on the public roads, and it is said that they annoy and plunder passers-by. It is also alleged that the police connive at the doings of these people, and even lend them their active support. It is to be hoped that the chief constable of Sholápur will put down gambling.

Disapproves of the printing of forms and other papers required by zilla local fund committees and municipalities at the Government Central Press.

The *Hitechhu* (71) of Ahmedabad of the 8th March, in an article headed "The advantage to the people of retaining the Collector as President of Local Committees!!" observes that the Bombay Government has several reasons in acting niggardly in the matter of the scheme of local self-government. The chief ground appears to be the removal of any obstacle in the way of Government officials, who have at present the sole management of the local funds and municipal works according to their choice. The forms and other papers required by the zilla local fund committees were until now printed in private presses within the Collectorate. But as the Collectors have been recommended by Government to get them printed at the Government Central Press, they are printed at the latter press. The charges are higher than those that would have to be paid if the work were done in the local presses. When Lord Ripon is devising means for the encouragement of Native industries, the Bombay Government is trying to derive more income from the Central Press and to employ Europeans in it on large salaries. But how can this be possible when the municipal commissioners are elected by the people? Government may do anything it likes for its benefit, but when it tries to deprive others of their

rights, then its action becomes objectionable. Though the local funds and the municipal revenues are the people's money, it is wonderful that Government should order the printing of the forms required by these departments at the Central Press. It is still more wonderful that Government officials should carry out the order without consulting the managing committees. The Chairman of the Ahmedabad Municipality has now, as recommended by Government, written to the Central Press to supply him with the necessary forms. The treasury of the local municipality is made up of the people's money, and it must be used for the benefit of the people of Ahmedabad. If the charges are higher in Ahmedabad, the work may well be done by outsiders. No advantage will result to the country as long as the management of local funds and municipalities is not entrusted to the people.

Complains of the injustice of making India pay a portion of the expenses of the Egyptian War.

The *Mahrátta* (2) of the 4th March says:—We have all opposed the movement of saddling India with any part of the cost of the Egyptian Expedition. The war was admittedly undertaken for Imperial purposes and India is unjustly made to suffer for it. Moreover, the state of the Indian finances has become again very embarrassing, and India at such a moment cannot afford to bear such a heavy drain. By way of lightening the burden, Government will, it is hoped, ask Parliament to contribute half a million sterling to meet the Indian charges. We do not as yet know the grounds on which Government is going to ask for the contribution. But we are sure that the real reasons will never be put forward and that the British Parliament will be asked to vote the money as a matter of pure charity. We see no reason why we should, at least in this instance, be made to depend upon the charity of England. Truly speaking the whole cost ought to be borne by England. But if England is not going to bear it alone, why not make the colonies in the East pay a part of it? England knows full that the representative assemblies of the colonies would scrutinize the demand minutely before voting a farthing towards the expenses. That England fears the scrutiny is evident from its inexplicable silence from the first, though some of its leading politicians have proposed and supported the measure strongly. India has no representative body and can raise no voice against such injustice.

Says that India ought not to bear any cost of the Indian contingent of the Egyptian Expedition.

The *Lok Mitrá* (72) of the 4th March states that a contribution of half a million sterling is to be made by England towards the cost of the expeditionary force sent out from India to Egypt. The Government, it seems, do not venture to ask for more, though on what principle of justice or equity England can insist upon India bearing any share of the expenses of the Egyptian War it is difficult to say. The theory that the war was the means of averting the danger to the safety of the Canal, which is the highway of commerce between India and Europe, has been already exploded. Not only did the war not avert any such danger, but the Canal was never threatened. Arabi's little war was only a war against European control and interference; and it is a little unfair that India should be made to bear any share of the responsibilities involved in the Joint Control. India is already threatened with a deficit, which is likely to drive the Finance Minister to despair, and it will surely not lighten her troubles by saddling her with at least £640,000 as her contribution to the cost of the war. The Indian Association should protest against this unjust burden, and avert a loss which under her present financial circumstances India can ill afford to bear. [The *Akhbáre Sodágar* (76) of the 9th and the *Bombay Samáchár* (80) of the 8th March express somewhat similar sentiments.]

A postal complaint.

The *Panchánan* (44) of the 4th March says that the post office at Málvan is inconveniently situated. It is at present located at one end of the town. It would be well if it were brought near the bazár or some other place in the middle of the town. If this suggestion cannot be carried out, then another post office should be opened in the midst of Málvan for the convenience of its inhabitants. Since the reduction of the Málvan post office to the grade of a sub-post office, much unnecessary delay occurs in the delivery of letters. This could be avoided by raising its status to that of a head post office.

Russian advance in Central Asia.

The *Lok Mitrá* (72) of the 4th March observes that it is reassuring to learn from the *Pioneer* that the attention of England has been attracted towards the advance of Russia in Central Asia and that Englishmen have decided to watch her progress in that direction. There was a time when any serious reference to this danger was sure to be branded with the name of Russophobia; but a very short time has served to bring the question into the range of practical politics, and even the most hopeful of statesmen now approach the subject with at least a sincere desire to discuss it in a serious spirit. It is even a matter for congratulation in one sense that an uneasy feeling pervades the Foreign Office with regard to the object of these evidently well designed manœuvres, as the natural outcome of this feeling has been the mission of Mr. A. C. Stephen, of the British Legation at Teheran in the direction of Khorasan to find out the exact truth about the state of affairs on the Persian frontier. It is now an open secret that every day brings the Russian battalions more and more into the heart of the Turkoman regions and nearer to the borders of Persia; but what remains to be known is probably of vastly greater importance than what has been known. Russia would be false to her traditions and would belie her genius for dissimulation if the true aims of her policy and the real extent of her machinations could be so easily known as to be liable to speedy and timely counteraction. It is a part of her tactics to disparage her own exploits, and to create in her rivals and neighbours that indifferentism which enables her to promote her purpose without molestation or embarrassing scrutiny. But the time has now really arrived when an indifferent attitude is the worst attitude to hold towards the proceedings of the Russian emissaries of the Czar in Central Asia. Merv is now fairly within their grasp, their progress is steady in the direction of the Persian frontier, and they are well on the highway to Herat. It is therefore not a moment too late that Russia's insidious action should be jealously watched, so that without precipitating matters England may be prepared for more active measures than mere watchfulness when the plans of the Russians can no longer be disguised. It is to be hoped that the conflict which has been predicted by many as inevitable is still far distant, but when the emergency arrives, however distant it may now be, nothing will be more useful than the safeguards and experience now provided and obtained. The first and most obvious step towards this preparedness is the acquisition of reliable information as to the plans and movements of the Asiatic army corps of the Czar. In the present state of affairs it is natural that sometimes an unreasonable panic should prevail, and that more often than not the reports that reach this city have to be largely discounted. More authentic intelligence will therefore allay the natural anxiety. Success is therefore to be wished to Mr. Stephen's enterprise.

Heartily thanks Sir James Fergusson for giving assurances in his speech at Kolhápur that the British Government has no intention whatever of annexing that or any other Native State.

The *Bombay Samáchár* (80) of the 7th March is glad that the Governor recommended in his public utterances in the Southern Marátha Country the establishment of schools for technical education in this Presidency. Industrial education is much needed to encourage indigenous industries, which are in a very backward condition. More gratifying than the above declaration is the assurance given by His Excellency that the British Government has no intention whatever of annexing Kolhápur or any other Native State. This declaration of a fixed policy is sure to allay the fears which the inhabitants of the Deccan once wrongly entertained about the Kolhápur *ráj*. Sir James Fergusson has acted very wisely in giving the assurance publicly. He deserves hearty thanks for the enunciation of a principle which is to guide the future policy of Government.

Disapproves of the memorial to His Excellency the Governor which is being got up by European polo-players for

The *Rást Goftár* (103) of the 4th March regrets that the few European polo-players are determined to drive away from the Esplanade the large number of Native cricketers. Nearly 500 school boys play on the small piece of ground which is set apart for them. The polo-players,

permission to use the ground on the Esplanade in Bombay which Native cricketers use.

who number about six or seven, want to play on the same ground for two days in the week; but the hoofs of their horses make the ground uneven and unfit for cricketing. Once a week the volunteer parade also is held on the same ground. The cricketers once complained about this to the Governor, who was kind enough to prohibit the polo-players from holding their sport on this ground. The polo-players have now prepared a memorial for submission to His Excellency, praying that they should be permitted to use the ground for their sports. This is being signed, and to show that their prayer has the support of Natives, they have obtained the signatures of Sir Jamsetji Jijibhái, Mr. Nánábhái Berámji Jijibhái, Mr. Hormasji Kharsetji Dady and other leading members of the Native community to the memorial. It is to be regretted that the latter should have joined the Europeans in this movement. [The *Akhbáre Sodágar* (76) of the 7th and the 9th March and the *Jáme Jamshed* (93) of the 10th express similar sentiments, but are gratified to learn that the Native gentlemen who signed the memorial of the polo-players have since withdrawn their signatures from it.]

Complains of illegality in a criminal trial held at Rájkot.

The *Lok Mitrá* (72) of the 4th March says:—It appears that a vakil of Rájkot was placed upon his trial for a criminal offence before a magistrate at the instance of Mr. Candy, who was also an important witness for the prosecution. Mr. Candy's evidence was taken in Thána, but while his testimony was allowed to have full force against the unfortunate prisoner, he was denied even the ordinary right allowed to the worst criminal to cross-examine the witness. Such a state of things in a British court of law seems almost incredible, and we would gladly believe that the report is incorrect. But we are assured that not only was the accused placed at a disadvantage by having the testimony of Mr. Candy used against him, without having had any opportunity of cross-examining him in his behalf, but he lost even the service of his counsel, who threw up his brief in disgust, because the Magistrate perversely allowed Mr. Candy's evidence to have effect, though the learned advocate protested against this oppressive proceeding. If the facts have not been exaggerated, they disclose a scandalous travesty of judicial forms, and it appears to be almost a disgrace to British administration in Káthiáwár that the poor man, thus deprived of the right of cross-examining a material witness and of the services of his advocate, should be now in jail on a sentence which seems to be a mockery of justice. We hope that in the interests of the purity of judicial administration, and respect for the English courts of law in which such vagaries are happily rare, the authorities will take notice of the case, or offer some explanation and lay the true facts of this discreditable episode before the public.

Delay in the publication of the list of voters, &c., by the Viramgám Municipality.

A correspondent of the *Hitechhu* (71) of Ahmedabad of the 8th March says that though the day for the election of commissioners in connection with the scheme of local self-government is approaching, it is surprising that the Viramgám Municipality has not yet published the names of persons qualified to vote. Government complains that the people do not take interest in local self-government, and yet Government itself is very niggardly in furnishing information. Is this the way to educate and prepare the people for self-government? The people of Viramgám are anxious to know the wards into which the town has been divided, the list of voters and the rules of election. The editor in a note remarks that the people of Viramgám should not be disappointed, for sorrow has spread everywhere owing to the action of officials.

Legislation.—The Native Magistrates' Jurisdiction Bill.

Remarks in connection with the passing of the Native Magistrates' Jurisdiction Bill.

A correspondent of the *Mahrátta* (2) of the 4th March says:—We extremely regret that Lord Ripon and his Council did not foresee that the non-official Anglo-Indian community would present united opposition to the proposal to invest Native Magistrates and Judges in the mofussil with powers to try European and British-born subjects. The movement set on foot by this community in all parts of India and in England

has been so far successful, that the Secretary of State for India had to state that the Bill would not be considered by the Indian Supreme Legislative Council till after November next, although he had sanctioned the introduction of the measure by the Government of India. With this change of front by the authorities in England in deference to the almost unanimous voice of the English press, and with the prospect of the agitation assuming stronger force as time rolls on, the wisdom of allowing the Bill to stand for so long a time may well be doubted. We do not of course see how the change in the law would be prejudicial to the safety of Europeans. A continuity of the possession of unjust position does not certainly convert an injustice into justice. Equality of persons of all creeds and nationalities in the sight of God which every religion including Christianity preaches, is after all no equality in the sight of the present agitators. The admission that there are many anomalies to be removed does in no way lead to the conclusion that no anomaly should be removed, and the bag and baggage policy tauntingly advised by the *London Times* argues that this argument is weak. But it is not the soundness or unsoundness so much as the inopportuneness of the measure at the present time that we deplore. The local self-government scheme, intended to relieve the hard-worked Indian Christians of a portion of their labours, sufficiently tested the willingness of the official bureaucracy, and the present proposal simply served as a spark to set the Anglo-Indian community on fire. In the interests of the various reforms introduced in the administration of the country during Lord Ripon's Viceroyalty, we would advise the postponement of Mr. Ilbert's Bill to a more opportune time. The co-operation of the official as well as the trading community is as essential to the proper execution of the reforms as the intelligence and enterprise of the Natives themselves. And it would be a grave political blunder if anything tending to foment class or race antagonism be allowed to be done by the Government of Lord Ripon. His Excellency must have found out by this time that his fellow-brethren of the West are not as Catholic in spirit and action as himself. But the natives of India are quite satisfied with his sincerity of purpose, and can afford to wait for more favourable times for the removal of the blot which Eugland's patriotic statesmen do not like to see. There are various other ways in which His Excellency can do a friend's work to India. He can make the Legislative Councils more representative, and can give a larger share to Natives in the executive administration of the country. He can arrest and curtail the increasing taxation of India by reconsidering the Home charges and the high rates of salary paid to the needy and hungry exiles. He can enforce the principle that there ought to be no taxation without representation. If he succeeds in doing all this, he will have done much to attach Natives to British rule, and will have gained for himself immortality here and in the United Kingdom.

Disapproves of the agitation raised by Europeans against the Native Magistrates' Jurisdiction Bill.

The *Dnyán Prakásh* (8) of the 5th March, in commenting upon the outcry raised by Europeans against the Native Magistrates' Jurisdiction Bill, observes:—The overwhelming consensus of official opinion in favour of the Bill backed as it is by the unequivocal and unmistakeable terms of the distinct pledges given in the Queen's Royal Proclamation of 1858, renders it obligatory on those who maintain the *status quo* to show cause why it should be maintained. Thus far the opponents of the Bill have not brought forward one single argument in support of their contentions, but have simply indulged in appeals to a base and senseless prejudice, which is always reluctant to surrender any distinction and privilege, simply because it gratifies the vanity. We have carefully read the speeches delivered in the meetings held in Calcutta and Madras. We confess we were simply disgusted by the base charges against Native Magistrates and Natives generally in which some of the speakers indulged. The writer here gives a few specimens of these base charges, and remarks:—Can anything be more senseless and ridiculous? The highest judicial authorities in the country who have a right to speak on the subject admit the high state of efficiency of the administration of justice by Native Magistrates and Judges, but we are now asked to believe that the machinery which is so efficient in one case becomes altogether inefficient when put into

requisition in the other case. Are we to be asked to believe that the judicial machinery is not really efficient as it is represented to be, and that justice administered by Native Magistrates is justice in name and theory only? Again if the argument of Mr. Keswick that unless Europeans and Natives mix more freely with each other it is idle to think of investing Native Magistrates with jurisdiction over British-born subjects be once accepted, we fail to see how the inevitable and logical conclusion can be resisted that European Magistrates and Judges also must be declared incompetent to administer justice to Natives, because the former cannot pretend to any knowledge of the innate nature, mode of life, thoughts, feelings and prejudices of the latter. The truth, however, is that the alleged free intercourse between the two classes is not at all necessary; for can it be for a moment pretended that the Native Magistrates in the presidency towns mix more freely with Europeans than their colleagues in the mofussil, or that their mothers, wives, daughters and sisters mix more freely with the European fair sex than those of the mofussil Native Magistrates? Nothing of the kind takes place, and yet no complaint is made about the Native Magistrates in the presidency towns possessing jurisdiction over British-born subjects. The real question at issue is, whether or not Native Magistrates in the mofussil are competent for the performance of the duty expected of them? We should like to ask these agitators if they would consign to the flames the Queen's Proclamation of 1858, which guaranteed an equality of rights and privileges to all classes of Indian subjects. If these gentlemen, who appear to have taken leave of their senses, have any real regard for the Queen, they ought to abstain from these silly demonstrations having for their object the continuance of invidious race distinctions, which are simply incompatible with the pledges contained in the Proclamation of 1858. The European community is simply making a fool of itself by agitating for the continued enjoyment of privileges which are opposed to British instincts. Another feature of this agitation is its intemperate and rabid character. When the natives of India agitate for the redress of a grievance, they are frequently advised by the very men who are leading the present movement to be respectful and temperate in what they say and do. But is the spectacle now presented in any way calculated to impress favourably? Certainly not. In the name of decency and common sense let the leaders of the present so-called "white mutiny" follow their own precepts and set a practical example to us of moderation.

Comments on the attitude of Europeans with respect to the Native Magistrates' Jurisdiction Bill.

In an article headed "The Jurisdiction Bill," the *Indu Prakásh* (9) of the 5th March says:—The length to which the agitation against the Jurisdiction Bill has been carried by a class of Europeans in Bengal is very much to be regretted. It would be hard to characterize it otherwise than as a ludicrous exhibition of sheer rowdyism, in which both want of self-respect and absence of good breeding figured prominently. The agitators have struck at nothing in their eagerness to oppose the principle of the Bill, and we should not be wrong in saying that short of actual attack on Natives everything has been done to vilify them. The worst passions of the human heart have been called into play by the agitators and hurled down the heads of an unoffending, loyal and meek race, merely because Her Majesty's Government in India has contemplated a change, justified in every part of it by Her Majesty's Proclamation of 1858. Barristers who make money at the expense of Natives, Christian missionaries who profess to preach to Natives the liberal tenets of Christianity, merchants who cannot get on without Natives,—all these have united to abuse a nation, and abuse it in terms that are certainly inflammatory. The Natives were reminded by the speakers that they were barbarous, that they were dishonest and miserable, that there should be one law for them and another for the Europeans because they were born liars. Meetings are held where these statements are made in language, so visibly dangerous in its nature. Newspapers are published where the statements are repeated in language still more dangerous and vilifying. From the noisy character of the agitation one would be led to suppose that the movement has assumed a gigantic shape. But such a supposition can be supported on no other ground than that Englishmen in India have as a class degenerated. Happily the facts are against the

supposition. The feeling against the Bill, however venomous, is not general, and we say this expressly. For one thing it is very important to bear in mind that it was towards the beginning of April last that the Viceroy called for the opinions of the Local Governments, of the District Officers and other responsible public servants in the empire. How is it that the indignation of those who now cry down the Bill was not excited then? It was quite well known at the time that the Government of India had called for opinions. Nay even before that, Lord Ripon had at the time the New Criminal Procedure Code passed into law publicly declared his intention to take the question of jurisdiction over European British subjects in hand, to gather the opinions of the important officers in the Empire, and then propose fresh legislation on the subject should the opinions in favour of it preponderate. This pledge was given by the Viceroy to the public through their then representative in the Viceroy's Legislative Council, Mahárája Jotendra Mohan Tagore. This fact was plainly before the European community seven months ago. The Viceroy was allowed to collect opinions, and now that the opinions are found to favour an alteration in the law, a portion of the same community grows noisy and disloyal. Why were they silent these seven months? What does that silence show but that the present opposition is not quite representative in its character and is an artificially got up affair altogether? If the proposed change were really felt by all the Europeans or the majority of them in India to be dangerous, the very suggestion that opinions were going to be invited with a view to the change would have spread terror through that community, and Lord Ripon would have been asked to abstain from the course altogether when he for the first time gave expression to the intentions of his Government. Far from doing that, what did the Europeans in India do? They treated the affair with indifference at first. The majority of the European officials in India who are known to be Conservative wrote in favour of the proposed alteration. These facts, we repeat, are a telling comment on the extent and character of the furious opposition presented to the Bill at this late hour. Whether the Bill passes or not into law ultimately, the action of the infuriated party in Bengal is deeply to be deplored. Till the other day the Native press and educated Natives were taunted as haters of Europeans. The present opposition shows what absurdly low views are entertained by some Europeans about Natives. The man who dared to vilify our mothers, wives and sisters at the meeting in Calcutta ought to be thanked for giving us an idea of the feelings of the men, who gathered to hear him vilifying a race because the race was helpless. We need hardly enquire if a Native demagogue had vilified European mothers, sisters and wives in that gross fashion, he would not have been hanged for uttering language annoying to a community. As the *Bombay Gazette* says, no respectable European can be proud of the Calcutta meeting. To acknowledge it as a representative meeting would be to cast disrepute on the name of Englishmen. And on the other hand it would be absurd to suppose that the natives of India are cowed down by the conduct of men who have made so ridiculous an exhibition of their passions and their temper. The present agitation is perhaps calculated to inspire feelings of a different character in the minds of the Natives. No one believed that the Europeans were so much afraid of their lives in the mofussil. The Native community is now taught to think that the Europeans about it have lost all courage and are quite terribly afraid of the people of the soil. The Calcutta demagogues are responsible for this. Our course at this moment is clear. We ask our Native contemporaries not to lose their balance, to forget and forgive the rowdies of Calcutta by a careful perusal of the remarkably temperate letter of Professor Wordsworth and the articles in which the *Bombay Gazette* has denounced the Calcutta agitation. The Native community has been very ably defended by the learned Professor and the *Gazette*, and none of us could do as well or better to bring the demagogues of Calcutta to their senses. There are already indications that these demagogues are ashamed of what they have said and done. Let us all leave the matter in the hands of those who are responsible for the government of the country. In the meantime we hope the European citizens of Bombay will continue to show the exemplary equanimity which they up to now have displayed towards this question. We are proud of our *urbs prima in Indis*. Let us, both Europeans and Natives, justify that pride by our conduct at this moment. We do not expect the Bombay Chamber of Commerce to favour the Bill, however much we may wish it. But we certainly expect it to express its opinion in a dispassionate manner

without offending race susceptibilities. Those who claim respect ought to deserve it.

Criticises the position of Europeans with reference to the Native Magistrates' Jurisdiction Bill.

The *Subodh Patrika* (11) of the 4th March says:—The opposition to the amendment of the Criminal Procedure in relation to the jurisdiction of Native Magistrates over European criminals in the mofussil has raised up a perfect storm of feeling in Bengal. A public meeting of Europeans was held at the Calcutta Town Hall, where violent speeches were made denouncing the Natives generally and crying down the judicial administration. It was said that in the mofussil false evidence could be purchased for four annas against anyone, and that no European or his relations would be safe if the law were amended as proposed. If this wild allegation were well founded, it is a wonder that those who now make it should have waited till the present amendment was proposed before they showed they were aware of it, and this is all the more remarkable as we learn that even in the mofussil of Bengal, where all this *furore* has been raised, many a European accused has waived his 'birth-right,' now made so much of, of being tried by his peers and elected to have his case decided by a Native Magistrate. This would show too that in ordinary and cool moments the men who are now moving heaven and earth to prevent the highest Native Magistrates from being empowered to try Europeans adopt the very course from motives of interest they now denounce because it is proposed by the Government. But the whole movement is so much conceived in mere feeling that even existing facts are forgotten. The fact that in the presidency towns the Native Magistrates have exercised the jurisdiction of which the extension to the mofussil is so much decried is taken no notice of. All is drowned in abuse and uproar, and the result is a revival of race antagonism in Bengal. We are here luckily free from those influences. The *Times of India* is indeed affecting the Bengal feeling, but the *Bombay Gazette* is ably upholding the side of reason and sound judgment, and we are glad Professor Wordsworth has in his thoughtful way published in the latter journal a protest against the frenzied movement. Mr. Wordsworth's letter is at once plilosophical and practical. He sees a childishness of political thought in the opposition of the Europeans, which is based on their boasted superiority, and Mr. Wordsworth points out, what is also evident to every thinking Native, that the superiority which requires to be bolstered up by enactments is not real. The opposition has been taken up in England, or rather it may be said that it has been almost dictated from thence, and this makes it clear to us that it is the spirit of political party which has mainly dictated this course. Lord Ripon is a Liberal and his administration has evidently been distasteful to some of his political opponents; but hitherto nothing could be said against it with decency. The amendment of the Criminal Procedure has supplied these politicians an inflammable material in the susceptibility of the non-official European in India. In this view of the matter it becomes the duty of the Natives openly and formally to support the Government measure and to explain its bearing from their own point of view, avoiding at the same time the use of language calculated to give rise to unworthy feelings.

Censures the European community for their antagonistic attitude to the Native Magistrates' Jurisdiction Bill.

With reference to Mr. Ilbert's Bill, the *Indian Spectator* (1) of the 4th March says:—Certain European inhabitants of Bengal and other places seem to know how to get up factious opposition. To our mind there can be no reality in the resistance they have offered to Mr. Ilbert's Bill. But if these men really mean half of what they publicly utter, it becomes evident that their Christianity and civilization are empty words, and that their lives are regulated on the lowest principles of public morality. Here is a measure necessary for the continuity of progress, which they oppose with a fury such as even a nation of barbarians would be ashamed of. The Native Magistrate in presidency towns is allowed jurisdiction over British-born subjects; why should that jurisdiction be withheld from him in the mofussil, now that circumstances call for the reform? Is not the Native as much Her Majesty's subject as the European in India? And why should the latter be allowed a personal privilege in criminal matters?

But it is useless arguing with men blinded by selfishness. As we said last week, planters of Bengal and their dupes have not a single argument against the Bill. The despicable chatter about the Englishman's 'pride of birth' and about the position of the English capitalist becoming insecure and the safety of his wife and daughter endangered, shows that the Anglo-Indian of a certain class is either an arrant coward (that's the only word) or a hypocrite. Native associations must at once show up the hollowness of the opposition. We do not understand the silence of Native public bodies in Bengal. Is there no association to give a counterblast to the Chamber of Commerce's cry? Perhaps the thing is considered beneath contempt.

Condemns the attitude of antagonism of Europeans against the Native Magistrates' Jurisdiction Bill.

The *Indian Spectator* (1) of the 4th March says:—Telegrams received yesterday show that the lower orders of the European community of Bengal have become altogether demoralised. The agitation is instructive in more ways than one. Let the Government of India take note of the fact that where the self-interest of this superior race is touched in the slightest degree, they will forget all higher duties and will not scruple to rise against their own Government. To those like us who may have cherished too high an idea of Christian charity and British citizenship, the agitation in point will be a very rude awakening. It is a bitter experience, and neither the Native nor the European is likely to gain by it. It is to be sincerely hoped that these misguided people may yet see the error of their way and not descend to the level already reached by Mr. Branson and his brother agitators. The Natives of Bengal have preserved an attitude all through which is highly creditable. We trust this calm will continue. If they hold a meeting, let them proceed in a quiet, constitutional manner, and leave all the abusing to Christian orators. In the midst of the antics of an infuriated rabble it is reassuring to see that the Government of India stands firm as a rock. Lord Ripon has himself braved worse storms, and will doubtless tide over this wretched little trouble.

Some remarks on the Native Magistrates' Jurisdiction Bill.

The *Arunodayá* (14) of the 4th March, in commenting upon the Native Magistrates' Jurisdiction Bill, observes that the opposition of the Europeans in India to this measure is not surprising, but it is extraordinary that the people in England should raise objections against it. Christian principles have not made much progress. The inhabitants of England are not ashamed to act selfishly and compass their own ends by their might. Until recently the Natives believed that Englishmen in England were unselfish and liberal in their ideas towards weaker races, but this belief has proved to be erroneous. The Native Magistrates' Jurisdiction Bill has received the assent of some of the highest Indian officials. It is contended that if this Bill is passed into law, the planters and other Europeans who have helped to increase the wealth of India will have to abandon it and thus ultimately India will be the sufferer. But it is a great mistake to suppose that these Europeans have done any good to India. The planters in Bengal have utterly ruined the labouring and agricultural population. By a close examination of the causes which have led to the degradation of the Native labouring classes, it will be found that the exemption of Europeans from the jurisdiction of Native Magistrates has been the principal element which has worked the evil. By making Europeans amenable to the jurisdiction of Native Magistrates, they will act with less violence towards Natives. The threat of the volunteers that they would lay down their arms in a body if the Native Magistrates' Jurisdiction Bill were passed is most puerile and absurd. The Government is strong enough to meet all emergencies without the help of volunteers. The mutiny of 1857 was not the work of Natives. It was brought about by the policy of Lord Dalhousie. If the system of Government is adapted to the changing wants of the community, there would be no need for volunteers.

Comments in connection with the Native Magistrates' Jurisdiction Bill.

The *Dnyánodayá* (7) of the 8th March says:—We must express regret at the excitement which has been felt at the exaggerated language which has been used by many in considering the proposed amendment to the Criminal Procedure Bill. The Bill proposes to give jurisdiction over

Europeans to only a very few Native officials, who seem to have and ought to have the same fitness for such authority as the Presidency Magistrates have. Some day such a change must be made, and it seemed to many officials that the day had come. Whereas the opponents of the amendment have spoken as if the new power was to be widely conferred. But on the other hand, as Mr. Ilbert recognized that the cases in which Europeans are to be tried are usually exceptionally difficult, and as all admit that false witnesses are most painfully common here, we can see how some Europeans felt their safety imperilled on their supposition that a European could be taken before large numbers of Native officials in out-of-the-way places. We must also express our surprise and regret that not a few Native papers are charging this ebullition to the Christianity of the Europeans engaged in opposing the amendment. When will men learn that that only is Christianity which is taught in the Bible, and that Christ is not blameable for the weaknesses of his nominal or even of his true followers?

Attacks on Lord Ripon in connection with his conduct with respect to the Native Magistrates' Jurisdiction Bill.

In a paragraph headed "The London Press on the Jurisdiction Bill," the *Indu Prakásh* (9) of the 5th March says:—Lord Ripon has just now become the victim of the attacks of not only a certain section of the Anglo-Indian press, but also of some London papers. The *Times* indeed has gone so far as to warn His Excellency that he will have to be recalled if he gets the Jurisdiction Bill passed into law. This seems rather significant. It means that if an Indian Viceroy sets about governing the country on the principles of justice, he should be compelled to resign. But does Lord Ripon care for such threats? If it comes to that, we do not think Lord Ripon will sacrifice his principles to a desire to retain his office at any price. His Lordship has come here to rule as a statesman. He has not come as a place-man, and he would care more for the sympathy of the people governed than of those with whom right means might. We are sorry that the very Viceroy whom the Indian people love, should be denounced by a portion of his own countrymen. The London papers who have aimed their attacks at Lord Ripon on account of the Jurisdiction Bill forget that His Lordship has not acted on his own opinions, but that he is backed by a majority of the responsible officials in the public service.

Says that the agitation raised by the Europeans of Bengal and other parts of India against the Native Magistrates' Jurisdiction Bill is baseless.

With reference to the agitation in Calcutta and other parts of the country raised by Europeans against the Native Magistrates' Jurisdiction Bill, the *Lok Mitrá* (72) of the 4th March observes that it is a strange spectacle, though not unusual, to behold how a handful of men boasting of British civilization, priding on their love of order and freedom and equality before law, forget themselves for a time while led on by a few sturdy spirits who imagine they are playing the patriot when they are simply acting as so many inflated wind-bags. It is indeed a spectacle that should excite the pity of Natives. To see men, otherwise so superior in civilization and enlightenment, giving unbridled sway to sentiment and feeling, and leaving sober reason far behind, is really deplorable. But the common nature of humanity, whether in the Red Indian or the Briton, often asserts itself. It may be truly said then that in the present agitation of Europeans all over the country nothing but a state of temporary insanity has been wrought by the surging passions within. Human passion is indeed a sort of lucifer match. It requires a spark to set it on flame. And when the flame once rages, there is no limit to the havoc it brings on those who prefer for the time to be consumed thereby. The agitators against Mr. Ilbert's amendment are so consuming themselves at the present moment. Their mental condition may be compared to that of Philip the Drunk. When the agitation is allayed, when their spirits are calmed down, and when their sobriety of reason is restored, they will be heartily ashamed of their own doings. They will be amazed to find what noise they have made about a very simple matter. For after all the amendment will be almost practically wholly inoperative. Mr. Ilbert ought to have taken the bull by the horns and swept all the graver anomalies which still disfigure the Criminal Code as regards justice between black and white men. Mr. Ilbert has tried to remove what he has properly characterised as an

"anomaly." Can any of the leading agitators justly deny that the present state of the law is not an anomaly? Will they deny the truth which they are never tired of preaching in their own country that all men are equal before the eye of the law? They talk of justice and in the same breath demand a differential administration of justice. That is the long and short of the matter. And why? Because they belong to a privileged order of men; because they are the ruling race. Now apart from the contention as to the unreasonableness of their demand for the so-called "privileges," one fact deserves to be pointed out. The British are the conquerors of India. Are all the agitators British? It is true that they are European British subjects. But every nationality represented by Europeans, and even Americans and Armenians, presume to consider themselves as the ruling race. Admitting for a moment for argument's sake only that the British by right of conquest are entitled to certain personal privileges, by what right can Frenchmen, Germans, Austrians, Greeks, Italians, Americans and Armenians claim the same privileges? Let the Government of India publish the number of Europeans in the different provinces of India classified under their respective nationalities. They have the materials before them in the census returns of 1881. It will be interesting to know how many are really *British*. Compared with the total population of 20 krors in British India, the proportion of Europeans is 2·3 per 1,000, or in other words they form ·0023 of the whole population! And it is this insignificant part of the population, which is not even wholly British, that cries out for a deprivation of its so-called "privileges." But let it be also remembered that the amendment will only be operative in Bengal and Bombay. It is only in these two provinces that there are Indians who are Civilians. Again, their number can be counted on the fingers. But the matter does not rest here. It is only when Native Civilians are empowered to act as first class Magistrates or Session Judges that they will come under the operation of Mr. Ilbert's amendment. The baselessness of the present agitation is patent. No doubt it is artificial as all such class organisations in India elsewhere are. Frivolous arguments were raised, in a portion of the British press at home especially, regarding the withdrawal of capital and the old womanish notion of danger to European families residing in the interior of the country. As soon as the agitation subsides, the hollowness of the reasoning will be transparent without any further criticism. Neither is this the place just now to descant on the charge of perjury brought against Natives, as if the English themselves have not been decrying most violently against the crime of perjury in England. It would be well if inspired public organs which reflect the exaggerated opinions of the "interlopers" here refrain from casting stones from their own glasshouses. Anyhow it is most expedient that they should pause and allow the Viceroy to unfold the real reasons of legislation which Mr. Ilbert has wisely initiated. It is to be regretted that Mr. Ilbert should have dealt only with the fringe when he should have boldly attempted to remove the more serious anomalies that still exist, and which are quite out of harmony with the spirit and progress of the age. One word more. Why are the natives of India behind in memorialising Parliament on the same subject? Why should the voice of a dominant minority alone be heard at St. Stephen's? Why not also the voice of the helpless millions? The peace of the country as well as the contentment of the masses require that Parliament should once for all remove disabilities, be they Native or European, and that the natives of India should forthwith bestir themselves at this juncture for so desirable and politic a purpose. This ghost of "personal privileges" must for ever be laid low. And the present is the most opportune hour for it.

Says that Natives are anxiously watching the Criminal Procedure Amendment Bill.

The *Bombay Chronicle* (69) of the 4th March observes that among other unwarrantable assertions in connection with the Criminal Procedure Amendment Bill, it has been stated that Natives do not care for the proposed changes, but the Bengalis have expressed their views plainly, while the inhabitants on this side have behaved calmly and decorously. Natives are unable to understand the plea of privilege on which Europeans base their strong and vehement opposition. The outcries about dangers to Europeans from Native Magistrates of the highest grade trying European offenders are mere wild assertions, if not gross libels, on all the natives of India, and are felt as such by the people on this side. The Natives are

quiet, because they wish the merits of the Bill to be calmly discussed, and are anxiously waiting for an improvement of their social and political status in the matter of the Criminal Procedure Code.

Regrets the agitation got up by Europeans against the Native Magistrates' Jurisdiction Bill.

The *Bombay Chronicle* (69) of the 4th March regrets that an unnecessary agitation should have been got up against the Native Magistrates' Jurisdiction Bill by Europeans, and is extremely sorry that they should have expressed with indignation and uttered noisy platitudes irksome to hear. This display of feeling on their part is certainly bad. Several of the journalists and others, both in India and England, in their attempts at making protests and remonstrances against the Bill, indulged in rabid language offensive to the people of this country. They should however wait until the Bill is published and until they know what the Viceroy has to say in favour of the measure. The leading Natives and respectable Native journals will, it is hoped, do all in their power to avoid fanning the flame of race feeling and race partiality in which Europeans are found indulging.

Prays Government to pass the Native Magistrates' Jurisdiction Bill without delay.

The *Rást Goftár* (103) of the 4th March prays His Excellency the Viceroy to pass the Native Magistrates' Jurisdiction Bill at once into law without allowing himself to be influenced in the least by the agitation made by Europeans. The Secretary of State for India stated the other day in Parliament that the Bill would not be enacted until November next, and other reports are to the effect that it would not be passed even then. But it would be a mistake to make any delay in enacting the law. The agitation against the Bill is made by a few selfish Europeans, who belong to the lower class of the community, and whose unreasonable utterances ought to carry no weight against the interests of the mass of the population. If delay is made in passing the Bill into law, the outcry against it will increase without doing any corresponding benefit. Natives will get more abuse and annoyance from the exasperated opponents of the measure. The threat of a "white mutiny" is a joke and cannot be believed. It would be gratifying if the Europeans mutinied, for then their stubbornness and disloyalty would be proved and they would get punishment. They alone are now armed, but their rising would oblige Government to disarm them. The great danger from the delay in passing the Bill is that if Europeans continue to abuse Natives, the latter would get exasperated by such denunciation; a race antipathy between the two would arise, which would lead to evil results. Since Government cannot recede from the step they have taken, it would be wise to enact the Bill at once. Should Government, on the other hand, withdraw it, they would admit their defeat, and Europeans would be encouraged to be disloyal to Government and to tyrannise over Natives. The Government would also be lowered in the eyes of the Native public, who would say that Government feared Europeans. Besides disloyalty on the part of Europeans would act as a bad example to Natives. The worst result, however, of the withdrawal of the Bill would be that it would be considered that Europeans were justified in abusing and vilifying Natives, that the latter were really wicked and vicious enemies of the former, and that Government believed these charges and therefore refused to empower Native Magistrates with jurisdiction over Europeans. Thus an undeserved slur would be cast on Natives. [The *Jáme Jamshed* (93) of the 5th, 6th, 7th and 9th March and the *Bombay Samáchár* (80) of the 7th idem express somewhat similar sentiments.]

Censures the Englishmen of Bengal for causing an improper agitation against the Native Magistrates' Jurisdiction Bill.

In alluding to the agitation made by the Europeans of Bengal and other parts of India against the Native Magistrates' Jurisdiction Bill, and to the abuses showered on Natives at the meeting of Europeans recently held in Calcutta, the *Rást Goftár* (103) of the 4th March observes that the conduct of Europeans is shameful and contemptible. A rebellion of the subject population is understandable; but that Englishmen should act in a disloyal manner against their own Government is simply disgraceful. If Natives had created one hundredth part of the agitation made by Englishmen, the latter would have urged their imme-

diate suppression, and recommended that they should be severely punished. The selfish Europeans ask for rights to put down Natives. They claim privileges which will enable them to escape scot-free with the assistance of their own countrymen from the punishment which they deserve for doing injuries to Natives. This conduct is unjustifiable and throws a slur on the fame of Englishmen for justice and impartiality. The opposition to Government exposes only the selfishness and hard-heartedness of the opponents, and shows that they dissimulate when they speak of giving Natives legal rights and justice. Their sole object is to gain their own ends. They falsely praise Natives for their honesty and loyalty. For no sooner has the benevolent British Government made a slight movement to bestow just rights on Natives, the selfish Englishmen create an agitation as good as a mutiny against the State. [The *Suryá Prakásh* (74) of the 3rd, the *Gujaráti* (89), the *Yajdán Parast* (115), the *Kaisar-i-Hind* (95) and the *Gujarát Mitrá* (70) of the 4th, the *Akhbáre Sodágar* (76) of the 5th, the *Bombay Samáchár* (80) of the 6th, the *Káside Mumbai* (96) of the 7th, and the *Broach Samáchár* (81) of the 8th March express somewhat similar sentiments.]

Is glad that eminent authorities support the Native Magistrates' Jurisdiction Bill.

The *Rást Goftár* (103) of the 4th March is extremely glad that eminent authorities have approved of the Native Magistrates' Jurisdiction Bill, and among them are to be found such names as Lord Napier of Merchiston, Lord Napier of Magdala, Sir Richard Temple, Sir George Campbell, Sir Barrow Ellis, Sir Ashley Eden, Sir Alfred Lyall, and Sir Lepel Griffin. The favourable opinions of these and other high authorities are strong enough to crush the disgraceful opposition made to the Bill, and ought to be circulated at the proper time for the information of the public. The *Goftár* notices the letter written by Professor Wordsworth of the Elphinstone College to the *Bombay Gazette* in support of the Bill, and feels proud to include his name among the eminent authorities who are favourable to the measure. The letter is a complete refutation of the arguments of the opponents of the Bill, and ought to be circulated among Europeans in India and communicated to Parliament by telegram. [The *Gujaráti* (89), the *Yajdán Parast* (115), and the *Gujarát Mitrá* (70) of the same date express similar sentiments.]

The meeting of the Bombay Chamber of Commerce in connection with the Native Magistrates' Jurisdiction Bill and remarks thereon.

The *Bombay Samáchár* (80) of the 8th March regrets that the Bombay Chamber of Commerce should have expressed its opinion against the Native Magistrates' Jurisdiction Bill, and that one or two members should have imitated the conduct of their brethren in Bengal to a slight extent. In order to show that Natives are given to uttering falsehoods and to bring false charges, Mr. Mowat quoted the opinion of an old Judge of the Bombay Presidency, but did not state the name of the Judge. This quotation loses all value when the present Judges of the Bombay High Court with one exception have expressed their full approval of the Bill. Mr. Mowat also observed that when there were special laws for Hindus and Mahomedans there was no reason to repeal a special law concerning Europeans; but he forgot to note that the Hindu and Mahomedan special laws were regarding certain civil rights, that is in the matter of matrimony, divorce and inheritance only, and there were special laws in the same matter for Europeans also. The provision of the law which would be removed by the Native Magistrates' Jurisdiction Bill gives a special right to Europeans in the matter of criminal procedure, while for Hindus, Mahomedans, Pársis and Jews there is only one criminal law. Mr. Mowat also remarked that if the Native Magistrates' Bill were passed, a European accused of crime in the mofussil would not be able to get an European counsel to defend him and would have to make his own defence before a Native Magistrate, confronted by Native pleaders, Native prosecutors, and Native witnesses. But it must be remembered that Natives are not inimical to Europeans, and that there is every likelihood of Native Magistrates showing leniency to the accused Europeans brought before them. It has happened on several occasions in the presidency towns and in the mofussil, that poor Natives have brought charges against Europeans before Magistrates and that the latter were able to escape with the help of counsel, which the former were unable to secure for want of means. The other speakers at the meeting deserve thanks for

desisting from abusing Natives, but it is to be regretted that they should have recorded their opinion against the Bill. The Chamber did not act properly in not listening to the protest of the three Native members who advised that the association should abstain from giving any opinion on the Bill, as its doing so would be contrary to its constitution and rules. Natives ought now to hold a public meeting to express their opinion in favour of the Bill, but should refrain from making any remarks condemnatory of Europeans. [The *Jáme Jamshed* (13) of the same date expresses setiments to the same effect.]

Regrets the abuses showered by the Europeans of Bengal on the natives of India while opposing the Native Magistrates' Jurisdiction Bill.

The *Bombay Samáchár* (80) of the 5th March severely censures the Europeans of Calcutta for unnecessarily creating an agitation against the Native Magistrates' Jurisdiction Bill, and for showering foul abuse on Natives. This censurable conduct of the Europeans is calculated to widen the gulf which already exists between the two races, and which is sure to produce evil effects in their political relations. It is however gratifying that Natives, though hurt by this treatment, have desisted from returning foul abuse, and are protesting against it in calm and respectful language. It is also still more gratifying that discreet Europeans have not joined their indiscreet brethren of Bengal and are pointing out their mistake.

Education.

Disapproves of the petition presented to the Education Commission recommending the adoption of the Roman alphabet for general use throughout India.

The *Indu Prakásh* (9) of the 5th March says:—We understand that a petition was lately presented to the Education Commission recommending the adoption of the Roman alphabet for general use throughout India. The movement is essentially European, as out of the 23 persons who have signed it there are only 2 who are natives of India. The petition is in no sense of a representative character. The petitioners state that the movement is equally symphathized in by Natives and Europeans. But this is not borne out by facts. It is a pity the petitioners have brought the matter before the Commission at a time when their deliberations are at an end, when they had no time for giving publicity to the matter or for inviting and considering the opinions of men in all parts of the country. This is not the first time that the matter has been brought before the public. Native feeling is in the main opposed to the proposal. The advocates of the movement therefore are naturally anxious to secure, if possible, the support of the Education Commission, and with this view the petition has been presented to them. Although the main object of the promoters of the movement is to facilitate the study of the Indian languages by Europeans, still the petitioners have endeavoured to show that the introduction of the Roman alphabet in India and its adoption by the Indian public in general is calculated to greatly help the work of civilization and progress in the country. The petitioners say that Roman alphabet would substitute one for a very large number of characters now prevailing in India. But this can be much better done by introducing the Devanágari, which is the original of almost all the vernacular languages of India with the exception of the Hindustáni. The people know it and can easily accustom themselves to it, whereas the Roman alphabet would in their case mean a change, far above their convenience or understanding. The suggestion that the Roman alphabet is practically and for the purposes of writing and printing a very good one applies equally to the Devanágari. The Roman alphabet is familiar to the Western nations and that makes them adopt it so easily. But such is not the case with India. The argument that the general use of the Roman character in our courts of law and in official correspondence with the natives of India would be the best safeguard we are likely to obtain against forgery and fraud is rather novel. Are fraud and forgery practically prevented in Europe by this means? For the convenience of a comparatively small number of officials the people are to give up so good an alphabet within easy reach and accept letters which are entirely of a foreign character. The change advocated would, if carried out, only serve to throw Indian clerkdom into confusion and bring in unnecessary obstacles to the transac-

tion of official business. The introduction of the Roman alphabet, it is said, would result in the creation of a national literature for the Indian Empire. But how can India have a national literature without having a common language? How would the introduction of one alphabet improve matters? On the contrary, the masses would be far more indifferent to Romanized alphabet of this kind than they are now. Even if Government were to introduce by force the Roman alphabet in official records, the people would never forget their own characters. The prayer of the petitioners seeks to remedy the difficulties of a very small class compared with the bulk of the people. The Education Commission cannot do better than leave the question where it is.

Railways.

Complains of the tyrannical conduct of the station master at Limbdi.

A correspondent of the *Samsher Báhádur* (104) of the 2nd March says that about eight days ago the brother of Mr. Ratanrám Parote, inhabitant of Broach, went to the Limbdi station two hours before the time of the arrival of the train with a view to proceed to Broach. There was a great crowd of passengers on the station at the time. He asked for a ticket, but the booking clerk put him off two or four times, and before he could purchase the ticket the train arrived. He entreated the booking clerk to issue a ticket, but in vain. On remonstrating, the booking clerk as well as the station master abused him. He was ordered to be arrested and sent to Bhávnagar. But afterwards when the station master saw several officers of Limbdi on the station, he gave way and ordered his release. The *Samsher*, in commenting on the above, observes that it has received more than one complaint regarding the tyrannical conduct of the station master at Limbdi, which will be duly published. What are the authorities of the Bnávnagar-Gondal Railway doing? It is a matter for regret that the station master should be allowed to misbehave.

Municipalities.

Complains of the conduct of the Collector of Surat in the matter of electric lights.

The *Gujarát Mitrá* (70) of the 4th March observes that though Surat stands in sad need of a good supply of water for drinking purposes and for extinguishing the often recurring street fires, yet this want has not been supplied, while a few electric lights have been forced upon her. Some of these lights have been put upon a much frequented road, while the lanes and bye-lanes have been allowed to remain in dark to the great inconvenience of the people. There is great danger of street fires from the electric lights, and hence the Government of India has passed some resolutions in connection with the subject. Bombay, Poona and Ahmedabad have not yet thought it right to introduce these lights, and yet the comparatively poor cities of Surat and Broach have been supplied with them simply because the presidents of these municipalities thought that they were wanted. At the last general meeting of the municipal commissioners of Surat the subject of these lights came on for discussion, and then the president insulted vakils Kálábhái and Dáhyábhái, the first of whom returned a sharp reply. The president left the meeting abruptly, leaving the vice-president to supply his place. This is not the only matter in which the president has acted without the consent of the other municipal commissioners. He pulled a portion of the ramparts of the town of his own will, and when they are demolished the city will be in danger of damage from the inundations of the river. The official members spend the municipal funds just as they like, and consequently the corporations are disliked by the people. The above-mentioned instance of the wilful conduct of an official president is by no means singular. The chairman of the managing committee of the Ahmedabad Municipality insulted His Highness the Gáekwád a few months ago, and it was shameful on the part of the Commissioner of the Division and the Bombay Government that neither of them should have called on him for explanation. The Gáekwád is said to have resolved not to visit any portion of this Presidency in his journey to Calcutta and back. After all this, who would say that the municipal and local fund boards should have official presidents or chairmen?

Massacre of the Maiyás by the Junágad police and remarks in connection therewith.

With reference to the Junágad massacre, the *Subodh Patrika* (11) of the 4th March says :—There is one feature of the massacre of the Maiyás by the Junágad sibandi which we have not alluded to in our notice of the tragedy. It is stated that after the miserable men were killed their heads were cut off and brought in carts to Junágad. This hideous parade of the bloody trophies of the might of the sibandi, it seems, is not denied, but is defended on the ground that it is the custom of the State thus to chop off the heads from the trunks and to carry them to the capital for identification, and this explanation seems evidently accepted by Government. We do not quite understand before whom the bodies of the murdered men were to be identified, and whether there is no judicial authority in the State except at head-quarters; but supposing such was the case, we should like to know whether our Government accept the explanation on the ground asserted, viz. that it is customary in Junágad, and if so, we are tempted to ask how it is that the Government respect this hideous custom on the part of the State officials, while they ruthlessly compel the poor Maiyás to give up their custom of refusing to accept an arbitrary interference with their prescriptive and long cherished and ever enjoyed rights to their freeholds. Was it ever the custom in Junágad to convert service into payment of cesses in the manner forced upon the Maiyás? If not, why should this custom be broken through, while the hideous practice of cutting off the heads from dead bodies and carrying them in carts is scrupulously respected? And this instance recalls to our mind the case of the son of the Rája of Chhota Udepur, who was subjected to such ignominy and vexation and trial because he was suspected to have violently brought about his own wife's death. The judicial enquiry resulted in the acquittal of the young prince, but it was admitted that the alleged violence was used by him only because his wife was suspected of faithlessness, and to a Rajput what custom is stronger than to kill a wife who steals the honour of the family? Yet such hue and cry was raised over the affair and the young prince and his whole family put to so much annoyance and trouble and expense! Contrast this case with that of the innocent Maiyás, thus not only murdered but drawn and quartered by the men of their Chief, and this last proceeding is justified on the score of custom, and the justification is accepted by the very Government which acted as the accuser of the Udepur prince. What is the explanation?

Investigation in connection with the massacre of the Maiyás and remarks thereon.

With reference to the Junágad massacre, the *Indu Prakásh* (9) of the 5th March says :—A voice reaches us from Junágad. The enquiry ordered by the Government of Bombay into the cruel atrocities perpetrated against the Maiyás has been held, but we are sorry to hear that Major Watson has not made it a public enquiry. It has been altogether a private investigation. Is it true that the bodies of a number of the Maiyás slain have been discovered in wells? May we again implore Government to order a census to be taken in the Maiya villages? We hope this will be done. The Government of Her Majesty exists in India to give redress to the wronged. Let this be justified in the eyes of God and man.

Wishes that the enquiry into the massacre of the Maiyás in Junágad should be entrusted to either Dr. Pollen or Mr. Birdwood.

The *Gujaráti* (89) of the 4th March observes that the interests of the Maiyás are not represented at the enquiry that is being made by Colonel Watson into the massacre of the Maiyás in Junágad, though Colonel Watson is an impartial judge. The people of Káthiáwár fear that on account of the relation between the Political Agent and the State the result of the enquiry will be favourable to the Janágad authorities; and hence even if the enquiry were quite impartial, the people would not have full confidence in it. It would be better were the enquiry entrusted to either Dr. Pollen or Mr. Birdwood, who are very impartial judges and have no connection whatever with Káthiáwár. [The Káthiáwár correspondent of the *Samsher Báhádur* (104) of the 2nd March says that a society has been started at Rájkot with the view of seeing that proper justice is meted out to the unfortunate widows of the Maiyás. The society

is raising a fund for the purpose. Mr. Sitárám Pandit, Barrister, and Mr. Dallas and another vakil have come forward as advocates. The people cry out that as no justice will be done to the Maiyás by the Political Agent and his Assistant, an official unconnected with Káthiáwár should be sent to hold an enquiry, As the Junágad State is liberal in hospitality, it succeeds in pleasing all officials.]

Gives some information and makes remarks in connection with the massacre of the Maiyás in Junágad.

A correspondent of the *Gujaráti* (89) of the 4th March states that according to the news received from Sherghad the Maiya women returned to their village somewhat satisfied with the reply they received from the Political Agent. But a Maiya went and told them that as their husbands were killed their girás would be confiscated, and thereupon several women became insane and six of them committed suicide. Two corpses were found in a well, but the others were not discovered. A daughter of Amra has gone quite mad and another woman is struck dumb from grief. Unless a census of the Maiyás is taken once more, the number of the killed will not be satisfactorily ascertained. It is said that six men of the Junágad police who have assumed the responsibility of the massacre have been arrested. They say that they killed the Maiyás at Kanada in self-defence. Their depositions have been, it is said, sent to the Political Agent, and Junágad has offered to try them. But it is feared that if the offer is accepted justice will miscarry, as happened in the case of Pálitána some time ago. The Chief of Pálitána was at enmity with a girásia, and the latter was killed through some trick. The murderer was sentenced by the Judge who tried him to expatiate the crime on the gallows, but the Thákor commuted the sentence to one of imprisonment for life, and afterwards released the prisoner on his (the Thákor's) birthday. The enquiry that is being made by the Political Agent into the massacre of the Maiyás will, it is feared, not be satisfactory.

Considers that the arrangements made for the administration of the Nizám's State are satisfactory.

In a paragraph headed "The Hyderabad Government," the *Native Opinion* (10) of the 4th March says :—The arrangements made for the conduct of affairs during the minority of His Highness the Nizám may be said to be quite satisfactory. With Mr. Jones at the head of the Residency and the Peshkár Rája Narendra Prasád as the guiding spirit of the new administration, one may afford to forget the great loss caused by the death of a minister like Sir Sálar Jung. Though Laik Ali may be new to the work, his strong and vivid impressions of his father's administrative arrangements must considerably help him during his novitiate. Had Sir Sálar Jung been living, the accession of the young Nizám would have been followed by the restoration of the Assigned Districts to Hyderabad, but his removal may now prove to be a difficulty in the way of such restoration on the ground that the death of the great minister would interfere with the security of life and property of the people of the Berárs if that province is to be restored. But it is in the hands of the present administration to take away this plea from those who have been opposing the retransfer of Berár, by showing that though Sir Sálar Jung is bodily removed from the scene, his surviving lieutenants are not undeserving of the trust and confidence which the paramount power reposed in their now deceased leader. [The *Surya Prakásh* (74) of the 3rd and the *Mahrátta* (2), the *Lok Mitra* (72), the *Gujaráti* (89), the *Yajdan Parast* (115), and the *Satya Mitra* (105) of the 4th March also consider the arrangements satisfactory.]

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
17th March 1883.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 17th March 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	200
	ANGLO-MARA'THI.			
5	The Dín Bandhu	Bombay	Weekly	925
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyă Dipika	Bombay	Fortnightly	150
21	„ Daivadnyă Samáchár	Do.	Do.	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitră	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitră[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
38	„ Mahárashtră Mitră	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
*43	„ Nibandh Chandrika	Do.	Do.	200
44	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti).	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Díp	Alíbág	Do.	600
53	„ Satyă Prakásh	Bombay	Fortnightly	243
54	„ Satyă Sadan	Alíbág	Weekly	400
55	„ Satyă Shodhak	Ratnágiri	Do.	140
56	„ Satyavádi	Bombay	Fortnightly	275
*57	„ Sharabh	Alíbág	Weekly	200
*58	„ Shetakari	Poona	Monthly	400
59	„ Shiváji[3]	Do.	Weekly	200
60	„ Shubh Suchak	Sátára	Do.	90
*61	„ Srishtidarpan	Bombay	Do.	200
62	„ Suryakánt	Ellichpur	Do.	150
63	„ Suryodayă	Thána	Do.	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
64	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
65	„ Varhád (Berár) Samáchár[3]	Akola	Weekly ...	250
66	„ Vasai (Bassein) Samáchár	Bassein	Do. ...	175
67	„ Vengurla Vritt	Vengurla	Do. ...	200
68	„ Vichárshil	Málvan	Do. ...	300
*69	„ Vinod	Poona	Do. ...	200
70	„ Vividh Dnyán Vistár	Bombay	Monthly ...	400
	ANGLO-GUJARA'TI.			
*71	The Bombay Chronicle	Bombay	Weekly ...	200
72	„ Gujarát Mitrá	Surat	Do. ...	400
73	„ Hitechchhu	Ahmedabad	Do. ...	349
74	„ Lok Mitrá	Bombay	Do. ...	725
75	„ Surat Akhbár	Surat	Do. ...	600
76	„ Suryá Prakásh	Do.	Do. ...	137
	GUJARA'TI.			
77	The Ahmedabad Samáchár	Ahmedabad	Weekly ...	25
78	„ Akhbáre Sodágar	Bombay	Daily ...	750
79	„ A'ryá Dharm Prakásh	Do.	Monthly ...	304
80	„ A'ryá Dnyán Vardhak	Do.	Do. ...	500
81	„ Bombay Punch	Do.	Weekly ...	500
82	„ Bombay Samáchár	Do.	Daily ...	950
83	„ Broach Samáchár	Broach	Weekly ...	700
84	„ Broach Vartmán	Do.	Do. ...	60
85	„ Buddhi Prakásh	Ahmedabad	Monthly ...	600
86	„ Dátardun	Bombay	Weekly ...	525
87	„ Deshi Mitrá	Surat	Do. ...	1,000
*88	„ Dnyán Prasárak	Ahmedabad	Monthly ...	200
89	„ Dnyán Vardhak	Bombay	Do. ...	400
90	„ Fursad	Do.	Do. ...	100
91	„ Gujaráti	Do.	Weekly ...	400
*92	„ Gujarát Monthly Journal	Do.	Monthly ...	200
93	„ Gul Afshán	Do.	Do. ...	659
*94	„ Hitopadeshak Ratná	Ahmedabad	Do. ...	200
95	„ Jáme Jamshed	Bombay	Daily ...	525
96	„ Kaira Vartmán	Kaira	Weekly ...	115
*97	„ Kaisar-i-Hind	Bombay	Do. ...	200
98	„ Káside Mumbai	Do.	Tri-weekly ..	700
99	„ Kusum Guchhá	Ahmedabad	Monthly ...	350
100	„ Nágar Udayá	Do.	Do. ...	300
101	„ Niti Prakásh	Kaira	Weekly ...	200
102	„ Nure Elam	Bombay	Monthly ...	381
103	„ Nyáyá Prakásh	Surat	Weekly ...	200
104	„ Pársi Punch	Bombay	Do. ...	225
105	„ Rást Goftár	Do.	Do. ...	1,814
106	„ Samsher Báhádur	Ahmedabad	Do. ...	200
107	„ Satyá Mitrá	Bombay	Do. ...	400
*108	„ Saurashtrá Darpan	Junágad	Monthly ...	200
109	„ Stri Bodh	Bombay	Do. ...	533
*110	„ Subodh Prakásh	Nadiád	Do. ...	200
111	„ Svadesh Vatsal	Bombay	Do. ...	408
112	„ Tatwá Dnyán ane Dákor Samáchár	Umreth	Fortnightly..	62
*113	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
114	„ Vartmán Sár	Surat	Weekly ...	200
115	„ Vidnyán Vilás	Rájkot	Monthly ...	738
116	„ Vidya Mitrá	Bombay	Do. ...	300
117	„ Yajdán Parast	Do.	Weekly ...	500
	KA'NARESE.			
118	The Chandrodayá	Dhárwár	Weekly ...	150
*119	„ Karnátak Vritt	Belgaum	Do. ...	200
	URDU.			
*120	The Altáf	Bombay	Weekly ...	200
*121	„ Armagán	Do.	Do. ...	200
*122	„ Dabdabe Islám[5]	Do.	Do. ...	200
123	„ Khayir Kháhe Islám	Do.	Tri-monthly .	300
124	„ Kushful Akhbár	Do.	Weekly ...	160
*125	„ Muzhire Shawkatul Islám	Do.	Do. ...	200
	PERSIAN.			
126	The Mufarrehul Kulub	Karáchi	Weekly ...	300

[3] Frequently admits English articles. [5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Remarks in connection with the abolition of the Supreme Government and the introduction of representative Government in India.

In an article headed "Colonel Osborne on Representative Government in India," the *Indu Prakásh* (9) of the 12th March says:—Colonel Osborne proposes representative Government for India. The evils will no doubt be considerably diminished by the introduction of the representative form of government. Colonel Osborne's proposal will, we fear, be regarded as too radical. He proposes to abolish the Supreme Government altogether and divide the country into several independent provinces ruled by a Governor and Council and responsible directly to the Secretary of State for India. However much such a retrenchment may be desirable on the ground of economy, the existence of the Supreme Government is in our opinion necessary to give a consistency and a tone to the administration of the country as a whole. If the country were divided into so many independent principalities, the ideas of nationality and unity which are now growing up in the different parts of the country would receive a check. We would fain spend a few millions upon the maintenance of the Government of India to secure the check and control on local Governments, the uniformity in the domestic and foreign policy, and the schemes of imperial reform which have been secured to the country by the assistance of the Supreme Government and notably under Lord Ripon. Representative Government is no doubt necessary, and we apprehend it is the legitimate consequence of the scheme of local self-government propounded by Lord Ripon. Without risking any radical changes, a form of representative Government may be bestowed upon the country by introducing the representative element in the Provincial and the Supreme Legislative Councils. These Councils may be constituted in the same way as the municipal and local fund committees are proposed to be constituted. We sincerely trust a day will come when under Lord Ripon's auspices the privilege of sending representatives to the Councils of Government will be extended to our people. Already a sort of beginning has been made in that direction by the elevation of the Honourable Kistodas Pal to the Supreme Legislative Council. We trust there will be many more such selections, and gradually a further representative character will be given to the Legislative Councils than at present obtains. For this purpose it is now more than ever necessary to supplicate by one national voice Her Gracious Majesty the Empress to allow the Noble Marquis a further period of usefulness for the sake of her loyal subjects in India.

Praises the British Government for the many political boons conferred upon India by it.

The *Mahrátta* (2) of the 11th March, in an article headed "Russia as it is at the present day," gives a summary of an article in the February number of the *Fortnightly Review*, which contains "a cool and dispassionate statement of the present political condition of Russia," and remarks:—We give this summary in order to impress on the minds of our readers and all Natives generally, that however aspiring our political ambition may be, we must always maintain towards our British rulers an attitude of unswerving loyalty and never fail to show our gratitude to the liberal people of England for the great political boons they have conferred upon us. At the same time the reader will be able to judge to what circumstance it is due that a handful of foreigners are able to govern without toil or trouble, without sedition and discontent, 250 millions of human beings of various castes and colours, of different religious persuasions, and speaking diversified tongues. The total absence of hidden conspiracies and secret treasonable plots in this country is to be ascribed to the liberal policy which the enlightened and free people of Britain have established in India. Keeping aside the inherent disadvantages of a foreign rule, we can say we are much better off under the British than the Russians under their own Government.

Says that the inoperativeness of the Land Improvement Act of 1871 and takávi advances is due to the Bombay revenue

The *Mahrátta* (2) of the 11th March, in an article headed "The Land Improvement Act and Takávi Advances," observes:—During the twelve years that the Land Improvement Act and the rules framed by the Bombay Government on the subject have been in operation, a large

survey system and the extreme rigidity of the rules framed under the Act.

number of agricultural improvements, one would expect, might have been effected by landholders in this Presidency with the aid of the advantages offered by Government. But it appears on enquiry that such is not the case. Government have learnt, year after year, from the Collectors that the advances of money made by virtue of the Act are not popular with the agricultural classes; that they are not availed of to any great extent; that the needy ryot prefers to have recourse to the sowkár; and that for all practical purposes the Act with all its beneficent intentions has remained a dead letter. The question therefore naturally arises, what must be the causes which have brought about such a result? We hold the Bombay revenue survey system chiefly responsible for the failure of the Act. Among other benefits which the founders of the system expected to derive from it, they anticipated that the ryots would improve their holdings by expending private capital on them. But as already stated, there is not a single permanent improvement worth the name which can be pointed out as having been made by any landholder in any district of this Presidency subject to the system. To expect a ryot holding land under the Bombay revenue survey system to expend his own money in improving it is very much like asking a man to give away all his worldly effects to a stranger. In corroboration of this, we first of all cite the irrebuttable evidence of facts, and next request the attention of our readers to clauses (*b*) and (*c*) of section 107 of the Land Revenue Code, and ask them to consider whether any other consequence could have resulted from those provisions of the law. The ryot has no guarantee that an improvement effected by him from private capital will not be taxed at the end of the period for which the settlement is fixed. The ryot does not know and does not understand the nice distinction which is made in clause (*b*) between the value of a natural advantage and an improvement consisting in having created the means of utilizing such advantage. He knows that if he sinks a well in his occupancy, the Survey Department is sure to pounce upon it and to enhance the assessment. He therefore takes care not to sink a well, even though there may be natural facilities for so doing. A short time ago a discussion took place regarding the effects of this very clause, and although Government then declared that it will not be applied to wells dug at the expense of the owner or occupier of the soil, they passed the following resolution: "Government are unable to see that any discouragement to improvements made by private capital need be caused by section 107, clause (*b*). They are competent at any time to declare how they interpret that clause and to notify that it will not be held to apply to any particular class of improvements. They will decide at the request of an applicant for an improvement loan whether the clause applies to his project or not." In the above resolution it is stated that Government are competent at any time to declare how they will interpret that clause. Certainly; but if the interpretation were made known beforehand, it would be very convenient to applicants for loans. Otherwise the applicants must run the risk of going a long way and spending some money only to be told what they might have been told before, that the clause did apply to their project. Another reason of the inoperativeness of the Act is the extreme rigidity of the rules framed under the Act. The local enquiry enjoined by the rules before an application can be granted is extremely formal in character. Rules 10, 26 and 28 and the one regarding the payment of instalments and interest are more or less unnecessary and harassing to the class of people from among whom the intending applicants for advances of money may be expected. Some of the rules regarding advances for the purchase of seed and cattle are extremely illiberal, the rules requiring that an advance for the purchase of seed shall be repaid within one year, that the yearly rate of interest shall not be less than 6¼ per cent., and that when advances are required for the purchase of cattle the Collector may take measures to purchase them and hand them over to the applicant. It is no wonder then that it should be a standing complaint that *takávi* advances are not freely taken.

Petitions regarding the extension of Lord Ripon's term of office as Governor General and remarks in connection therewith.

The *Indu Prakásh* (9) of the 12th March in a Maráthi leader says that none of the predecessors of Lord Ripon can be compared to him in independence of character, magnanimity of spirit and in the loftiness of his aims. The political associations of Bombay, Poona and several other places have petitioned the Queen to extend His Lordship's term of office to 1890. Such

a request was never before made on behalf of any previous Governor General. The people have asked for the prolongation of Lord Ripon's tenure of office as Viceroy on account of the excellent principles on which his administration has been conducted for the last three years. The policy of Lord Ripon's Government has not been merely beneficial to any particular portion of the community, but all classes alike have derived benefit from it. For the success of Lord Ripon's excellent scheme of local self-government his presence in this country for the next five years at least is absolutely necessary. Even those Europeans who dislike to give Natives political power are unable to find any fault with the scheme of local self-government as inaugurated by Lord Ripon. Again, while Lord Ripon is willing to give the Native community a political education, he is by no means unmindful of the interests of his own country and of his own people. He is a thoroughly patriotic Englishman. Lord Ripon differs from his predecessors in one important respect. They merely made liberal professions, but Lord Ripon is actually carrying out what he says. In conclusion, the *Indu Prakásh* earnestly hopes that the prayer of the petitioners will be granted.

Exhorts the Natives to memorialize Her Imperial Majesty the Queen to extend the term of Lord Ripon's Viceroyalty.

The *Yajdán Parast* (117) of the 11th March observes that it is highly gratifying that the zeal of the people of India to memorialize the Queen to extend the term of Lord Ripon's Viceroyalty for five additional years is increasing. The popular movement in this direction was a few days ago considered inopportune, but now that Europeans have begun to slander His Lordship for wishing to pass the Native Magistrates' Jurisdiction Bill, and revived the question of race distinction, it has become the duty of every native of India to lend his support to every good act of administrative policy. The Poona Sárvajanik Sabha has done well to convene a public meeting for adopting a memorial to the Queen to allow Lord Ripon to remain five years more in India after the expiry of his present term of office. Lord Dalhousie was permitted to retain the office of Governor General for the period of nine years, though he did not do anything for the welfare of India or of its inhabitants. There ought therefore to be no objection to permit the good Lord Ripon, who has done so much for Natives, to hold his office for another term. There is a great probability that the prayer of Natives in this matter will be granted. They should hold public meetings in every city, town and village to adopt memorials to the Queen. These meetings will show to the Europeans who have created so much unnecessary agitation against the Jurisdiction Bill that Natives are not backward in doing a work of real benefit to the country, and will lend their support to the excellent policy of the Viceroy.

Complains of the prohibition of the importation of salt by sea into Guhágar and the neighbouring villages.

A correspondent of the *Indu Prakásh* (9) of the 12th March complains that the inhabitants of Guhágar and the neighbouring villages have been great sufferers since Government, some seven years ago, prohibited the importation of salt by sea into these parts. The pecuniary loss suffered by these people on account of the enhanced price of salt which they have to pay for bringing this commodity from a long distance by land may be roughly stated to amount to one thousand rupees per annum. An application was made to the Commissioner of Customs for redressing the above grievance, but it was not successful. The correspondent hopes that Government will interfere and afford the requisite relief.

Complains that there are no vaccinators in Kaládgi.

The *Hitechhu* (27) of Kaládgi of the 11th March in its local news states that it is surprising that there should be no vaccinators in Kaládgi, although it is the head-quarters of the Collectorate. The inconvenience which the inhabitants have to suffer on account of this want is very great. During the last five months Kaládgi has not been visited by a public vaccinator although vaccinators are enjoined to visit all towns and villages within the area of a táluka once at least during every fortnight. It is to be hoped that the Vaccination Department will take measures to supply the desideratum above pointed out.

Deaths of Natives caused by the shots of European soldiers.

The *Jáme Jamshed* (95) of the 12th March observes that during the past two years nearly one hundred Natives have been killed by European soldiers, most of whom have escaped the punishment they deserved, but as yet no measures have been adopted to prevent the recurrence of these sad events. The Military Officers deserve some blame in this matter, as they freely allow European soldiers to go on hunting excursions, which lead to the deplorable occurrences. The soldiers roam about in the fields or jungles in search of sport, and if any Natives remonstrate with them to prevent injury to their crops or about the killing of an animal or bird held sacred, the soldiers shoot them. The criminals defend themselves by stating that they killed the Native in self-defence. Their statement is believed by European juries and they are allowed to escape punishment. A correspondent therefore recommends that the law laying down that European criminals should be tried by European juries alone should be amended at once. Though this recommendation is appropriate, yet the present time is quite inopportune. That time is not very distant, and if Lord Ripon continues to be Viceroy for some time longer he is sure to make the necessary amendment in the law. But until the law is amended it would be very proper to strictly prevent European soldiers from going on hunting excursions. Such expeditions have not been beneficial either to the soldiers or to the country. The soldiers have not improved their shooting capabilities by going out for sport, nor has the number of wild animals been lessened. The *Jáme* then expresses its approval of the suggestion made in some quarters that Indian soldiers should not be allowed to carry ammunition with them except when they are on duty.

Cost of the Indian contingent of the Egyptian Expedition and remarks in connection therewith.

With reference to the Egyptian War expenses, the *Native Opinion* (10) of the 11th March says:—It is to be regretted that the Liberal Ministry, while it condemned Lord Beaconsfield for sending an expedition out of this country and saddling her revenues with its expenditure, should have followed the same precedent. We shall not undertake to discuss the question of the necessity of the Egyptian Expedition so far as English interests are concerned, but surely the expedition was not intended to profit India either territorially or pecuniarily or by way of strengthening the empire in India. Like the Afghan War the Indian expedition to Egypt was purely in Imperial interests, and therefore the Imperial treasury ought to have borne the whole expenditure on account of the expedition sent out from this country. The Liberal Ministry could not be unaware that Indian finance was in a most unsatisfactory state, that they had crippled it by the abolition of the import duties, and that to put a further strain upon it by adding to its expenditure was disastrous in the extreme. The late Afghan War had at least a specious appearance of being in Indian interests, though really it was in the interests of England; but the Indian expedition to Egypt was shorn of even this specious appearance. The argument that the Canal route to India was in danger has long been exploded, and the Parliamentary papers have proved beyond the shadow of a doubt that Arabi Pasha had taken every precaution that his rebel soldiery should not be in a position to disturb the said route. And yet the self-same specious argument is availed of by the Ministry to charge our revenues with the expenditure. But supposing that the route was really in danger, how is it that we never found other European powers, which have as good commercial and other interests in the East as England has, making any move or stir for their own protection? Surely if the Canal were really in danger, they could not have remained mere spectators of the whole scene. But the Canal was never really in danger and the connection of it with the Egyptian revolt was used as a handle for certain purposes. It is urged by some that as India forms an integral part of the British empire, and that as England has done so much for India, the latter is bound by ties of mutual benefit to take part with her own men and money in England's wars. It is true that India forms an integral portion of the British empire, and it is also true that this country is greatly profited by England's benign rule. But does not India pay a very high price for all the benefit she receives, and are there no other countries or colonies which are equally profited? Supposing that the Canal was really in

danger and Indian commercial interests were also in danger, we should like to know how the Ministry never thought that the commercial interests of the other British possessions in the East were not at all in danger. If India is made to pay her quota to the Egyptain War expenditure, why should not the other possessions in the East in justice to India be made to contribute to such expenditure? But that while no other possession in the East seems to be laid under any contribution, India should be made to pay a large sum and under a Ministry which whilst in opposition had strongly protested against a similar course, is a circumstance deeply to be regretted. We are under a deep debt of gratitude to the present Ministry for the benefits we have received from it, but that must not restrain us from raising our voice, feeble though it be, against laying down a principle which in its very inception is wrong and perpetuates it as a precedent for future generations to mulct India for purely English wars, and thus gain a cheap glory at the sacrifice of another. It has now come to this that when India becomes a subject of party warfare and the party in power wishes to continue in power, the only alternative it has recourse to for such retention is to allow Indian interests to go to the wall in preferring its own. Thus for the retention of power, such at least is the popular belief, the cotton import duties were abolished. We are sorry that in a weak moment the present Ministry should have given its sanction to throw on the Indian revenues the expenses of the Egyptian Expedition.

A reply to the 31st question proposed by the Mhowra Commission.

In reply to the 31st question proposed by the Mhowra Commission, the *Rást Goftár* (105) of the 11th March observes that the severities of the A'bkári Act should be removed and a free use of toddy should be permitted. All duties except the "Budadena" tax originally levied should be abolished. The system of giving contracts for the sale of toddy should be done away with, and owners of trees should be left free to draw and sell the juice. If all restrictions on the use of toddy are removed, poor people will make a free use of it and discontinue to a certain extent the use of spirituous drinks, and the practice of surreptitious distillation will considerably abate. The owners of toddy trees should be permitted to manufacture toddy into liquor, levying a certain fee as was levied formerly on each liquor still. Licenses for the sale of this liquor should be issued. If Government be unwilling to adopt the last suggestion, the excess toddy should be manufactured into liquor at certain stills and the liquor should be made over to licensed vendors. The liquor shops in villages should be given to different persons, and a certain sum should be fixed as the price of each license, which price should be settled on a due consideration of the capability of the village to consume the liquor. More than one license to sell liquor in a town or village should be freely given. If this arrangement be thought undesirable, the right of selling liquor in villages may be sold by public auction to different individuals. No licensed seller of liquor should be permitted to manufacture liquor, which he should buy from the owners of toddy trees. The licensed retail sellers should obtain the mhowra liquor from the place selected by Government. Care should however be taken that the retail sellers are able to obtain the liquor within a convenient distance from their shops. The excessive duty now levied upon mhowra liquor should be reduced to at least one-third its present amount, and no water should be permitted to be mixed with liquor.

Says that all liquor shops of Surat should be closed on particular holidays.

The *Gujarát Mitrá* (72) of the 11th March complains that in the last Moharam holidays some liquor shops of Surat were ordered to be closed while others were permitted to be kept open. This sort of partiality ought not to be allowed, and it is to be hoped that all liquor shops will be closed in the coming Shimga holidays. The attention of the Collector and Dárogha is requested to the subject.

Suggests that the certificates given in America about the quality of the kerosine oil imported into Bombay ought not to be accepted.

In noticing the suggestion made by the Bombay Chamber of Commerce that the certificates given in America of the quality of the kerosine oil imported into Bombay should be accepted, the *Bombay Samáchár* (82) of the 17th March observes that it would not be safe to act upon that document and to endanger the safety of human life and property. The oil ought to be carefully

examined here, and when it is found that it satisfies the necessary test it ought to be admitted into the town. In the case of the oil which was imported into Calcutta a few months ago it was stated that though it was in a good condition when despatched from America it subsequently became deteriorated on account of the hot climate of India. This fact ought to dissuade the authorities from adopting the suggestion made by the Chamber.

Censures the authorities in Bombay for their attitude towards the Salvationists.

With reference to the conviction of Major Tucker of the Salvation Army, the *Dnyánodayá* (7) of the 15th March says:—Major Tucker and his associates have done the very same thing through the streets of most of the other great cities of India without creating a disturbance and without hindrance from the police. Why then are they persecuted in Bombay and not elsewhere? The late trial made it perfectly clear that the main reason in the first place was that certain Europeans did not at all like the methods of these Salvationists. But that is no reason for putting a man in jail. A second reason at first was a fear in the minds of the police that the roughest of Bombay Mussalmans might create a disturbance. It was said that calling men sinners, Europeans, Hindus, Mussalmans and all others, would be especially resented by the Mussalmans. Yet they distinctly call themselves sinners and pray for forgiveness, and if they had the desire to attack others who used the word sinners in the singing they certainly were sinners. The police have ascribed a much more depraved condition to the Mussalmans than the Salvationists. Yet they put a man in jail for singing in the street that men are sinners. However it is certain that there are as rough Mussalmans in the large Mahommedan cities of Northern India as in Bombay. They object to the Salvationists' tactics as much as any Bombay Mussalmans. They never mobbed the Salvationists, partly at least because they knew that they would be punished if they did so. Mr. Dosábhái Frámji has just put Major Tucker in jail because the Mussalmans do not like the proselytizing desire of the Salvationists. Nor do they like the very same publicly expressed desire of other missionaries when they preach in the streets. Yet for this reason missionaries are not put into jail. It therefore seems to us that Major Tucker is in jail to-day mainly because the Bombay authorities are not willing to admit that they made a mistake in taking the position which they first did. We believe that the Salvationists have an undoubted right to go in processions and to sing through the streets, and we doubt not they will exercise it.

Approves of the conviction and punishment of Major Tucker of the Salvation Army by the Presidency Magistrate.

The *Bombay Chronicle* (71) of the 11th March observes that the decision of Mr. Dosábhái Frámji in the Salvation Army police case has the hearty approval of all sections of the community of Bombay. The indefensible behaviour of Major Tucker and his companions, defiant alike of the law and the guardians of the public peace, left no alternative to the police but to prosecute the offenders again. The Magistrate found the accused guilty on the clearest evidence, but showed every inclination to treat the prisoners leniently and held out all legitimate loopholes to give them a chance for escape from the punishment to which they had become liable, provided they should promise to mend their ways. But the Salvationists emphatically declared that as soon as they should get another chance they would again do deliberately what the police believe from reliable information that it is not at all advisable to let them do. Under these circumstances the Magistrate had no option left but to sentence Major Tucker to one month's imprisoment, lighter sentences on former similar occasions having proved futile.

The New Budget.

Criticises the budget statement for 1883-84.

In noticing the revised estimates of revenue for 1882-83 and the budget statement for 1883-84, the *Bombay Samáchár* (82) of the 17th March regrets that India has been made to pay 80 lákhs of rupees on account of the cost of the Indian contingent of the Egyptian Expedition, with which India had no concern whatever, and observes that if this unjust burden had not been thrown on her

there would have been this day a balance of 86 lákhs of rupees in the Indian treasury. And in such a contingency a new loan of one kror only would have sufficed for the construction of remunerative public works, and India would have been saved from another kror being added to her national debt. Since a balance of nearly half a kror of rupees is shown in the budget estimate for 1883-84, it would be well to know whether it is intended to abolish the license tax or decrease its incidence. Though either proposal would be proper, yet the tax has been retained in order to allow the authorities to handle it so as to enable them to tide over financial difficulties. It is a matter for regret that the estimate shows an increased loss from exchange and no hint is given as to when this drain is to cease. Again the income from opium is falling at a time when it is decided to charge India with the cost of the wars in which England may be engaged. Seeing that the revenues are large, and though India was called upon to contribute to the cost of the Indian contingent in the Egyptian Expedition she met the unforeseen demand and yet there is a small balance in hand, some persons consider that the condition of finance is satisfactory. But they forget that the taxes are extremely heavy, while the income of the country is diminishing. To make the future prospect of the country still more gloomy, the income from opium threatens to disappear on account of the misguided exertions of certain parties in England.

Criticises the budget statement for 1883-84.

In noticing the revised estimates of revenue for 1882-83 and the budget statement for 1883-84, the *Jáme Jamshed* (95) of the 17th March considers them satisfactory and congratulates Major Baring upon the same. It is not a little gratifying, observes the *Jáme Jamshed*, that the able Finance Minister should have succeeded in removing the fear of the levy of a new tax and in showing a surplus of six lákhs of rupees after paying India's share of the expenses of the Indian contingent of the Egyptian Expedition. The increase of six per cent. in the consumption of salt on account of a reduction in the salt duty points out the desirability of reducing the duty still further, as the price of the article on account of the heavy duty is still so high as to be beyond the ability of the poor people to make a sufficient use of the condiment. The budget mentions in general terms that the trade in such imports as were exempted from duty increased seven per cent. during the last ten months; but it is desirable to know how much the imports in Manchester cotton cloth have increased. The Manchester manufacturers asserted that their goods were not sufficiently consumed and the poor people were not properly clothed in India on account of the heavy import duty. Sir John Strachey believed their statement and abolished half of the import duty on their goods, but experience has shown that though the duty was removed there was no increase in the consumption of cloth, which may be attributed to the objectionable practice of sizing the cloth heavily. The abolition of the duty was therefore a mistake. The proposed reduction of eighteen per cent. in the cost of the carriage of wheat and other grains by railway from Delhi and Agra to Bombay is sure to result in the reduction of the price of wheat in the English market, and this step may ultimately benefit India. The deferring of the publication of the details of the loan for remunerative public works till July next is considered judicious on the part of the Finance Minister by experienced merchants, as the money markets of Bombay and Calcutta are tight just now and there is probability of their improving in July.

Legislation.—The Native Magistrates' Jurisdiction Bill.

Lessons derivable from the recent agitation against the Native Magistrates' Jurisdiction Bill.

The *Mahrátta* (2) of the 11th March, in an article headed "What has the recent agitation about the Jurisdiction Bill taught us?" observes:—The agitation, as was expected, has subsided. Men have come to their senses and the Viceroy's speech appears to have sufficiently cooled the heated brains of interested, self-conceited imprudent and inconsiderate agitators. To those who look at the question from a partisan point of view, the very introduction of the Bill appears to have done mischief; and they hold that Lord Ripon could have avoided all the greater mischief that

the recent agitation is calculated to have done by at once proclaiming that the Bill would be shelved as an inconvenient measure. But to us, who, from the very nature of circumstances, have been privileged for a time to take a dispassionate view of the whole question, it appears that Lord Ripon could have done no greater good to the country by introducing the self-government schemes or a dozen Education Acts. We advisedly keep the question of the Bill aside and look at the short-lived, ill-timed and selfish agitation only with a view to find out what lessons the Natives ought to take from their fellow-subjects who attempted to rend the earth and skies with their loud cries. From a Calcutta paper it appears that the grand but foolishly managed demonstration at the Town Hall was not in reality got up by intelligent, honest and patriotic Englishmen, but that it was convened at the request of indigo and other planters. This circumstance, coupled with another equally important fact that truly patriotic and honest sons of Britain have already commenced to wash their hands clean of the rabid proceedings at the meeting, goes to prove conclusively that the lower strata of society, Native or English, are as low, as narrow-minded, as ignorant and as excitable as they have ever been, and therefore public opinion necessarily means the opinion of those only who from their education and influence, moderation and good temper, have claims to be heard. So long as their creed is tolerated and their feelings are not hurt, all is right with them and their ideal of a happy political condition is realized. This impenetrable mass is certainly inconvenient for purposes of good government, and we fear Lord Ripon will have to make some provision for their education. The Education Commission, it is hoped, will do something for Natives, and we are now constrained to admit that Lord Ripon was not quite unwise in making special provision for the education of Eurasians and Anglo-Indians. The first lesson taught by the agitation, therefore, is that education on a much wider scale should be demanded. The second lesson is that Natives should thoroughly master the history of their own nation, as composed of different sects and creeds, for the present agitation is no more but an imitation of what the Sikhs did in the time of the Moghals. If as loyal subjects of Her Imperial Majesty we wish to form an Indian Empire, we can never do so until we learn to make "the sparrow strike the eagle," as the Sikh prophet put it. By the Jurisdiction Bill Lord Ripon has only begun, in the words of the great Edmund Burke, "to enquire into abuses which bring upon us ruin." Let us learn to strike an eagle-like opposition like the present, and if we do this, Lord Ripon will succeed in securing the active confidence and sincere co-operation of the people. Let us once for all remember that Lord Ripon wishes to secure the attachment of the people to the throne, which, in the words of Mr. Gladstone, is at once the strength, the glory and the safety of the nation. The third and perhaps the most important lesson the leaders of Native society ought to derive from the agitation is that if in their opinion a thorough social intercourse between Europeans and Natives is advisable and practicable, all attempts at bringing it about will fail in the present state of English society. Attempts must therefore be made first to make the middle and lower classes of English society to appreciate the worth of individuals, whether Europeans or Natives, and then only they will know what cemented friendship between Natives and Europeans can do. The recent agitation has indeed taught us many a lesson useful to national life. We heartily thank the Native community for the exemplary patience and moderation it has shown on this trying occasion.

Makes remarks upon the discussions on the Native Magistrates' Jurisdiction Bill in the Imperial Legislative Council.

The *Bombay Samáchár* (82) of the 13th March is rejoiced that in the Imperial Council the majority supported the Native Magistrates' Jurisdiction Bill, and observes that the opponents brought forward the weak arguments that the Europeans are an important community in India, that they highly appreciate their rights and privileges, that the Jurisdiction Bill when enacted will be highly disadvantageous to them, and that frauds and perjury are common crimes in this country. The latter argument has been completely answered and need not be further noticed. As for the former plea, one or two members on the opposition side even went so far as to warn the Viceroy of the danger likely to proceed from the great agitation prevailing among Europeans, and advised His

Excellency not to leave Calcutta for Simla this season. The European agitators have already gone so far as to incite volunteers and European soldiers, and might well be supposed likely to commit further mischief, and hence if the warning be on their account it may not be called inappropriate. As for Natives there need be no fear of their committing any indiscretion, and if any apprehension be entertained on their account the Viceroy should disregard it and proceed to Simla as usual. The arguments in favour of the Bill advanced in the Viceregal Council will exercise a pacifying effect on the agitation raised in England, particularly on the minds of the members of Parliament who are to give a final decision as to whether the Bill should be passed. The number of the supporters of the Bill will in all likelihood increase by the addition of the Governors of Bombay and Madras and their Councils, the India Council and the former and present Secretaries and Under Secretaries of State for India. [The *Jáme Jamshed* (95) of the 12th March expresses some of the sentiments noted above. The *Káside Mumbai* (98) of the 12th and the *Broach Samáchár* (83) of the 15th March admire the independence and firmness of Lord Ripon in this matter. The *Kásid* expresses a doubt as to the passing of the Bill, for the Europeans are so much excited that the Home Government will have it postponed for the present.]

Regrets that the enactment of the Native Magistrates' Jurisdiction Bill has been left to the decision of Parliament.

In noticing the proceedings of the Imperial Legislative Council in connection with the Native Magistrates' Jurisdiction Bill, the *Bombay Samáchár* (82) of the 12th March observes that the introduction of the Bill into the Council is gratifying, but it is to be regretted that the Viceroy has left the passing of the Bill to the decision of Parliament. There is no doubt that His Excellency has adopted this wise course in order to extricate himself from the unpleasant position in which he was placed. But instead of doing this he should have placed the Bill in such a position as would have enabled the Council to pass it at a subsequent stage. And had he done this, a great advantage would have followed from it, namely, that the public would have had an opportunity of seeing how far the Europeans who hitherto boasted of equity and equitable laws would carry the agitation so vigorously begun by them, and would thus have derived a useful lesson from it. Another advantage would have been that the Natives would have seen that though the Europeans threatened Government, the latter persisted in the right course they had taken. It is to be regretted that these advantages have been lost by the course adopted by the Viceroy. If Parliament were to be misled like the *Times*, the Bill would be rejected, but this would not be advantageous, inasmuch as Native Magistrates would have to be invested with jurisdiction over Europeans, if not now, at least about seven years hence, and therefore if the same were done now a good political effect would be produced. To impress this fact on the mind of Parliament, which is very likely to side with the European agitators, it is desirable that Natives should memorialize that great national tribunal. [The *Jáme Jamshed* (95) of the 16th March expresses somewhat similar sentiments.]

Observes that the opposition made by the Honourable Rája Shivprasád to the Native Magistrates' Jurisdiction Bill proceeded from selfish motives.

In noticing the opinion given by the Honourable Rája Shivprasád that the Native Magistrates' Jurisdiction Bill should be thrown out as it was distasteful to Europeans, the *Bombay Chronicle* (71) of the 11th March observes that his opposition to the Bill proceeded from selfish motives. It is well known that the planters in Bengal are the strongest opponents of the measure, and act most high-handedly with their farmers and labourers, as well as others. The Honourable Rája wishes to secure the support of the planters in the opposition which the zamindárs of Bengal intend to make to the Bengal Rent Bill. From the rumours then prevailing in Bengal the *Bombay Gazette* had already warned the public that the Rája would oppose the Jurisdiction Bill with the object of securing the planters' co-operation against the Rent Bill. One portion of the prophecy has been fulfilled. [The *Gujaráti* (91) of the same date severely censures the Rája for joining the ranks of the opposition.]

The *Rást Goftár* (105) of the 11th March is glad that the natives of Calcutta have submitted to the Viceroy in Council a memorial in support of the Native Magistrates' Jurisdiction Bill, and that the Bombay Branch of the East India Association is getting up a similar memorial. The *Goftár* points out the advantages of submitting such petitions, and exhorts the people of the mofussil to prefer similar memorials from every important town. [The *Samsher Báhádur* (106) of the 9th and the *Hitechhu* (73) of Ahmedabad of the 15th March disapprove of the agitation created by Europeans against the Bill, and say that they have not set a good example to Natives. They advise the people to adopt memorials from all parts of the country in support of the Bill. The *Hitechhu* says that the Europeans have been tested in three things from this Bill, viz., their loyalty to the Queen, their hatred of Natives and their race superiority, and their hesitation to lower and blaspheme impartial British justice. If a soldier in a Native regiment or a Native member of a volunteer corps were to express his intention of resigning on similar occasions, the Europeans would come forward to proclaim him a rebel and get him duly punished. Europeans will never be as loyal to the British *ráj* as the poor Indian subjects are, and as long as they are pampered by Government they will go on opposing Government from time to time. Hence it is necessary that an example should be made of them in the public interests.]

Exhorts the people of the mofussil to submit to the Viceroy in Council memorials in support of the Native Magistrates' Jurisdiction Bill.

With reference to the meeting of the Bombay Chamber of Commerce held to discuss the Native Magistrates' Jurisdiction Bill, the *Native Opinion* (10) of the 11th March says:— We are often taunted with being constitutionally incapable of holding and managing large assemblies in connection with any public question and are asked to take lessons in this matter from our European friends. Hitherto we believed in their capacity for all these things, but the recent exhibition they have made of themselves in Calcutta makes us think that their boasted powers of organization, order and sobriety are either fast deteriorating or that the feeling of their belonging to the dominant race makes most of them treat with supreme contempt all these qualities. We are not much concerned with what the so-called leaders of the European society do in such matters, or how they behave towards a constituted authority. We hope the Native public will not take for their model as speakers such men as Messrs. Branson, Keswick and others who by their behaviour at the Calcutta meeting have shown clearly what stuff they are made of. The question which has brought all this excitement over the Bengal European community lies in a nut-shell, and had the promoters of it duly appreciated and gauged the position taken up by the Supreme Government with regard to the Bill, they would have been convinced that the excitement so caused was utterly needless. It is alleged that the Bill as it now stands deprives an Englishman of his right of being judged by his peers, but so far as we can understand the alleged complaint has no foundation in fact. The Englishman's right of being judged by his peers is equivalent to our system of trial by jury, and in empowering only a few Native Civilian Magistrates to hold trials of European British criminals, the Bill leaves this alleged right wholly untouched. Investment of Native Civilian Magistrates in the mofussil with the above powers is the mere extension of the privilege which Native Magistrates in the Presidency towns have long since been enjoying, and if the latter are considered even by the European community quite fit to try European criminals, we do not see why the trial by their compeers in the interior should be so strongly objected to. It is a strange circumstance that the same Magistrate who is considered fit in every respect in one place should be considered otherwise in another. Apparently the agitation is directed not so much for the retention of the alleged privilege as against the investment of Native Magistrates with the proposed powers. It may be urged that the jury system is not extended to every part of the country, and that therefore the position of European criminals in respect of their privilege would become anomalous. We would propose that wherever trial by jury is not prevalent, arrangements may be made to allow the number of assessors to be Europeans whenever the criminal may happen to be a European, so that to all intents and purposes the privilege of the

Remarks on the attitude of Europeans with respect to the Native Magistrates' Jurisdiction Bill.

European may not suffer. Difficulties with regard to the want of assistance of good counsel in the mofussil are worthless, and it would only appear strange if they are not pressed with all the force of an argument to gain the object in view. It is also urged that like the Hindus or Mahomedans, who enjoy the benefits of a personal law under certain circumstances, the European British subjects in this country should be allowed the privilege of being tried by Magistrates of their own race. The argument may appear to be sound, but it is not at the same time to be forgotten that if any personal advantage is enjoyed it is only in civil matters, and no one would object to their having a personal law of their own in such matters. But the plea of a personal law only remains in theory, as all Indian law is now being based upon English jurisprudence and all legal enactments, whether civil or criminal, that are now enacted have for their groundwork the principles of British common law. We may not therefore be wrong if we say that the present Indian criminal law is almost personal so far as Europeans in this country are concerned. Consequently the plea of the necessity of a personal law in the case of Europeans loses much of its force. In criminal matters everyone must be tried by the same rules, and we do not see why European British subjects alone should even at this day be not subjected to the same rules. Hitherto there were reasons why Europeans were tried under different rules, but with the advancement of the country the necessity for a separate provision has passed away, and we are not given any sound arguments in support of the same provision being still continued. At the last Tuesday's meeting of the Bombay Chamber of Commerce one of the speakers observed that the introduction of the Bill into the Supreme Council was most inopportune. If by such a remark the speaker meant that the curtailment of their rights would induce Anglo-Indians to put in every obstacle in the way of the other important measures before the Supreme Government, he was to a certain extent right. This ground excepted, no further reasons can be shown to support the argument of inopportuneness. Practically there is no connection whatsoever between the Native Magistrates' Jurisdiction Bill and the other measures in the hands of Government. If the European community out here take it into their heads to oppose the other measures of Government because the latter happen to bring in the above-mentioned Bill, their interference would be unjustifiable. There is another reason why the Jurisdiction Bill should be passed into law. It is known to all that many Natives lose their lives at the hands of Europeans, and that the punishments passed on the latter are comparatively mild. If the Bill before the Supreme Council were passed and Native Civilian Magistrates were clothed with powers to try European British subjects, ten to one the life of a Native which is now held at so low a price by the lower orders of the European community would not be so frequently exposed to danger at the hands of many a white lover of *shikár*. We are not to be understood to say that in every case in which a European is a criminal justice is not done. But the opinion is gaining ground that the punishments inflicted are generally of a mild character and not commensurate with the offences committed. We have every reason to believe that the clothing of the Native Magistrates with these powers will lessen to a certain extent the number of offences which are committed against the lives and persons of the poor inhabitants of the country. The European community may rant and rave, but if the Bill is passed, we seriously believe that the dangers to which the life of a Native is exposed in the mofussil will be considerably lessened. There is another point the European view with regard to which is quite mistaken. They seem to seriously believe that the Bill in question originated with the present Viceroy. Anyone who has taken the trouble to wade through the literature on this subject will have seen that the question primarily originated with the late Lieutenant-Governor of Bengal, who seems to have taken up the matter and represented the necessity of the measure, and hence the Bill now before the Council. It is not only Lord Ripon but almost all the previous leading administrators of India who are in favour of the law. Under the circumstances it is almost childish in some of the leaders of the European community to tax the present Viceroy with being the prime mover of this piece of legislation when really he has done nothing more than give his support to it like his other predecessors. We are sorry that those who attended the Calcutta meeting should have shown such disrespect to

the representative of Her Imperial Majesty, and in doing so should have only laid themselves open to the charge of disloyalty and disrespect to the throne.

Censures the Europeans for taking an attitude of opposition against the Native Magistrates' Jurisdiction Bill.

With reference to the meeting of the Bombay Chamber of Commerce held to discuss the provisions of the Jurisdiction Bill, the *Indu Prakásh* (9) of the 12th March says:—The objections to the obnoxious measure urged at the Chamber's meeting are that the Bill is unnecessary; that it is premature; that it is inopportune; that it has been introduced into the Council without first consulting the community whom it affects; that the trial of Europeans only is a personal law of Europeans as there are other personal laws enjoyed by Natives, and therefore should not be interfered with; that in the mofussil, where the law will operate, there are no facilities for obtaining legal assistance, no public opinion and no press, which are the best guarantees for a fair trial in a Presidency town; and that the official supporters look upon it only theoretically. We shall consider these objections in order. The first three objections have, we think, only to be stated to be refuted. They are on the face of them weak and unsustainable. It has been said that the Natives for whose behoof the measure is intended do not desire it, have not asked for it, that they would be quite content with what they have obtained by the scheme of local self-government and other reforms of Lord Ripon; further, that the law as it stands at present did not work injustice to any party. Now we must emphatically assert that this is a gratuitous misrepresentation. Nothing can be dearer to any enlightened Native than the enjoyment of his just privileges and equality in the eye of the law, as guaranteed by the Queen's Proclamation. The invidious distinctions made by the Criminal Procedure Code have always been felt as unmerited reflections on the Native character and as undue partiality to one class of subjects. The Natives have been meek and uncomplaining, and have been thankful for the small favours occasionally shown them because they know their complaints are like crying in the wilderness and will do them no good. But we deny that their silence can be construed into either indifference, acquiescence, or approval. They always felt strongly about it, but have not raised their voice against it out of sheer helplessness. They would certainly hail the day when the good genius of the English nation would perceive the injustice and remove it. As we have said, every educated Native is not only not indifferent to the fate of Mr. Ilbert's Bill, but is very deeply interested in it, earnestly hopes for its success, and is grateful for the recognition of the evil which it indicates. That the present law is working harmoniously is really no objection to an amendment of it, if it is clear that the law unduly favours one class and thus impliedly casts a slur on the other, and if the amendment will make it work more harmoniously. The argument as to its being premature is based upon the circumstance that there are not at present many Natives in the public service who will be benefited by the change. We should have thought this a reason rather for making the change than against it, for if the number of the recipients of the higher powers is small the possibility of evil is minimized, and the experiment may be safely tried. But the number of qualified Native Magistrates and Judges has nothing to do with the desirability of the change. It is the inherent justice and the morality of the change itself that must be considered. The real question is, should there be different tribunals for different classes of Her Majesty's subjects? and if the principle that all subjects are equal in the eye of the law is once conceded, we fail to see how it can be contended that there should be different tribunals. If the measure is in itself right and just, the sooner it is passed the better, no matter how many persons may claim advantage of it. We doubt not the opposition to the Bill will be as strong twenty years hence as now, though the number of qualified persons will have increased by that time. Then it is urged Government have already too many irons in the fire, and it is not advisable for Government to undertake the present Bill now. The proposed Bill makes only a few alterations in the procedure of criminal courts. We fail to see how it will interfere with the administrative energies of the Government of India. Once the change is made and acquiesced in by the people, it will not require any supervision or direction from the Executive Government. It will be then the function of the High Court to see that the change is worked properly. The Government of India as well as the local Governments will be free to work out the great reforms they

have lately initiated. The point that is somewhat strongly made is that Government did not consult the non-official European public whom the change in the law most concerned. We wish Government had taken the precaution of sounding the views of the European community through their representatives, but even as it is Government have only announced their intention of introducing the measure into the Legislative Council. They have not passed the law. They have promised to publish it, and allow full opportunity for its discussion. There is therefore no reason to go into hysterics for such a harmless omission. No doubt the position of Government would have been strengthened if they had fortified themselves by securing the opinions of the non-official Europeans as they did those of the officials, and we venture to think, if Government had taken the precaution before the controversy began, the non-officials would have been quite as unanimously in favour of the Bill as the officials have expressed themselves to be. The non-official European is at least as generous in his impulses as the official, and we confidently believe that we should have got as good a consensus of opinion from the former as from the latter, if only the former had been consulted before the flames of the Calcutta conflagration spread abroad. The objection as to the privilege being personal law is supported by the high authority of Sir James Stephen. With the greatest respect we submit that the personal law here contended for is of a different species than that enjoyed by Natives. The law of property and inheritance—the personal law enjoyed by the Natives—is secured to them by statutes of Parliament, and it is quite consistent with the equal administration of justice to all classes. The Natives do not claim exemption from the jurisdiction of any courts lawfully constituted for the administration of justice. In fact we do not see how any subject is entitled to demur to the jurisdiction of any lawfully constituted court on the ground of the colour, creed or nationality of the individual chosen by Government to preside over the court. The exemption claimed by the ignorant, uncivilized *purda* lady from appearance in a court can surely not be pitted against the exemption claimed by the enlightened civilized European from trial before a Native Judge. What the European wants is that he shall be tried by Europeans alone. He is quite willing to be governed by the same law, but he requires that Government shall appoint a European in each case where a European offender in concerned. Are Government prepared to yield to such prejudices of every other class of their subjects? What is there to prevent a Hindu, a Pársi, a Mahomedan, a Jew and all the multitudinous classes of Her Majesty's subjects from claiming a court in which one of their own class will preside? Surely the European ought to be ashamed of claiming such childish exemptions. The objection as to the want of legal facilities in the mofussil applies to Europeans as well as to Natives. What is there to put the European in a worse position than a Native, and how is that want remedied by the trial being held by a European? It will be conceded that the officer whom Government appoint is competent to properly discharge the functions of his office, be he Native or European. We fail to see then how other things being equal the European will be at a greater advantage before a European than before a Native Judge. The supporters of this objection do not contend that the Native Judge will be corrupt or venal in the case of a European offender. If there is false evidence against a European, the Judge ought to be as competent to detect it as he is supposed to be in the case of a Native. If Europeans are thus afraid of trusting their liberties to Native Judges, are we to suppose that injustice occurs in all the trials that are held by the Native Judges? Is the liberty of a European more valuable than that of a Native? Really we do not understand, as Mr. Fleming says, what the European fears. As to the theoretical and the practical views of the question, we think those who have to administer the law may be trusted to take a more practical view of the subject than those who are to submit to the law. It cannot be contended with reason, we think, that the Chief Justice and the Civilian Judges of such large experience as those of the High Court should not have considered the state of the mofussil and the moral and intellectual character of their Native subordinates before giving their decision. Another consideration occurs to us which seems to have been overlooked in the discussion. By the definition of a European British subject he need be only born, naturalized or domiciled in the United Kingdom and so forth. Suppose a native of India has a child born in

England and brought up and educated in India, and suppose the child growing a man becomes a District Magistrate or Sessions Judge, is he or is he not to exercise jurisdiction over European British subjects? He is himself a European British subject, but how is he better qualified than any other Native Judge or Magistrate to judge? The proper test is, as Sir Charles Aitchison has put it, personal fitness and not birth or race or service distinctions. We trust Englishmen here and in England will adhere to this test, and when the appeal goes to Parliament we trust the question will be discussed and decided according to the broad principles of sound statesmanship. We cannot too highly admire and praise the firmness of the Viceroy and his colleagues, and we trust they will be supported by the enlightened English nation. Meantime our people must be up and doing. We must not be passive listeners in the debate, but must make our voices heard by the Imperial Parliament, and with Government on our side we are sure to succeed. We must not leave every constitutional means untried to secure victory.

Pronounces the strong opposition raised by Europeans against the Native Magistrates' Jurisdiction Bill a "white mutiny."

The *Rást Goftár* (105) of the 12th March observes that the "white mutiny" against the Native Magistrates' Jurisdiction Bill has spread throughout the country. The volunteers were advised to give up their arms, and, according to the telegram received by the *Bombay Gazette* on the 8th instant from its Calcutta correspondent, an attempt has been made to influence the minds of the British soldiery against the Bill. Now, if inciting the soldiers against the Government be not sedition, what else can it be? And is it not the same offence to instigate the volunteers to lay down their arms? After alluding to the absence of any demonstration evinced by the Calcutta volunteers at the parade held for the distribution of prizes at which Lord and Lady Ripon were present, the *Goftár* proceeds to remark that the volunteers in the mofussil speak of laying down their arms, and such of the Anglo-Indian newspapers as side with them say that Government may for the sake of pleasing the Natives take away the rights of Europeans, but the latter will not submit to such deprivation without fighting and spilling blood. This excitement shows that several perfidious Europeans have set to the work of encouraging sedition in the country. They hold meetings of Europeans in different cities and towns, and shower on Natives abuses which are quite sufficient to incite Natives and to kindle the flames of mutiny. The attempt to incite the volunteers and the European soldiers proves that certain Europeans are trying to create mutiny and sedition under the plea of Mr. Ilbert's Bill. It is suspected that some enemies of the present administration are at the bottom of this movement, because the alleged cause of the disaffection is so trivial. The Native Magistrates and Judges who will be empowered to try European culprits under the Jurisdiction Bill are not more than a dozen, and experienced and able officers only will be selected for exercising this new power. These officers are of the same standing as the Native Presidency Magistrates who have tried European culprits for several years past without any complaint being made against their decisions. [The *Gujaráti* (91) of the same date expresses somewhat similar sentiments. The *Deshi Mitrá* (87) of the 8th March observes that the passing of the Bill will greatly lessen the cases of murderous assaults on Natives by Europeans in the mofussil.]

Remarks on the attitude of Europeans with respect to the Native Magistrates' Jurisdiction Bill.

With reference to Mr. Ilbert's Jurisdiction Bill, the *Subodh Patrika* (11) of the 11th March says:—To all sober, thoughtful and unprejudiced persons the present excitement in the European community all over the country, and especially in Calcutta, must appear altogether unreasonable. The non-official Europeans have indeed made a mountain of a mole-hill and raised a storm in a tea-pot. This is not the first time that the question with regard to the jurisdiction of Native Magistrates over European British-born subjects has been introduced into the Viceregal Council. This subject was fully discussed ten years ago, and was shelved on that occasion only because a majority of 7 against 3 voted against the Bill. Some of the highest Government officials were then in the minority. There was therefore nothing strange or unexpected in the conduct of the present legal member in bringing the same question again before the Council at the instance of the Government of Bengal after the lapse of ten years, during which period liberal principles

of government might well be supposed to have made sufficient progress to allow of very glaring and unjustifiable anomaly which still exists in the Indian Criminal Procedure Code remaining on its pages. There is therefore no cause that we can see for the wild excitement of the present moment. We can only look upon it as a flame lighted by ignorance, stirred by selfishness, and fanned into fury by race prejudice. To no other cause can we ascribe the misstatements and misrepresentations of the object and scope of the Amendment Bill, the attribution of interested and party motives to Lord Ripon and Mr. Ilbert, and the foul and calumnious aspersions that have been cast on the race, the character, and the loyalty of the natives of this country by the excited European populations of Calcutta and other places during the last fortnight. The argument that the Government did not previously sound the sense of the non-official Europeans in the matter is irrelevant to the point, and does not in the least justify the outburst of maddened feeling. As we have observed elsewhere on this subject, what non-official community is ever consulted by the Legislature when any Bill affecting their rights is introduced? Echo answers, what? Every important community has representatives in the Legislative Councils through whom it may speak whatever it has to say on every Bill. This is especially the case with the non-official European community, which though proportionately a small body has always one or more representatives in the Legislative Councils, Imperial as well as Provincial, and in the matter in hand the official classes represent the European much more than the Native. Such flimsy arguments therefore show their own weakness. In such matters the best result is invariably obtained by all parties coolly discussing the subject and helping the Legislature to come to a just, impartial and wise decision and not by hurling abuses at the heads of the Government and the Natives as was done by Mr. Branson of Calcutta.

Remarks on the attitude of the Europeans in Calcutta with reference to the Native Magistrates' Jurisdiction Bill.

The *Arunodayá* (14) of the 11th March, in commenting upon the Native Magistrates' Jurisdiction Bill, observes that even the most rampant Anglo-Indian will not dare to say that Native Magistrates are incompetent; and if they are not incompetent, there is no valid reason for not investing them with the power of trying Europeans. Are Native Magistrates to be debarred from trying Europeans because the former are the descendants of the conquered race and the latter the descendants of the conquerors of India? The European agitators of Calcutta make this a special ground for the exemption of Europeans from the jurisdiction of Native Magistrates, but this contention is most impudent and injurious to the best interests of England. The Native Magistrates' Jurisdiction Bill did not originate with Lord Ripon. Its provisions were suggested by several high European officials and they were approved by the authorities in England. No sovereign can continue to rule long in opposition to the wishes of his subjects, and foreign domination particularly is likely to suffer from a want of observance of this principle. The Europeans of Calcutta have assumed an attitude of menace towards Government in this matter. This is extremely dangerous, since Natives are likely to imitate the ways of Europeans for whom and for whose opinion they entertain great respect. What would be the result if the Native sepoys were to threaten to lay down their arms in imitation of the conduct of the European volunteers? The contingency of the happening of such an event is extremely improbable; but if it were to come to pass, the blame would rest on the agitators of Calcutta. The threat of the volunteers is most absurd. The natives of India have made much progress during the last fifty years. They have now come to understand their own rights. It is therefore meet that Government should acknowledge this fact and alter the system of administration accordingly. By doing away with the distinction which at present obtains between Natives and Europeans, England will gain eternal glory.

Says that the European agitators against the Native Magistrates' Jurisdiction Bill have set a bad example to Natives.

In a leader headed "A bad example to Natives," the *Rást Goftár* (105) of the 11th March observes that Government ought to punish the perpetrators of the "white mutiny" and put down the evil at once. The mutinous Europeans have excited race antipathy between the rulers and the ruled, endangering the peace of the empire. The reckless agitators have set a bad example to Natives to abuse others, to

bring false accusation against Government, to be unanimous in opposing a distasteful law, to stop business, to make stormy speeches, and worse than all this, to incite the volunteers and the European soldiers to lay down their arms. There was no law more tyrannical than the defunct Vernacular Press Act, and yet Natives did not on the passing of it make so much as one-hundredth part of the agitation created by Europeans against the Jurisdiction Bill. If Europeans are not prohibited from hatching sedition, Natives will very naturally conclude that the conduct of Europeans is quite legal and constitutional, and might on some future occasion try to walk in the footsteps of their European fellow-subjects. The European agitators denounce Natives in public meetings as rogues, misers, liars and cheats, and abuse their mothers. In the meeting at Calcutta the agitators said that Natives were born vicious and their mothers reared them in vice, and so long as Native mothers are not so good as European dames no Natives should be given jurisdiction over Europeans. [The *Yajdán Parast* (117) of the same date expresses somewhat similar sentiments.]

The Native Magistrates' Jurisdiction Bill and remarks in connection therewith.

With reference to the meeting of the Bombay Chamber of Commerce held to discuss the provisions of the Native Magistrates' Jurisdiction Bill, the *Subodh Patrika* (11) of the 11th March says:—Then as to the reasons against the Bill, the first is that argued by Sir J. Stephen, namely, that because Natives have personal law, therefore Europeans should have them also. As we observed the other day, the fallacy of this argument lies in the fact that the so-called personal laws relate to property and not to crime as in the case of the Europeans. No Native, whatever his rank or class, has any privilege in criminal matters. The next and the only other argument is that Native Magistrates are not competent to dispense justice, the administration of which in the mofussil is defective. It may be observed in regard to this that the Bill seeks only to invest the Native Civilian Magistrates and Judges who are competent for the task with jurisdiction over Europeans. This ground is met simply by abuse of the Natives and of the Government. A European Magistrate, however young, speaking through interpreters, unacquainted with the inner life and customs of the people, and having nothing to lose for his mistake or his freak, can try any Native however exalted in rank, temporally a Rája, spiritually a high priest,—and if he convicts, the European press and public exult over the triumph of British laws, which recognize no distinction between man and man, and point a moral for the behoof of the castle-ridden Native. But reverse the picture and contemplate the possibility of the trial of a European loafer or a mechanic by a Native officer who knows the English language and literature well, understands English life, and has everything to lose if he knowingly and even unknowingly commits a mistake, and what is the verdict?—why, that the world is going to pieces! Such is the feeling which is brought to bear in judging of the proposed legislation and which even a Christian preacher and a missionary finds it in their conscience to avow and for which Sir J. Stephen supplies an apology! If, as we are told, the result of the passing of the measure be to withdraw European capital from the country, we may say we prefer poverty to vicious legislation and one-sided administration. The resignation of the European volunteers too we can survive—it may result in a little saving of the cost of the accoutrements and the services of a military officer, which we believe are supplied by the State. The threat, however, of "white mutiny"—to borrow the expression of the *Times of India*, the Bombay champion of the Bengal rowdies,—which is held *in terrorem* over Government, is not an edifying lesson to Natives or a taking example of loyal behaviour, and Government cannot afford to surrender itself before mere clamour.

Some remarks relating to the Native Magistrates' Jurisdiction Bill.

The *Shiváji* (59) of the 9th March, in commenting upon the Native Magistrates' Jurisdiction Bill, observes that in semi-barbarous countries like Turkey, Egypt, China and Japan European culprits are tried by the indigenous authorities of those countries. This being so, it is astonishing that the Europeans in India should raise objections against European offenders being tried by Native gentlemen as well educated as themselves. There can be no doubt that Europeans look upon the natives of India as a contemptible set of human beings. One hundred years of English rule have

not made them better, at least such is the opinion of the Europeans in India. Under these circumstances the Natives ought to desire for a termination of their connection with England. But they are far from wishing such a consummation. By contact with Europeans the Natives have made great progress in civilisation. Native Magistrates can be found who are competent to try Europeans guilty of crimes of every degree of heinousness. It is to be regretted that the Native public should appear to be apathetic regarding the fate of the Native Magistrates' Jurisdiction Bill. Natives should come forward and give their strong support to Lord Ripon and Mr. Ilbert.

Disapproves of the opposition raised by the press of England to the Native Magistrates' Jurisdiction Bill.

In noticing the sentiments expressed by the English press on the Native Magistrates' Jurisdiction Bill, the *Lok Mitrá* (74) of the 11th March says :—It appears that, with the creditable exception of the *Pall Mall Gazette*, all the leading weekly papers more or less have taken their cue from the grossly exaggerated telegram first flashed by that fussy individual known as "the Calcutta correspondent of the *Times*," and from the highly spiced and one-sided reports sent later on by some of the Calcutta press that is vehemently opposed to Mr. Ilbert's measure. That the *Saturday Review* should condemn the Bill is no wonder; for it has all along, consistently of course with its Tory politics, done its best to throw ridicule on the more important measures so happily inaugurated by Lord Ripon. And when we take into consideration the fact that certain known Anglo-Indian writers contribute the political and financial articles to the columns of that journal, such one-sided views may be taken for what they are worth. Not that we are intolerant of such views. They would command attention if they were based on facts. But, unfortunately, they are generally a tissue of prejudices and studied perverseness. Only the other day it indicted an article on publicity in Indian legislation which was replete with inconsistencies as to the value of the Vernacular press. The writer then thought very highly of it. Not so when the Gagging Act was passed. Then it was loudest and most acrimonious in its denunciation. It then thought the Vernacular press most potent for mischief; that though limited as to circulation, its contents were extensively made known by being read out in temple and mosque, in every village and hamlet, in every yard and public chauki. As for the politician of the *St. James Gazette*, it would be simply kindness to pass over his heated and inflated declamations. His utterances are as rabid as those of the Calcutta agitators. But we confess to a feeling of disappointment when so impartial a weekly as the *Spectator*, which on the whole keeps itself well informed with the views of Natives, should have, in the first wild excitement created by the Calcutta correspondent's telegram, been led away also. Only last year it gave some very sage reflections on the Englishmen's disability to discover the real thoughts and feelings of Indians. The accomplished writer questioned why there was mental seclusion in India. It is this mental seclusion which leads, when such a controversy as the one now unfortunately raging comes to the surface, to bitter antagonistic feelings. If Europeans, Englishmen especially, were to mix more with and conscientiously endeavour to find out the real thoughts of Natives, they would advance the cause of the Indians, and at the same time they would be better able to read the genuine Native character. At present there is too much of race rancour, too much of race pride, too much of sweeping generalization from isolated facts—all contributing in their way to keep alive a feeling of sullen and silent hostility, which it only requires some social or political incident, however trivial, to kindle into a regular conflagration. We dare say when the facts of Mr. Ilbert's proposed amendment begin to be well and faithfully understood, journals of fearless impartiality and liberal sentiments like the London *Spectator* will be better able to judge of the merits of the present controversy and realise all its hollowness. It must be remembered that while all the noisy diatribes of the leaders of the agitation are being regularly wired to England and taken up as rational arguments the views of the other side are not at all put forth. At the best one influential Native gentleman alone has had the moral courage and patriotic zeal to telegraph to the *Pall Mall Gazette* the real facts of the case. We are quite sure when the views of the Native press and Native associations, now getting perfectly articulate, are before the British press, there will be a disposition on the part of

at least all impartial writers who are free from factious spirit or party heat to judge of Mr. Ilbert's Bill on its own merits. In a controversy of this nature time alone is wanted. It would be hopeless to expect anything like a dispassionate review of the whole question for some weeks yet to come. The great political principle involved is whether a number of foreigners, who at the best do not compose two per cent. of the population, as pointed out by us last week, mere birds of passage who come from purely selfish interests to stay in the country for a time and bid good-bye to it as soon as a decent competence is earned,—whether the interests of such a class of people are to be allowed to have sway at the sacrifice of the true interests of a vast mass of two hundred millions of the population. The question for the British Parliament to consider and once for all to decide is simply this,—whether these temporary settlers, as nine-tenths of European British subjects in India are, have a right to superior privileges not enjoyed by the people at large—privileges not warranted by the Queen's Proclamations issued on two important political occasions—privileges which so long as they last only tend to keep the existing tension of race feelings and animosities to the detriment of that harmony which is essentially imperative in the administration of so vast a country composed of so many races and creeds. In fact, whether, as Macaulay justly observed half a century ago, "Natives of India may well put up with something less than justice, or that Englishmen in India have a title to something more than justice"? That is the real point at issue. All other issues are scarcely relevant, such as the theory of confidence, the fear of miscarriage of justice, and the apprehension of the bag and baggage policy by foreign capitalists. These are vain idols which must be knocked on the head, as they are simply the result of wild fancy, and have very little substratum of reasoning about them. It is to be sincerely hoped that Natives in all parts of the country will lose no time in adopting memorials, at public meetings, setting out the true aspects of the controversy and urging on Her Majesty's Government to sweep away once for all the so-called anomalies. Now or never. Indians may rest assured that this is the most opportune juncture to state their case temperately but firmly. They must organize as vigorously as their opponents are now determined to do. Let them employ all constitutional methods,—aye, raise even a patriotic fund for so national a cause. They must ask for fair field and no favour. And if the British Parliament is true to its time-honoured and traditional instincts, to its horror for all sorts of tyranny and race injustice, to its love of impartiality and equality in law, it must decide in their favour. The reaction must set in. But it depends on our countrymen alone how they set about producing that reaction which shall ultimately give triumph to their cause. There is ample time between this and November next. Let all prepare themselves for this great struggle. For if the cause is not to be fought out now, it will not be fought out for another half a century.

Observes that the Calcutta and other Bengal volunteers ought to be disbanded.

The *Yajdán Parast* (117) of the 11th March observes that the Calcutta and some other volunteers of Bengal threatened to lay down their arms if the Native Magistrates' Jurisdiction Bill was passed into law, and this threat was tantamount to a mutiny. Though they have not yet carried the threat into execution, yet they have given an insult to Lord and Lady Ripon, and this conduct ought not to be passed over without taking due notice of it. They have set a bad example to other volunteer corps and to Natives, and have proved that they cannot be trusted in times of emergency. They ought therefore to be disarmed and disbanded. [The *Dátardun* (86) of the 8th March disapproves of the inconsiderate conduct of the Calcutta volunteers in the matter.]

Protests against the abuses showered by Europeans on Natives in connection with the Native Magistrates' Jurisdiction Bill.

With reference to the uncommon agitation made by Europeans against the Native Magistrates' Jurisdiction Bill, the *Lok Mitrá* (74) of the 11th March observes that the Europeans, Eurasians, Jews and Armenians of Calcutta have set an example which has been found contagious and has been imitated by their brethren in all parts of Upper India. Their elegant vocabulary and choice methods of expressing their feelings have

been readily drawn upon by the unreasoning rabble that in the name of constitutional agitation have set flowing a seething stream of the most disgraceful and disloyal invective. One of the speakers at the Calcutta meeting elegantly spoke of the jackass kicking the lion; but the performances of some of these inventors of choice Billingsgate do not fall much short of the achievement of their asinine prototype. They bullied and roared, they cursed and they swore, they cheered the Queen, profaned the National Anthem by winding up their riotous blustering with its sacred strains, groaned at Mr. Ilbert, hissed Mr. Gupta, and brayed at Lord Ripon. Never was a spectacle so degrading presented by a body of so-called gentlemen, who took leave of their senses for a while, and are now so ashamed of themselves that they are making frantic efforts to suppress the true picture of their tavern-house proceedings from the just condemnation of the British public. Lord Ripon has truly shown himself the lion of the parable while all these antics are being performed round him ; and convinced as he is that Mr. Ilbert's Bill is not at all calculated to give just cause for the hollow and insensate fury which has been got up, he calmly awaits the verdicts of the British House of Commons. India will confidently rely upon the justness and liberality of that great assembly, which will be swayed only by just and prudent counsels, and set no store by the clamour and seditious spirit which have been so unscrupulously set up. The bullying spirit seems to be still rampant. The disgraceful exhibition made by Mr. Branson having met with just punishment, a number of Europeans have come to his rescue and are abusing the lawyers who rightly resolved to abstain from sociál or professional intercourse with their firebrand orator as conspirators, and some silly people have even held out threats of a criminal prosecution. The only redeeming feature in Mr. Branson's conduct has been that he apologised for his indecent onslaught upon those whom he now acknowledges he esteems as his friends. But surely a man who can so far forget himself as to pander to the feelings of a "responsive" audience at the expense of his unoffending fellow-citizens and to egg on this brainless mob into almost demoniacal fury against their fellow-subjects deserves to be ignored by those whose feelings he so wantonly outraged. [The *Bombay Punch* (81) of the 17th March condemns the conduct of the Calcutta Europeans who showered abuses on Natives.]

Praises the Natives for not retaliating the abuses showered upon them by the European agitators against the Native Magistrates' Jurisdiction Bill.

The *Rást Goftár* (105) of the 11th March praises the Natives for not being excited by the abuses showered upon them and their mothers by the European agitators against the Native Magistrates' Jurisdiction Bill, and not retaliating the abuse. Such retaliation would have served no useful purpose and widened the gulf between Europeans and Natives. This attitude of Natives has made the agitators reflect upon their own conduct and has led to desertions among their ranks. Thus Natives have finally gained victory in this distasteful quarrel.

Observes that the Native Magistrates' Jurisdiction Bill should not be withdrawn.

The *Rást Goftár* (105) of the 11th March observes that the telegram to the *Bombay Gazette* from its London correspondent that Government would withdraw the Native Magistrates' Jurisdiction Bill had disappointed the public, who therefore anxiously awaited the proceedings of the last meeting of the Imperial Legislative Council. The introduction of the Bill into the Council and its further progress have driven away the fear, at all events for the present. It ought to be remembered that a serious mistake would be made if the Bill were withdrawn. The very reasons advanced by the *Rást Goftár* for making no delay in passing it apply *mutatis mutandis* to its withdrawal. The Europeans who have raised improper and disloyal opposition to the measure would rejoice over its rejection, and an impression would be created that because the faults found by them with Natives were true and Government were convinced of the same the Bill was withdrawn. It would have been better that the Bill should not have been introduced into the Council at all than that it should be rejected now. [The *Gujaráti* (91) of the same date and a correspondent of it make somewhat similar remarks.]

In noticing the great excitement prevailing among the Europeans in India and the vehement agitation made by some of them in opposition to the Native Magistrates' Jurisdiction Bill, the *Gujarát Mitrá* (72) of the 11th March observes that the Natives ought not to retaliate the abuses showered on them by some inconsiderate Europeans, and disapproves of the strong writings upon the subject which appeared in the *Amrit Bazar Patrika*. In the midst of these race conflicts the Jurisdiction Bill as it now stands should be withdrawn and a sensible compromise should be made. The local Governments should be authorized to convene a bench of European and Native Judges to try a European offender whenever it be thought fit to do so. The system of mixed juries might also be advantageously introduced. This mode of trial should be adopted till Europeans are everywhere perfectly used to the justice dispensed by Natives. It is not worth while annoying Europeans on an isolated point while India stands greatly in need of various services from that community. In noticing the meeting of the Bombay Chamber of Commerce for protesting against the Jurisdiction Bill, the *Mitrá* admires the moderation and decorum which characterized its proceedings, and observes that they are likely to secure due attention on the part of the Supreme Government. With regard to the protest made by the Native members of the Chamber against taking up the subject at all, the *Mitrá* remarks that it was not beyond the scope of the meeting to discuss the question of jurisdiction. If the European members honestly believed that their community in India had grounds for feeling that the legislative measure would be repugnant to their feelings, they were warranted in saying that European enterprize in the country might be affected. There is however no reason whatever to suppose that European enterprize would suffer because half a dozen Native Civilians were clothed with jurisdiction over Europeans. The Chamber, however, is not likely to get all it wants, for in fairness it ought not to get all that. To speak of a revolting miscarriage of justice under the auspices of Native Civilians, while it is all that is desirable under covenanted Europeans, is a partial and groundless statement.

Suggests a compromise in the matter of the Native Magistrates' Jurisdiction Bill.

In noticing the agitation made by Europeans against the Native Magistrates' Jurisdiction Bill, the *Gujaráti* (91) of the 11th March describes a case alleged to have occurred about five years ago in which some Native cultivators accused two Europeans of beating them. The case was tried by a mofussil Magistrate, who did not believe the evidence produced by the prosecutors, and declared the accused not guilty. The description alleges partiality on the part of the Magistrate towards his countrymen.

States a case in which a European Magistrate was partial to his countrymen who were accused of assault by two Native cultivators.

The *Svadesh Vatsal* (111) for the month of Fálgun (March) approves of the Native Magistrates' Jurisdiction Bill, condemns the great agitation made by Europeans as unnecessary and uncalled for, and hopes that the measure will be soon passed. The arguments set forth are similar to those used by most other vernacular newspapers, and noticed at length in the previous weekly summaries. [The *Gujarát Monthly Journal* (92) for the month of Paush (January) points out the invidious distinction made between European and Native offenders as regards their trial and punishment, and hopes that this defect in the British law, which ought to be the same for all classes without distinction of race or creed, will be soon removed.]

Approves of the Native Magistrates' Jurisdiction Bill.

The *Mahrátta* (2) of the 11th March says:—The Native community has now seen in what light the heaven-born subjects of Her Majesty, sent by the Almighty Jesus in his infinite mercy to rule over us, look upon the poor black-complexioned Hindu. The pride of race and intellectual superiority have now come forward in all their bareness unsoftened by any feeling of sympathy for their fellow-subjects. While on the one hand we are pained to speak thus of one class of Europeans, we cannot at the same time help thanking another class of Europeans of a different type. Though they appear to be in the minority, their voice being drowned in the tall talk of the Calcutta pseudo-patriots, they are doing their duty manfully and honestly. They are trying to uphold the

Approves of the way in which the proceedings of the Bombay Chamber of Commerce were conducted in the matter of the Native Magistrates' Jurisdiction Bill.

national character of England for uprightness and liberality of views. The proceedings of the Bombay Chamber of Commerce in this matter were quite in keeping with its traditional policy. They were marked by a singular absence of any race feeling or expression of contempt for the Natives. Their views may differ from ours, still we cannot but admire the straightforward and polite manner in which they were expressed. The Native members of the Chamber have acted wisely in putting on record their protest. On the whole we are glad that the Bombay Presidency has signally proved that in intellectual capacity it carries the palm of all others in India.

Remarks upon the Proceedings of the Bombay Chamber of Commerce at a meeting on the Native Magistrates' Jurisdiction Bill.

In noticing the proceedings of the meeting of the Bombay Chamber of Commerce held on the 6th instant in connection with the Native Magistrates' Jurisdiction Bill, the *Rást Goftár* (105) of the 11th March expresses gratification that the Chamber did not shower abuse on Natives as was done by some speakers at the meeting of the Bengal Chamber of Commerce, but is sorry that the Bombay Chamber disallowed the protest made by the Native members against taking up the subject at all. The *Goftár* also regrets that Messrs. Thorburn, Mowat and Bythel, the principal speakers in the meeting, offended Natives by observing that a Native Magistrate, however well educated, will be unable to do justice in a case in which an European is an accused party in the mofussil; that the crime of perjury prevails extensively among Natives, and that therefore if they conspire against a European the Native Magistrate will not be able to do justice. The speakers otherwise praised Natives, but the shortcoming they have attributed to them is not light, and the Native members of the Chamber ought to sever their connection with it. The *Goftár* is much pleased with the communications from Professor Wordsworth and Mr. John Fleming, C.S.I., in support of the Bill, published in the *Bombay Gazette*, and severely censures Mr. Edalji Jamsetji Khory, Barrister-at-Law, for opposing the Bill. [The *Gujaráti* (21) and the *Gujarát Mitrá* (72) of the same date express somewhat similar sentiments. The *Yajdán Parast* (117) of the same date expresses sentiments similar to those put forth by the *Bombay Samáchár* (82) of the 8th instant and noticed at page 15 of the Report on Native Papers for the week ending the 10th instant.]

Local Self-government.

Thinks that the arrangements for local self-government in this Presidency are unsatisfactory.

The *Bombay Samáchár* (82) of the 12th March observes that although there is very little time left between this and the introduction of the imperial scheme of local self-government into this Presidency, yet the Bombay Government have not published the arrangements they propose to make in regard to that scheme. Looking at the movements going on at Ahmedabad, Surat and other important places, it seems that the lists of wards, voters and candidates have been settled, and the day fixed for the election is the 20th instant. So far it is all right, but looking closely into the matter it appears that Government have not deviated in the least from their original obstinate course. It has been settled for Surat that twenty-four commissioners will manage municipal affairs, twelve of whom will be returned by the rate-payers and twelve by Government, who will nominate either Government officials or private individuals. This arrangement is objectionable, but the one said to have been made for Ahmedabad is still more so. Twenty-eight delegates are to sit on the municipal board of the city, of which twelve will be returned by the rate-payers and sixteen by Government, who will appoint some Government officials and some private individuals. The presidents of the municipal boards for the towns of Nadiád, Viramgám and several others will, it is said, be non-officials, but the presidents of the boards of Surat and Ahmedabad will be the Collectors of the respective districts. Thus the two great excellences of the original scheme of self-government have disappeared from the arrangements made for this Presidency. If these are the final arrangements for carrying out the scheme, they are not different from the existing state of things and will not give effect to the intentions of Lord Ripon. The cities and towns of the mofussil and the political associations of the Presidency ought to ascertain whether the above statements are true, and if so, to protest against them.

A correspondent of the *Bombay Samáchár* (82) of the 12th March observes that after the publication of the imperial scheme of local self-government the Bombay Government issued a resolution to the effect that half the number of the municipal board would be returned by the rate-payers and the remaining half by Government. It was also declared that there should be twenty-four members on each board. But in their resolution No. 761, dated the 21st ultimo, which gives the rules for the elections at Surat, Government have declared that the corporation of the city should consist of twenty-eight delegates, and that sixteen of them will be returned by Government and twelve by the rate-payers. These rules will be adopted at a special general meeting of the corporation. The said Government resolution has given rise to much comment. The intention of the imperial scheme was to give preponderance to the representatives of the rate-payers, but the Bombay Government have decided to admit a larger number of Government nominees than those of the rate-payers. The people of Surat therefore believe that under this arrangement the real object of the local self-government scheme will not be carried out.

Complains that Government have decided that in the municipal boards of Surat the number of the Government delegates should be larger than that of the rate-payers.

The *Gujaráti* (91) of the 11th March says that a non-official president will not be appointed under the local self-government scheme in any place except Surat, and this decision has, it is said, been arrived at on a report made by the different Collectors. It is very strange that Mr. Jagjiwandás alone should have been found fit for the presidentship. Have the Collectors made a close search for competent persons? asks the *Gujaráti*.

Is sorry that at no other place except Surat will a non-official president be appointed under the scheme of local self-government.

Municipalities.

The *Bombay Chronicle* (71) of the 11th March observes that the proposal initiated by the Collector of Customs, Salt and Opium and taken up by Government that the duties levied on beer, wines and spirits by the municipality of Bombay are illegal and should be given up, is evidently based upon wrong assumptions and a mistaken reading and erroneous construction of the views and orders of the Government of India on the subject. The Municipal Commissioner has, however, satisfactorily explained that the meaning of these orders and their bearing on the municipality are different from the construction put upon them by Government. He has proved that the duties are perfectly legitimate and in accordance with the views and sanction of the authorities; and that the revenues arising therefrom having been made amongst others the basis for guarantees for various loans raised by the municipality for important sanitary works, they cannot be well abolished. He has also urged that if Government persist in their view of the case as now propounded, and insist on depriving the Corporation of their legitimate source of income, they will have to make adequate compensation for the same from the provincial revenues. It is therefore to be hoped that Government will pay all due consideration to Mr. Olivant's arguments.

Says that the town duties levied on beer, wines and spirits in Bombay should not be repealed.

A correspondent of the *Yajdán Parast* (117) of the 11th March disapproves of the resolution of the Surat Municipal ty to extend the local public garden, as the park is quite sufficient for the wants of the city, and recommends that the corporation should provide a good supply of water for the city, from the absence of which the citizens are suffering a great many inconveniences. The *Parast* supports the complaint and prayer of the correspondent, and recommends them to the favourable consideration of the authorities concerned. [The *Surya Prakásh* (76) of the 10th March expresses similar sentiments.]

Says that the city of Surat stands in sad need of a good supply of water.

Native States.

The *Gujarát Monthly Journal* (92) for the month of Paush (January) observes that the game law has been in force in Káthiáwár for the last two years, but has done no good. On the other hand it has caused considerable inconvenience

Suggests that the game law in Káthiáwár ought to be abolished.

and misery to Vághris, Kolis and other poor classes who maintained themselves on the produce of the chase. To the agriculturists also the law has caused no little inconvenience. They used to fire guns to frighten away animals from their fields and never used shot except when the animals which attacked their fields were large game on whom the mere report of a gun produced no effect. The agriculturists are afraid of using fire-arms for the protection of their crops for fear of being charged with the infringement of the game law. The law is enforced in the case of poor people alone; the high class European travellers, the Girásiás, Jamádárs and other rich classes can kill game whenever they like without obtaining any license. The Shrávaks and the Hindus who do not use flesh ought not to be glad for this law, for it does not totally prohibit the destruction of game, but allows it being done in certain seasons. The rich people alone can get licenses while the poor people only suffer inconvenience. There is no necessity for this law, and it is to be hoped that the Political Agent and the representatives of the Native States will abolish it at their approaching annual meeting.

Approves of the action taken by the Bombay Government with regard to the oppression exercised by the Dhrángadra State over the *girásiás* of Satápar.

The *Samsher Báhádur* (106) of the 9th March expresses joy at the action taken by the Bombay Government in the matter of the complaints of the *girásiás* of Satápar against the oppression exercised over them by the Dhrángadra State. Fortunately the Dhrángadra authorities have not succeeded in their plan of depriving the poor *girásiás* of their *girás*. It is well known that the potentates of Káthiáwár are at present resorting to various tricks to deprive the *girásiás* of their *girás*. The oppression of the Pálitána Darbár on the *girásiás* of Timba and that of the Vánkáner Darbár on a Bráhman landholder are well known. There was likelihood of the repetition of the Junágad tragedy at Satápar, but the timely interference of Government restored peace and protected the rights of the *tálukdárs*. The Rája of Dhrángadra and other arbitrary Native kings ought to remember from this case that they will not succeed in their unworthy objects.

Attitude to be observed by the members of the Bombay Government towards the authorities of the Junágad Darbár in the matter of the massacre of the Maiyás.

With reference to the Junágad massacre, the *Indu Prakásh* (9) of the 12th March says:—It will be a satisfaction to the tender-hearted citizens of Bombay and elsewhere to learn that the Kárbhári of Junágad with his subordinates in the service of the Chief of Junágad has come down to Bombay. There is a report current that Colonel Watson's enquiry, although it was private, has ended somewhat unfavourably to the Junágad Government. Whether this is true or not, the presence of the Kárbhári in Bombay indicates that the Government of Sir James Fergusson does not mean to let the affair alone. We hear that the Kárbhári and his men have come down here to explain themselves to Government. We should all wish them success; but we would beg to offer one suggestion in the interests of justice. The Maiyás are yet unrepresented; neither such of them as died heroically on the Kanada Hill nor the survivors can send their man to Bombay. Any explanation, therefore, that the Darbár of Junágad may have to offer should be submitted in writing, and all personal or official interviews with either His Excellency or any member of Council or Secretary should be strictly prohibited. There should be no oral explanation allowed. The question is of a serious nature. A large number of men have been admittedly slaughtered by the Junágad Sibandi. The question to be determined is, whether under the circumstances the Sibandi acted on the offensive or defensive. The burden lies on the Darbár to prove that the conduct of their Sibandi was such as to justify this deed; and while the Darbár ought to be allowed all reasonable facility in proving this, Government ought to allow nothing that shall give the public reason to think that the authorities have been somewhat lenient in the matter.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
24th March 1883.

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REPORT
ON
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PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 24th March 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly ...	450
2	„ Mahrátta	Poona	Do. ...	475
3	„ Morning Star	Ahmedabad	Monthly ...	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Dín Bandhu	Bombay	Weekly ...	925
6	„ Dnyán Chakshu	Poona	Do. ...	1,000
7	„ Dnyánodayă	Bombay	Do. ...	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly ...	1,038
10	„ Native Opinion	Do.	Do. ...	575
11	„ Subodh Patrika	Do.	Do. ...	600
12	„ Urdu Akhbár	Akola	Do. ...	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly.	100
14	„ Arunodayă	Thána	Weekly ...	555
15	„ A'ryávart	Dhulia	Do. ...	100
16	„ Bakul	Ratnágiri	Do. ...	450
17	„ Belgaum Samáchár	Belgaum	Do. ...	260
18	„ Bodh Sudhákar[3]	Sátára	Do. ...	275
*19	„ Chháva	Dhárwár	Do. ...	200
20	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyă Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly ...	425
23	„ Dnyán Bodhak	Belgaum	Do. ...	140
24	„ Dnyán Ságar	Kolhápur	Do. ...	116
25	„ Ganga Lahari	Násik	Do. ...	100
26	„ Hindu Punch	Thána	Do. ...	285
27	„ Hitechchhu	Kaládgi	Do. ...	85
28	„ Israel[3]	Bombay	Fortnightly.	400
29	„ Jagadádarsh	Ahmednagar	Weekly ...	185
30	„ Jagan Mitră	Ratnágiri	Do. ...	145
31	„ Kalpataru	Sholápur	Do. ...	130
*32	„ Karnátak Mitră[4]	Belgaum	Do. ...	200
33	„ Kesari	Poona	Do. ...	3,500
34	„ Khándesh Vaibhav	Dhulia	Do. ...	125
35	„ Lamp of Judaism	Bombay	Fortnightly ..	300
36	„ Lokahitavádi	Poona	Monthly ...	220
37	„ Mahárâshtră Hitechchhu	Bombay	Weekly ...	1,000
38	„ Mahárâshtră Mitră	Sátára	Do. ...	250
39	„ Málika	Poona	Monthly ...	100
40	„ Nagar Samáchár	Ahmednagar	Weekly ...	150
41	„ Násik Vritt	Násik	Do. ...	100
42	„ Nibandh Mála	Poona	Monthly ...	700
*43	„ Nibandh Chandrika	Do.	Do. ...	200
44	„ Nyáyă Sindhu	Ahmednagar	Weekly ...	185
45	„ Panchánan	Málvan	Do. ...	800
46	„ Pandhari Vaibhav	Pandharpur	Do. ...	103
47	„ Poona Vaibhav	Poona	Do. ...	250
48	„ Prabhákar[3]	Bombay	Daily ...	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly ...	200
50	„ Pramod Sindhu	Umráwati (Amráoti).	Do. ...	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly ...	200
52	„ Saddharm Díp	Alíbág	Do. ...	600
53	„ Satyă Prakásh	Bombay	Fortnightly ..	243
54	„ Satyă Sadan	Alíbág	Weekly ...	400
55	„ Satyă Shodhak	Ratnágiri	Do. ...	140
56	„ Satyavádi	Bombay	Fortnightly...	275
*57	„ Sharabh	Alíbág	Weekly ...	200
*58	„ Shetakari	Poona	Monthly ...	400
59	„ Shiváji[3]	Do.	Weekly ...	200
60	„ Shubh Suchak	Sátára	Do. ...	90
*61	„ Srishtidarpan	Bombay	Do. ...	200
62	„ Suryakánt	Ellichpur	Do. ...	150
63	„ Suryodayă	Thána	Do. ...	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles.
[4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	MARA'THI—*continued.*			
64	The Svadesh Mitrá	Bombay	Tri-weekly	600
65	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
66	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
67	„ Vengurla Vritt	Vengurla	Do.	200
68	„ Vichárshil	Málvan	Do.	300
*69	„ Vinod	Poona	Do.	200
70	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*71	The Bombay Chronicle	Bombay	Weekly	200
72	„ Gujarát Mitrá	Surat	Do.	400
73	„ Hitechchhu	Ahmedabad	Do.	349
74	„ Lok Mitrá	Bombay	Do.	725
75	„ Surat Akhbár	Surat	Do.	600
76	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
77	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
78	„ Akhbáre Sodágar	Bombay	Daily	750
79	„ A'ryá Dharm Prakásh	Do.	Monthly	304
80	„ A'ryá Dnyán Vardhak	Do.	Do.	500
81	„ Bombay Punch	Do.	Weekly	500
82	„ Bombay Samáchár	Do.	Daily	950
83	„ Broach Samáchár	Broach	Weekly	700
84	„ Broach Vartmán	Do.	Do.	60
85	„ Buddhi Prakásh	Ahmedabad	Monthly	600
86	„ Dátardun	Bombay	Weekly	525
87	„ Deshi Mitrá	Surat	Do.	1,000
*88	„ Dnyán Prasárak	Ahmedabad	Monthly	200
89	„ Dnyán Vardhak	Bombay	Do.	400
90	„ Fursad	Do.	Do.	100
91	„ Gujaráti	Do.	Weekly	400
*92	„ Gujarát Monthly Journal	Do.	Monthly	200
93	„ Gul Afshán	Do.	Do.	659
*94	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
95	„ Jáme Jamshed	Bombay	Daily	525
96	„ Kaira Vartmán	Kaira	Weekly	115
*97	„ Kaisar-i-Hind	Bombay	Do.	200
98	„ Káside Mumbai	Do.	Tri-weekly	700
99	„ Kusum Guchhá	Ahmedabad	Monthly	350
100	„ Nágar Udayá	Do.	Do.	300
101	„ Niti Prakásh	Kaira	Weekly	200
102	„ Nure Elam	Bombay	Monthly	381
103	„ Nyáyá Prakásh	Surat	Weekly	200
104	„ Pársi Punch	Bombay	Do.	225
105	„ Rást Goftár	Do.	Do.	1,814
106	„ Samsher Báhádur	Ahmedabad	Do.	200
107	„ Satyá Mitrá	Bombay	Do.	400
*108	„ Sauráshtrá Darpan	Junágad	Monthly	200
109	„ Stri Bodh	Bombay	Do.	533
*110	„ Subodh Prakásh	Nadiád	Do.	200
111	„ Svadesh Vatsal	Bombay	Do.	408
112	„ Tatwá Dnyán ane Dákor Samáchár	Umreth	Fortnightly	62
*113	„ Trimásik Tikákár	Limbdi	Quarterly	200
114	„ Vartmán Sár	Surat	Weekly	200
115	„ Vidnyán Vilás	Rájkot	Monthly	738
116	„ Vidya Mitrá	Bombay	Do.	300
117	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
118	The Chandrodayá	Dhárwár	Weekly	150
*119	„ Karnátak Vritt	Belgaum	Do.	200
	URDU.			
*120	The Altáf	Bombay	Weekly	200
*121	„ Armagán	Do.	Do.	200
*122	„ Dabdabe Islám[5]	Do.	Do.	200
123	„ Khayir Kháhe Islám	Do.	Tri-monthly	300
124	„ Kushful Akhbár	Do.	Weekly	160
*125	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
126	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles. [5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases, an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out; and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No, 1795, dated 8th June 1881.

Politics and the Public Administration.

Approves of the new resolution of the Government of India on grazing lands and cattle fodder.

The *Indian Spectator* (1) of the 18th March says:—The Government of India's efforts for the improvement of agriculture seem to be unceasing. It has issued another resolution on the importance of protecting existing grazing lands and otherwise devising a systematic method whereby fodder reserves may be established. This very able and suggestive resolution is most welcome, and it will be a satisfaction to friends of the country to hear that the experiments to be made in Upper India and elsewhere are likely to prove fruitful. The conservation of grazing land and the protection of cattle have an important bearing on the economical question of the day. Whatever tends to their improvement must necessarily benefit the agriculturist. The steps now taken will be a fresh link in the chain of the general legislation for the amelioration of the ryot's condition, for which Lord Ripon's Government is so anxious. The opinions of local Governments are solicited in the same matter. We shall welcome them with equal pleasure. [The *Dátardun* (86) of the 22nd March praises Lord Ripon for issuing this resolution.]

Recommends that competitive examinations for clerkships in Government offices should be held in the Bombay and other presidencies.

With reference to the competitive examinations for clerkships in Government offices recently held in Calcutta, the *Jáme Jamshed* (95) observes that in preparing students for the Matriculation Examination sufficient attention is not paid to the study of the English language and the practice of English composition, and in support of this assertion it may be remarked that scarcely one-fourth of the students who passed the last Matriculation Examination of the Bombay University were able to write a note in correct English. It is desirable that increased attention should be paid to the acquisition of English than is done at present. There is a universal complaint in the Bombay and other presidencies that vacant situations in Government offices are given away on recommendations, and hence incompetent persons are frequently employed. Competitive examinations for clerkships in Government offices should be held in all presidencies, and matriculated candidates should be given preference over others.

Promotion among Subordinate Judges and remarks in connection therewith.

The *Indu Prakásh* (9) of the 19th March in a Maráthi leader quotes the opinions of a correspondent on the subject of promotion in the Judicial Department. The correspondent states that the present system of giving promotion among Subordinate Judges is very defective. When any vacancy occurs in the higher grades, Subordinate Judges obtain promotion by mere seniority, no attention being paid to the nature or quality of their work. The result is that there is little incentive for good and able men to exert themselves, while bad and indifferent Judges do not suffer for their shortcomings. Again if in granting promotion no distinction is made between those who are corrupt and those whose character for integrity stands high, there is no reason why officers should abstain from accepting bribes. The number of corrupt officials is by no means small. In commenting upon the above statement, the *Indu Prakásh* observes that as the law at present stands the giver and taker of bribes are equally liable to punishment under the Penal Code. Under this system there is great inducement for bad Judges to carry on their nefarious practices. It would be well if promotion among Subordinate Judges were regulated according to the quality of their work. There is an easy way of testing this. The Appellate Courts have good opportunities for judging of the capacities of the Judges in the lower Courts when appeals are made from the decisions of the latter to the former. Promotion should be withheld from any Judge who has acquired notoriety for corruption. The section of the Penal Code relating to the giver of bribes should be repealed, and acceptors of bribes should alone be made liable to punishment.

Rumoured abolition of the Judgeship at Kaládgi and remarks in connection therewith.

The *Dnyán Bodhak* (23) of the 18th March says that it has heard that it is intended to abolish the Judgeship at Kaládgi and to transfer certain tálukas of the Kaládgi District in which the Kánarese language is spoken to the jurisdiction of the Judge at Dhárwár. The *Dnyán Bodhak* considers such a step inadvisable. It would be better to transfer the head-quarters of the Kaládgi District to Bijápur and to retain a District Judge at that station. If there is not sufficient work to keep a Civil and Sessions Judge fully employed, the judicial work of a few tálukas in the Sholápur Collectorate should be transferred to his jurisdiction. The *Dnyán Bodhak* trusts that the Judgeship of the Kaládgi District will not be abolished.

Scarcity of water in the Bhimthadi Táluka.

A correspondent of the *Din Bandhu* (5) of the 18th March states that in the Bhimthadi Táluka great scarcity of water is being felt. The yield of the crops has been very scanty owing to the failure of the rains, and the agriculturists are in great distress because they are unable to find water for their cattle. They are thinking of migrating to other places with their cattle. Great want of water is also felt at the Pátas station.

Damage to kharif crops in the Dhárwár District.

The *Chandrodayá* (118) of the 10th March says that much damage has been done to kharif crops in the district of Dhárwár owing to the fall of rain having been unseasonable and heavy. Even the rabi crops have suffered. The ryot has come into great difficulties. He will have to incur debt to meet the assessment. How can the poor ryot maintain himself under such circumstances? It is to be hoped that Government will take measures to remedy the evil.

Construction of a bridge over the creek near Sajot in the Broach District.

The *Satyá Mitrá* (107) of the 18th March requests the Executive Engineer of Broach to construct without delay a bridge on the creek near Sajot as the people of Shakarpor Bháta will not be able to remove to the former village as ordered by Government unless the bridge is ready. As sanction has already been given for the construction of the work, no delay should be made in commencing it.

Takes exception to a certain remark of the *Pioneer* regarding the employment of Natives in the Public Works Department.

The *Subodh Patrika* (11) of the 18th March says:—The *Pioneer* thinks it is witty when it remarks that it would regard with less aversion the policy of the Government of India in the matter of the employment of Natives in the Public Works Department if the ricketty serais which the new engineers will build would be certain to fall in on some of Lord Ripon's political advisers. The writer was not abashed by the recollection of the notorious tumbling down of barracks which were constructed by European engineers at Allahabad itself years ago. We would recommend him to ponder over the surprise expressed by the *London Spectator* that the descendants of those who had constructed the ghâts over the Ganges at Benares and irrigation tanks and (we may add) the numerous temples and other edifices all over the country, which appear everlasting compared with the edifices made by European engineers, should be thought incompetent to serve in the Public Works Department. If the incompetency is a fact, it can only be due to the education imparted in the schools and colleges taught by European engineers and scientific men. How will the *Pioneer* like this conclusion?

Regrets that Major Tucker of the Salvation Army should have been made to wear a convict's dress.

The *Jáme Jamshed* (95) of the 23rd March regrets that Major Tucker of the Salvation Army was taken to the High Court in a convict's dress to plead his appeal to the Court. The Major committed neither theft, nor fraud, nor any heinous offence. When a defrauding insolvent who has cheated his creditors is put to no inconvenience whatever beyond a certain restraint on his liberty, the Salvationists' leader certainly did not deserve the treatment accorded to the perpetrator of an odious crime. In England persons guilty of the offence of which Major Tucker has

been convicted are not subjected to any indignities beyond a certain restraint on their liberty. Neither the police nor the jail authorities can be blamed for the treatment accorded to the Major, which ought to be put to the account of the Indian law regarding jail discipline. It is desirable that this law should be amended at the earliest opportunity.

The New Budget.

Considers the budget statement for 1883-84 satisfactory.

The *Lok Mitrá* (74) of the 18th March says:—The financial statement just made by Major Baring is satisfactory as far as it goes. If it had not been for the heavy cost of the Egyptian Expedition, which amounts to nearly 80 lákhs of rupees, the surplus at the end of the current year would have amounted to close upon 86 lákhs, which could easily have been applied to works of public utility. If the Indian Exchequer had not been burdened with the payment of the 80 lákhs towards the cost of the war in Egypt, the available surplus could have been utilised in reducing the extent of the proposed new loan to a material degree, and thus the ever increasing burden of India's debt and payment of interest thereon would have been lightened. The estimates of revenue and expenditure for the next year, which it is said have been very carefully framed, show an anticipated surplus of about 45 lákhs of rupees. It is to be hoped that no unforeseen contingency will arise to absorb this surplus or create a necessity for a fresh loan. It might naturally have been expected that in view of this large surplus some modifications would have been made in the incidence of the iniquitous license tax; but though the Government recognize the inequalities in the incidence of that tax no change has been proposed, and the Government reserves to itself full liberty to deal with it hereafter. This is perhaps to be regretted, though it is a subject for congratulation that it has not been found necessary to levy any fresh taxes or increase the burden of existing ones. The loss by exchange continues to increase year after year, and it is impossible to say when this heavy drain on India's resources will cease. The opium revenue affords another ground for serious consideration. The strength and extent of the agitation set on foot by influential anti-opiumists in England and the rapidly growing demand for the Chinese indigenous drug ought to warn a person against congratulating India on the stability of her financial situation. The anxiety arising from this circumstance, coupled with the admitted fact that the burden of taxation is daily weighing more and more heavily on the people of the country, ought to prevent optimist writers from indulging in raptures on the supposed sound and healthy state of her finances. Perhaps the gloomy picture of the Hyndman school of political economists is overdrawn, but no more are the sanguine assertions and cheerful anticipations of their opponents based on a truer appreciation of the real financial condition of the country. There is perhaps as little justification for the gloomy forebodings of the one class of writers as for the triumphant jubilee of the other, but there can be no manner of doubt that the most judicious management and the most stringent economy in all branches of expenditure are absolutely necessary if it is intended to prevent India from drifting into insolvency. [The *Bombay Chronicle* (71), the *Rást Goftár* (105) and the *Yajdán Parast* (117) of the 18th and the *Bombay Punch* (81) of the 24th March also express satisfaction with the arrangements of the budget.]

Makes further remarks on the budget statement for 1883-84.

In again noticing the revised estimates for 1882-83 and the budget statement for 1883-84, the *Bombay Samáchár* (82) of the 19th March observes:—That the expenses of the empire come up nearly to the amount of the revenues every year is a fact by no means satisfactory. In some years there is a surplus, but it is very small, and sometimes there is a deficit. Even the petty dealer is seldom so indiscreet as to spend all his earnings; while in the case of this large empire it is otherwise. The two principal grievances from which India suffers at times and which make a heavy demand on her resources are famine and war, and it is only reasonable to lay by a certain sum annually to meet sudden calls. The necessary saving can be effected by curtailing certain

items of expenditure. About four krors of rupees disappear annually from loss in exchange. If England were to introduce a bi-metalic currency as advised by able French, American, English and Indian financiers, this loss would be prevented. About eight krors of rupees are annually spent on non-productive public works. This item should be abolished totally. If however some provision needs to be made for these works, the amount set apart for productive public works should be indented upon. To spend about twenty krors of rupees annually is not certainly discreet, considering the financial situation of the country. Nearly sixteen krors of rupees are spent upon the army and the same amount is required to meet the home charges, and due economy can be well exercised in regard to them. Fifteen krors are incurred for civil charges in India, and this item may be curtailed by employing in several places Natives on comparatively small emoluments. It is to be regretted that even Major Baring carries the impression that India possesses the ability to supply as much money as may be required on an emergency. It is true that Indian revenues are pliable, but an increase in them inflicts great hardships on her people.

Legislation.—The Native Magistrates' Jurisdiction Bill.

Remarks in connection with the attitude of Europeans regarding the Native Magistrates' Jurisdiction Bill.

With reference to the Jurisdiction Bill, the *Indu Prakásh* (9) of the 19th March says:—The representative associations in India have already combined in sending a joint memorial to the Government of India on the subject. But that is clearly not enough. The matter ought to be placed in the hands of Mr. Bright, Mr. Fawcett and Mr. O'Donnell, who have hitherto advocated the cause of the people of India from their places in Parliament. They should be supplied with facts and arguments bearing on the principle of the Bill. It would be well if public meetings were called at the more important towns in this country and memorials on the question to the House adopted. But the danger that at such meetings the speakers may be carried away by sentiment and unconsciously led to imitate the unfortunate example of Mr. Branson has hitherto prevented the leaders of the Native community in the Presidency towns from convening public meetings. But now that some of the Anglo-Indian papers in Calcutta still persist in calling upon European citizens in India to unite and fight for their cause, the silent attitude of Natives is likely to be misconstrued into tacit approval of the principles or policy of the opposition. That there is very great likelihood of this misconstruction of the Native sentiment on the Bill would appear from the ingenious but incorrect statement which the *Times of India* made a few days ago to the effect that the Natives themselves did not care for the Bill. The slightest want of vigilance on the part of Natives is under these circumstances calculated to seal the fate of the Bill, and it is not for the sake of the Bill alone that the people of India are bound to be vigilant. If the Bill is rejected or withdrawn, there is every chance that every attempt in future to give Natives similar privileges would be strongly opposed. What is really on trial now is not whether Native Civil Servants and Magistrates are fit to try European offenders, but whether Natives can successfully co-operate and oppose the agitation of those who think it a menace to British prestige to give the people of India any new rights or privileges. In view of these circumstances it is but advisable and even necessary that the case should be placed in the hands of some members of the House of Commons. In making this suggestion we cannot lose sight of a fact to which attention has been called and the significance of which is worth consideration. The passing of the Bill into law is sure, it is said, to set the European and Native communities by the ears and perpetuate the existence of race antipathy, which all had thought had died away or was dying away, but which the present Bill has unfortunately called out to a considerable degree. The *Bombay Gazette*, whose utterances on this vexed controversy have been remarkable for their respectable tone and which has discussed the question with a freedom from bias that is admirable, alludes to this circumstance and suggests a compromise to Government. The suggestion is that it should be left optional for a European British offender to be tried by one of his race or a Native.

By acting upon it, says the *Gazette*, the Government might be able to close a very unwelcome controversy, which cannot be long continued without great risk of permanent estrangement between two races, upon whose harmony and co-operation the welfare of Her Majesty's Indian subjects depends. It quotes the opinion of an experienced Calcutta resident, who thinks that it were well the Bill were withdrawn, lest it should, if passed into law, divide the two communities in India. But it seems to us that the withdrawal of the Bill will be equally unfortunate. The Native community will very naturally ascribe the withdrawal to the feeling of antipathy, by which those who oppose the Bill are admittedly actuated. To recede now would be to encourage the so-called advocates of British prestige and discourage the Natives altogether; to give an unworthy handle to the *hauteur* of the former and inspire the latter with feelings of distrust and hatred against Government. As the Viceroy has put it, the reform now proposed will have to be carried out sooner or later, and rather than carry it out when the number of Native Civil Servants will be large, why not carry it now, when their number is so small that the reform has every chance of being carefully carried out and watched? As to the permanent estrangement between the two races, we submit it is unavoidable under any circumstances, so long as Europeans and Eurasians make common cause of what is after all a sentimental grievance and wish to keep Natives down merely because their colour is different. The fault is not with the Natives. The right to hold certain offices in the empire implies the right to exercise all the rights appertaining to those offices, and it is but natural that Natives raised to such offices should feel it an insult to be debarred from trying European British subjects. There are only two reasons worth the name of argument urged in defence of this bar. The first is that it is the birth-right of a European to be tried by his own peers; that it is his personal law; and that it is founded exactly on the same principle as that according to which *purda* ladies are exempted from appearance in court. The civil or private law of a country is different from its criminal or public law. In the former the question is as between A and B; in the latter as between the Empress *vs.* A. If knowing that a *purda* lady is exempted from appearance in court A enters into some transaction with her, he does it with his eyes open and is estopped from contending that the exemption is unjust. When a European commits an offence, is Her Majesty to be held estopped from contending that he shall be tried by those who have her confidence? The European was never asked to commit an offence, and it is absurd to talk of personal laws in criminal cases. To be tried by peers is no doubt a personal law; but the application of this doctrine to the question of trial of European British offenders by Natives cuts rather the other way. European gentlemen have sat as jurors in the trial of Native offenders; European gentlemen have also sat as assessors in such cases. If Europeans are the peers of Natives, is it not but common sense to hold that Natives are the peers of Europeans? What strikes us as most singular is that too much should be made of the other argument, namely, that Europeans alone are in a position to try Europeans justly, by reason of their intimate knowledge of European customs and manners. One has yet to learn what the customs and manners of a man who is on trial for robbing or forging or perjury has to do with the question whether he has committed the offence charged or not. But however that be, this argument shows that those who oppose the present Bill do not know the real merits of the question. If the reason of the distinction between Native and European offenders was that European officers alone are fitted by reason of their knowledge of the habits and customs of men of their race to try European offenders, the definition of the term European British subject would not have included Natives born in England, America, &c. According to the definition of the term both in the old and the new Criminal Procedure Code, a native of India has only to be born in England or Australia or Africa to be ranked for the purposes of the Criminal Procedure Code as a European British subject, and if appointed a Magistrate, to be competent to try a European British offender. Does mere birth enable a man to know the customs and manners of the people amongst whom he was born? We submit, this part of the argument of the opponents of the Bill is most unsatisfactory. A careful analysis of it reduces their grievance to one of pure sentiment arising out of race prejudices. And they seek to give that sentiment the appearance of a practical grievance by

talking of personal laws, which have in verity no reasonable bearing on the criminal laws of the empire. That being so, how far is Government to respect the unreasoning sentiment of a class of Her Majesty's subjects? Allowed that that class is more influential than the other classes; allowed that their opposition is very strong;—but is the British Government to be reduced to the level of a government respecting persons and not measures? We repeat that the Government would be teaching a very bad lesson to its subjects if it were to listen to threats and useless reasoning and withdraw a measure which has sound, practical reasoning on its side, but to oppose which its enemies have had to invent facts and arguments. Ten years ago if a question like this had been raised and there had been furious agitation such as we have now been witnessing, we should have advised the withdrawal of the Bill. But the Native communities have advanced in public spirit and intelligence. A hundred Bransons and Keswicks cannot bully them into silence, and if Government were to cut a retreat after the unworthy clamour raised in Calcutta, the Natives would ascribe it to that very clamour. If British rule in India is to prosper, it can only prosper by holding the balance evenly between all the classes of its subjects; and nothing would be more impolitic and dangerous than to lead the Eurasian and European opponents of the Bill to think that they can dictate terms to the Government of India and decide the fate of its people.

Makes remarks on the discussion in the Viceregal Legislative Council on the Native Magistrates' Jurisdiction Bill.

In noticing the debate on the Native Magistrates' Jurisdiction Bill in the Viceregal Legislative Council, the *Lok Mitrá* (74) of the 18th March observes that those who are anxious to have a clear grasp of the merits of this measure, and are willing to pronounce an unbiased opinion thereon, cannot do better than turn to the several speeches for the purpose. There they will find stated at great length the arguments on both sides. No doubt they will discover that the reasoning of the speakers is coloured by intense personal prejudice, while the facts on which their reasoning is based are far from correct. So long as human nature is what it is, the fabrication of false evidence must be more or less common everywhere, and India is no exception to the rule. But to single out the Indians as a race who habitually practise perjury is as much a foul libel as to single out Englishmen as a race who habitually commit brutal murders. Not to go too far, the following sentence from the columns of *St. James Gazette* may be fairly pitted against Mr. Miller's sweeping allegation. In its article on perjury some twelve or fifteen months ago, it said: "Our own view of the subject, founded upon considerable experience, is that perjury is far more common than most people suppose, and that rash and false swearing, which without being downright perjury has a considerable resemblance to it, is so common that hardly any trial that greatly interests the feelings of the parties takes place in any courts of justice without giving occasion for it." The writer is no doubt a lawyer, and he says that he speaks from considerable experience and not from hap-hazard statements. When perjury is so common in civilized England, with her highly crystallized moral code and refined civilization, why do they make such a hubbub about perjury among the lower classes of Indians? Were a comparison of the statistics of perjury instituted between England and India, it is feared that those who glibly talk of perjury in the latter country would have to hide their heads with shame. This allegation of perjury has been instanced so that the lover of truth who is willing to judge of the merits of Mr. Ilbert's Bill on its own intrinsic merits may guard himself against a too ready acceptance of facts, which when brought to the crucial test turn out to be grossly exaggerated. In the same way the impartial observer may call for evidence touching another statement of Mr. Miller. In order to support his argument about private enterprise being jeopardised by the passing of Mr. Ilbert's Bill, he delivers himself as follows: "European capital has to take account of this fact of perjury, because if an European manager is removed from the charge of the enterprise on which he is employed in the mofussil at a critical moment and imprisoned on a false accusation, the loss and damage may be overwhelming." Now in the interest of truth and justice the Government of India should institute searching inquiries as to the correctness of this allegation. Mr. Miller asserts that what he alleges is "a

fact which is known to every zamindár, as well as to every ryot, to every official European equally as to non-officials." Let the Supreme Government call for returns from all the provinces where European capital to a greater or less extent is employed and which employs large cooly labour as to how many European managers have been unjustly dealt with, how many fabrications of evidence against such have been proved, and how far European capital has been jeopardised. At the same time it equally behoves the Government to call for cases wherein European capital as represented by European managers in the mofussil has oppressed coolies, and how often justice has miscarried by poor coolies being allowed to go to prison on false charges. But it would be useless to pick out equally fallacious arguments from the speeches of Mr. Miller, Mr. Thomas and others who spoke at the Council. If any speech on the ministerial side, so to say, has met all the assertions of the opposition, it is that of the learned Dr. Hunter. It is indeed most interesting and instructive. He has exhausted the whole subject from the standpoint of history. He has clearly shown how agitations in the past on similar measures have proved valueless by the subsequent course of events. His defence of the Bill is indeed masterly. The Honourable Mr. Gibbs took his stand upon the administrative necessity of the measure. His Excellency the Viceroy spoke with great emphasis on the subject. The task of administration is daily growing more burdensome and at the same time more beset with anxiety. The anxiety is on account of the political necessity of admitting the natives of the country to the higher offices. Certain powers must be vested in them. Why then should there be a difference? Why should a European, because he is white, be invested with certain powers of which a Native of equal position should be deprived? It is a wholly constitutional question. Race feeling or sentiment or even privilege has nothing to do with it. The Viceroy conclusively argued that now that natives of India are being daily posted to higher appointments, the time is most opportune to give greater practical effect to the broad policy laid down by Parliament in 1833 and subsequently re-affirmed on two great occasions. If the policy is to remain inoperative, more or less embarrassments are sure to arise at no distant date. The sagacity of the statesman is to foresee such embarrassments and provide against them in time. Lord Ripon and his colleagues have only acted as any set of wise statesmen in any civilized country would act under the circumstances rendered imperative by the progress of the natives of India in education. Professor Wordsworth, in that remarkably trenchant letter he addressed to the *Bombay Gazette* the other day, has observed that twice in her history has England suffered profound humiliation and embarrassments by insisting on maintaining an ascendancy over dependent nations, which under altered conditions it was beyond her power to maintain, and which was really inconsistent with her own interests, and that he had no desire to see that experience repeated in India. This observation is pregnant with meaning, and Lord Ripon seems to have been fully alive to the embarrassments in which the Indian policy of British Parliament would plunge India if at this juncture the Bill were allowed to drop. The principle of the Bill is perfectly sound and constitutional, and though it is now determined to let the Bill alone till November next, it is to be hoped that the House of Commons will give no expression of opinion on the subject, when it is properly brought before it, adverse to that expressed by the Government of this country. When the agitation subsides, it will certainly be discovered by its chief authors that they had simply allowed themselves to raise an outcry for nothing very serious in particular. [The *Samsher Báhádur* (106) of the 18th March approves of the Viceroy's speech and praises him for the beginning he has made in the matter of impartially giving equal rights to Natives and Europeans. The writer condemns the agitation against the Bill, and says that selfish Europeans are trying to strike a blow against their own rule and are in vain trying to incite Natives to rebellion. The Supreme Government ought to duly punish such Europeans.]

Remarks in connection with the debate in the Supreme Legislative Council on the Native Magistrates' Jurisdiction Bill.

The *Subodh Patrika* (11) of the 18th March says:—The keenest agitator as well as the most sober observer of events of the last three weeks must have equally admired the speech of the Viceroy on the Jurisdiction Bill. Indeed if the bullying temper of the European agitators had not got the better of their discretion and reason, that speech would have at once arrested the progress of the agita-

tion. The calm, dignified and firm position taken by Lord Ripon, without showing any ill-will to those who had abused him or without entering into the controversial aspect of the Bill, was but what was to be expected from his high administrative capacity and firmness of character and goodness of disposition. If the agitators ever thought that by their vituperative exhibition they could compel the Viceroy to abandon the Bill, they must have seen that they were greatly mistaken. A petition to Parliament is now talked of, but it will not serve the purpose of the memorialists, and all those who are against or in favour of the Bill cannot do better than leave the Bill to its natural fate after their opinions and those of all the local Governments which are to be invited are expressed. In the meantime there is one suggestion made by the *Bombay Gazette* which calls for notice. The *Gazette*, unlike the Bombay organ of the Bengal agitators, has from the beginning taken an independent position and has always without any race prejudice expressed impartial opinions regarding this Bill. The suggestion is that a compromise should be effected by the Bill being passed with an additional clause in it reserving power to the European culprits to choose whether they would be tried by European or Native Magistrates. Such an arrangement will no doubt at once allay the present agitation. But we do not think that the compromise is either desirable or justifiable. It will simply nullify the effect of the Bill. Such a proviso will make the Bill as good as not passed at all, for the powers conferred on the Native Magistrates will remain almost nominal, while race distinction will go on exhibiting itself in almost every case in which a European will have to be tried. It is not wise besides to increase the number of one-sided privileges. Once a privilege is conferred, the person on whom it is conferred takes a tenacious hold of it, which even in altered circumstances he does not like to give up. It may be fairly argued that if Europeans charged with offences are to be granted the privilege of choosing their tribunal, why should not the privilege be extended to Native offenders as well? If such a universal privilege is impracticable because it must be obstructive to the administration of justice, the proposed privilege for one class of people alone will, besides impeding the course of justice, be always keeping alive feelings of race distinctions.

Expresses a hope that Parliament will not allow party feelings to be introduced into the consideration of the Native Magistrates' Jurisdiction Bill.

The *Indian Spectator* (1) of the 18th March observes:—Though the result of the great debate in the Viceregal Council on Mr. Ilbert's Bill is devoid of any practical result towards the subsidence of the present agitation against the Bill, we cannot but approve of the course the Government of Lord Ripon has wisely adopted and accord it our deep and grateful sympathy in its present situation. It is an advantage that Parliament will have the opportunity of expressing an opinion on the subject. Already questions have been asked in both Houses and the responsible ministers have promised to lay as soon as convenient the papers on the table. It is to be devoutly hoped that into a consideration of this most important constitutional question no party feelings will be allowed to be introduced. For we cannot shut our eyes to what has happened in that great assembly during the last three or four years on matters affecting the interests of India. It would be calamitous were the question debated on other than its own merits. Parliament must in this case be impartial and unmoved. It is absolutely necessary that all party passion and party conflict should be avoided. It must be remembered that influential European merchants and others will leave no stone unturned to induce Lancashire to use her potent voice. When we further consider how dependent ministries, Liberal or Conservative, are on Lancashire votes, we cannot but have cause to fear that justice may miscarry. The cardinal point for consideration is this,—whether in view of the increasing number of Natives who are now entrusted with higher and more responsible offices in the administration it is or it is not politically expedient to take measures in time to remove causes which may hereafter lead to grave political inconvenience. Is it better to anticipate what must inevitably follow and willingly provide for the contingency, or is it wise to wait blindly till coercion is applied to meet it? Wherein lies the wisdom of Government? We think, in spontaneous concessions. Having thrown open the Covenanted Civil Service to the natives of India, and having raised some of the gentlemen in that service to positions of trust, can the Government withhold from them certain powers of

jurisdiction, which the State policy demands they ought to have alike with their European brethren. That is *the* question. Secondly, if for the extending of such powers it is urged by all the highest administrative officers that the time has come, is it politic to hold back because a small interested class raise an objection which has more of sentiment in it than of reason? What is the best policy our rulers can adopt if they have, by other important State measures, sanctioned by Parliament and solemn proclamations, thought fit to raise here an efficient and honourable class of Native public servants? The question Parliament will have to consider is whether it should dictate a policy which the clamours of an interested class childishly demand by what they presume to call right of conquest and so forth, or whether it should declare a policy consistent with its former acts that the Government of India should be administered for the welfare of Indians on the principle of legal and political equality. It is this cardinal question which Parliament must solve, and that once and for ever. Otherwise it may be taken as certain that it will again arise, when an agitation more violent than the present will rage, which it would be much more difficult to allay. There is wisdom in the policy boldly enunciated by the Viceroy in his statesmanlike speech during the debate. He has every confidence in the spirit which actuates Parliament to deal justly with India and the Indians on all great constitutional matters. Hence his present policy will meet with approval. When passion, sentiment and superstition have given way to sober reasoning, it will be soon discovered by the agitators who now oppose the Bill that its small provisions are quite called for and in consonance with British policy, and that they are not at all of a nature to ruin private enterprise and sweep away their families from the Indian soil. The Bill ought not to be retarded to suit the morbid susceptibilities of a class whose interests at the best are selfish and not of a permanent character in the country. Natives of India will be quite content if the principle of the Bill receives due recognition from Parliament and a temperate legislative embodiment here. Let us hope that the statesmanlike instincts of British Parliament, by its moderating influence, will soon set at rest the storm that has been now so needlessly raised and so unreasonably kept up in various quarters. To disapprove of the principle of the Bill would be to commit the gravest of constitutional inconsistencies, and expose the Government of India to a weakness and humiliation which the statesmen at the helm of affairs at Westminster must do all in their power to avert.

Approves of the suggestion made by the *Bombay Gazette* that a European accused should be allowed the choice of being tried by a Native or European Magistrate.

The *Mahrátta* (2) of the 18th March says:—Every important town and every cantonment in India that has a mixed population will furnish at least one or two instances of criminal cases in which European British subjects have been the accused and Natives the accusers. The history of such cases will, in eight out of ten cases, show that the accused have either escaped scot-free, or with a trivial punishment, or have been allowed to go with a warning, or transferred, or have turned out to be madmen, or were found guilty of a crime liable to a less punishment than the one of which they were really guilty. Those instances at any rate show that Natives have ground to complain of an inadequate protection against European aggressors. Such cases of inadequate protection are invariably on the increase, which fact shows that the remark that impunity generates confidence and encourages the wrongdoer to commit wrongs is only too true. Every unpunished delinquency has a family of delinquencies, and the only remedy for such a state of things lies in making the judicial service so complete as to afford facilities to every citizen for bringing the culprit before a court of inquiry. An aggressor would not commit a crime if he were quite certain to be caught and punished, so that uninvidious laws and a well organized judicial system would benefit the citizens, not only by redressing their wrongs, but by preventing them from being wronged. We really believe that noble motives like these induced Lord Ripon to introduce the Criminal Procedure Amendment Bill, but to our great regret we find that the inconsiderate and rash agitation of selfish Europeans has come in its way and the Bill is likely to be shelved, at least for a few months. The means for apprehending and punishing offenders should be mul-

tiplied by empowering mofussil courts to try and punish European offenders just in the same way as they try and punish Native offenders. We think the agitators against the Bill would not object to such an extension of the powers of mofussil courts, for then the argument cannot apply against European Judges and Magistrates. The objection will then remain in the case of Native Magistrates only, which can best be met by following the suggestion of the *Bombay Gazette* that the European accused be given the choice of being tried by a Native or European Magistrate. This suggestion is very good and unobjectionable. When the Native Magistrate possesses the same powers as the European one, he will have no reason to complain, nor will the European offender have any reason to submit himself to a trial by a Native Judge. If the Native Magistrate has by his good sense, reputation, uprightness, honesty and love of justice secured a name, the European may go to him; if not, let him have his fellow-casteman as his Judge. In cases of concurrent jurisdiction such a choice is already left to the complainant, as also is the case in civil matters. This is what they call robbing the hornet of its horns without touching the insect, and we think this would do. The Honourable Mr. Gibbs speaks of administrative inconveniences, but we are of opinion that if our suggestion be approved, the difficulties would also be removed.

Contrasts the character of Natives and Europeans in India.

The *Lok Mitrá* (74) of the 18th March observes that the disgraceful conduct of the European population of Calcutta in denouncing the Jurisdiction Bill has brought out in strong and prominent relief some of the amiable and commendable traits of the Native character. These people, who hitherto prided themselves on their intelligence and culture, on their love of order and equality of laws, on deprecating unlawful and unconstitutional means for seeking redress for grievances, worked themselves up to a pitch of unpardonable frenzy, and raved and roared because forsooth a harmless and perfectly justifiable alteration was proposed in the existing criminal law of the country. The conduct of Natives on far more momentous occasions in the history of their country was quite different. Surely if any body of men ever had legitimate and substantial grounds of complaint and disaffection against their rulers, it was the Natives when the Gagging Act stifled the voice of the people of India and the Arms Act held them up to the opprobrium of the world as disloyal and disaffected people who could not safely be entrusted with arms except under strong and stringent precautions. These, not to mention many more, were measures which affected a whole country more intimately and vitally than Mr. Ilbert's perfectly innocuous Bill, and yet what did they do? Did they show half the wildness and insanity which has been exhibited by their more manly, and intelligent, and enlightened European neighbours? Nothing of the kind. They displayed admirable temper and coolness. They expressed their regret through the medium of newspapers, presented sober and carefully reasoned memorials to the authorities, and, failing to obtain redress for their grievances, quietly dropped the matter. It will be interesting to speculate what wild howls and frantic menaces those European British subjects would have set up if anything approaching the Vernacular Press Act or the Arms Act was sought to be enforced against them. The iniquitous Gagging Act, which so long disgraced the statute book of our country, has happily now been repealed, thanks to the magnanimity and statesmanlike foresight of Lord Ripon. The Arms Act still continues in force to the discredit of those who promoted and enforced it, and yet the Native population of the country loyally abide by the decree of their rulers, despite the abject and helpless state in which they have been placed thereby. What would these highly polished and cultured European British subjects have said if the Natives had on such occasions indulged in a tithe of the abuse of Europeans which the lunatics at the Calcutta meeting poured down upon the natives of the land or of the menaces to Government and constituted authority of the land? Verily those Calcutta Europeans have overshot the mark, and it cannot but be perceived by them now that their reckless and passionate declamations have only spoiled the cause which they intended to advance and accomplish. It is good that the Calcutta Europeans should have behaved as they did, for it has been the means of prominently bringing to the front the admirable qualities of coolness, self-possession and loyalty of Natives on occasions of national excitement.

Comments in connection with the Native Magistrates' Jurisdiction Bill.

The *Native Opinion* (10) of the 18th March says:—The character of the agitation against Mr. Ilbert's Bill carries its own condemnation with it, and it must now find that it has strengthened the position of the other side to its own cost. How far the House of Commons listens to the cry yet remains to be seen; but so far as the Government of India are concerned, they seem to be firm and do not at present appear disposed to recede an inch. Taking a comprehensive survey of the whole question and arguments *pro* and *con* brought forward on either side, we are not inclined to believe that the position of Government is in any way shaken. In view of administrative convenience, as the Viceroy has argued, the proposed change is quite a necessity; and in view also of the growing assimilation of all law, particularly the criminal law, the rectification of the much-made-of privilege, or rather the great anomaly, is necessary. It has been a standing complaint now that the work of administration is gradually out-growing the normal strength of the whole executive body, and unless Government were prepared to redistribute it on a certain basis it may be that they might not be able to do full justice to it. It is with a view to curtail this cumbrousness of the administration that the Government of India thought fit, we believe, to introduce this measure simultaneously with the scheme of local self-government and other measures. The local self-government scheme proved distasteful to the official world because it deprived it of a large proportion of its powers; the Jurisdiction Bill is hated because it is likely to deprive the non-official world of its supposed right. It is however true that like the scheme of self-government this Bill is not likely to afford the executive any great relief for the present, though as a tentative measure it may be considered the most opportune. It is argued that as the Bill will give the power of trying European British subjects to one or two Native Magistrates at present, it were as well that Government had taken time to consider the utility of the Bill before its introduction. It must be remembered that the removal of administrative inconvenience was not the only ground on which the introduction of such a law was considered desirable. To complete the assimilation of the criminal law of the country by removing this anomaly, the introduction of such a measure was deemed necessary. This general process of assimilation has been going on for a century and a quarter, and we now find that in regard to criminal law alone an anomaly remains. In regard to civil matters the law is the same, be the parties European or Native, and the administration of civil justice, conducted as it is under Native agency to a large extent, is received with every satisfaction by all parties, European and Native alike. It is only with regard to criminal law that an amendment was necessary on the basis on which the Bill is now introduced into the Supreme Council, and it is really a pity that those very Europeans who have never taken exception to Natives administering civil justice to Europeans and Natives alike should object to the extension of their powers under the new Bill. If the European community is afraid that perjury and consequent injustice in the case of Europeans will be rampant everywhere, how is it that with regard to our Native Subordinate Judges no such complaints have ever been made? On the contrary it is said that European merchants and traders prefer Natives to their own countrymen as judges in civil matters. When such is the case, the conduct of the European agitation becomes entirely inexplicable. The argument that Natives themselves had never asked for such powers and that Government were of their own free will conferring the powers upon them is simply groundless. Whenever an amendment of our criminal law was proposed, the Native Press as a whole made strenuous efforts that Government might see their way to the removal of this anomaly, and the last year's Government's promise that they would take the matter into consideration is partly due to the agitation on this subject on the part of the Native Press. The members of the executive Government are of the same race as the non-official European community, and the Government as a whole, subordinate and supreme together, could not have declared that the time had come when Natives should be invested with such powers without a previous thought. As belonging to the same race they cannot be expected to sacrifice wilfully the rights which their fellow-countrymen enjoy in this country. It is on the ground of political expediency, however, that they are contemplating to take the proposed step. Government find that the members of the Native Covenanted Civil

Service are in every way equal to their European compeers, and that not to confer on them all the powers which the latter enjoy is to perpetuate a preposterous disability. It is suggested by some Anglo-Indian journalists that Government should offer to make a compromise with the European community, and that instead of investing the Native *competitionwállás* and those appointed under Lord Lytton's rules with the powers of trying European British subjects the former only should be invested with them. Such a compromise is not worth much. Government cannot afford to make such distinctions between officers who have the same standing and position, with this difference only that the one was appointed to the service after a competitive examination in England and the other without such an examination. Does the mere circumstance of an examination render one fit and the other unfit for the performance of the same duties? Another suggestion with regard to a compromise is to the effect that Native Civil Servants in the mofussil may be so empowered, but that the choice of taking his trial either before a Native or a European Magistrate should be given to the European culprit. Such a proposal means rendering nugatory the effect of the contemplated measure. If Government are at all inclined to do justice to the Native community and the Native Civil Servants, our rulers cannot afford either to propose or accept such a course. The proposals they themselves have made are just and equitable, and if the powers that be are not persuaded to treat the sons of the soil in an off-hand fashion, they are bound to pass the measure as it is.

Comments on the opposition raised by Europeans against the Native Magistrates' Jurisdiction Bill.

The *Indian Spectator* (1) of the 18th March says:—The opposition to Mr. Ilbert's Bill is growing more virulent in some quarters, and thanks to the hysterical declamations of one or two hireling orators and publicists it is not likely to subside for some time yet to come. Had it been an honest opposition, it would have listened to the temperate and statesmanlike explanation of the Viceroy and the other responsible officers of State. But it appears that Mr. Ilbert's Bill is only the ostensible cause of all this wild excitement, its real object being an organised attack on the liberal administration of India. The repeal of the Press Act, the offer of increased publicity in legislation, and the initiative already taken for the introduction of self-government in the country, were too much for the selfish and progress-hating Tory. He has tried all he could to misrepresent this policy and to discredit its authors. Having failed every way, he has now seized this opportunity of exciting what we regret to call a demoralised mob into open revolt. European planters and traders are in league against the Government; the volunteers threaten to lay down their arms; European railway employés have taken to holding indignation meetings, and some malignant spirits are said to be at work inciting the European army. The agitators have no idea of where their destructive tactics may land them. It is altogether a dreadful muddle and the innocent may have to suffer for the intrigues of the wicked. And what signifies the opposition of all these Europeans put together? Is a righteous Government to be deterred by such a sectional movement when it has the grateful support of twenty-five million subjects? The Europeans think they alone can feel and act. It is a bad mistake, and the sooner they correct it the better for them. Their talk about the right of conquest and of birth and their magnificent sense of superiority will avail nothing. India was never conquered by them, and as for their birth-rights, if they wish to live under Her Majesty's Government in this country, they had better keep those precious rights under their own parish registers. To be allowed to live among and on a foreign people is in itself a privilege, and such Europeans ought to be thankful for the liberality of the Government and the tolerance of the people of India. There cannot be two laws for the subjects of one and the same sovereign. So far we think Mr. Ilbert's Bill is in safe keeping. The battle that is being fought over it is a drawn battle. Happily it is a battle between Europeans and Europeans. Though Natives are vitally interested in the issue, they must refrain from taking an active part in it, trusting implicitly to the justice and self-respect of the Government.

With reference to the Native Magistrates' Jurisdiction Bill, the *Subodh Patrika* (11) of the 18th March says:—One of the speakers at the late meeting of Europeans at Calcutta seemed tauntingly to ask if the Government could trust arms in the hands of Natives to be used as loyally as those in European hands. If it was not the same tongue that proposed a march on Government house, the proposal was made at the same meeting, and the men composing the gathering were apparently ready, if they had the power, to treat the heads of Government as so many malefactors, while the brave volunteers purported as a flank movement to lay down their arms and thus leave the poor Government of Lord Ripon to totter for its existence simply because they proposed an amendment in a law to remove race distinction and inconveniences in the judicial administration. But did they not sing the National Anthem at the same time? As charity covers a multitude of sins, the chaunting of the National Anthem seems to throw a cloak over an amount of disloyal talk or menaced action. In fact, the Queen whose safety their song invokes is a mere impersonation of their own selfish interests and exclusive privileges, which might even clash with the general policy or welfare of the empire. The local *Times of India*, the mouth-piece of the Calcutta infuriates, was therefore right in deprecating the adoption of the English National Anthem by Natives. He stated that the sepoys during the mutinies struck up the National Anthem in marching against the Government armies, and now our white mutineers seem to have sung the Anthem while proposing to march on Government house! Even a dullard must see however, and an ordinarily honest man must admit, that tried by the standard of these rampant Britons the natives of India are and can be far more loyal than any of them. Indeed whatever be the end of the proposed amendment of the Criminal Procedure Code, the uncalled for violence and vituperative misrepresentations indulged in by the agitators both towards the Natives and the heads of Government have made a sad betrayal of the moral stuff of the non-official Anglo-Indian. We have often been told that the Anglo-Indians were a sedate people, judging of public measures and their merits calmly and not, like their misguided countrymen at home, drowning those merits in mere party strifes, forgetful of fact, truth and common sense. It was of course absurd to expect that they, removed from their home politics not only by the distance of half the globe but also by interests, should be exercised about the conservative or liberal measures taking their course in England. But here is a crucial test—a necessary measure of reform diluted with consideration for their prejudices, and yet the Anglo-Indian could not discuss it except in frothy eloquence, abusive misrepresentation, and threats of vengeance on the Government and its supposed *protegés*, and the very organs of Anglo-Indian opinion which were thus felicitating their constituents on their moral superiority over their untravelled countrymen at home have sinned most in showing that the boasted superiority was a sham and delusion. This conduct must teach a lesson to all concerned.

Observations in regard to the attitude of Europeans regarding the Native Magistrates' Jurisdiction Bill.

The *Kaiser-i-Hind* (97) of the 18th March observes that the privilege for which Europeans are clamouring so much has not descended to them hereditarily, and hence their opposition to the Native Magistrates' Jurisdiction Bill is absurd. Supposing however that this right has been long enjoyed, it ought now to be taken away on the ground that they have made a wrong use of it. The *Kaiser* then gives seventeen instances which occurred in 1865 and 1866, in which European culprits were allowed to escape either without punishment or with light sentences. Since the Judges in most of these cases were Europeans, Europeans have forfeited all claims to the right of being tried before a Judge of their own nationality.

Says that Europeans have forfeited their claim to be tried by European Magistrates and Judges alone.

The *Jáme Jamshed* (95) of the 24th March observes that the opposition raised by Sir James Stephen to the Native Magistrates' Jurisdiction Bill amounts to this, that if a drunken European railway guard is placed before a Native Magistrate, the former will feel degraded, and the latter being ignorant of his disposition will feel no sympathy for him. In short, Sir James means that if a European commits

Condemns the opposition raised by Europeans to the Native Magistrates' Jurisdiction Bill.

crime in the mofussil he should not be apprehended and tried for the offence. The impropriety of this argument is too evident to need any comment. The *Bombay Gazette* suggests that European offenders should be allowed the option of being tried by a Judge or Magistrate of their own nationality. The European offenders generally belong to the lower classes of Europeans, who would not scruple to give offence to Native Civilians by claiming to be tried by European Judges and Magistrates, and hence the suggestion ought not to be accepted. The Europeans of Bengal say that the Bengali Bábus are inimical to them and would not scruple to do injustice in their cases. This argument is also untenable as Native Civilians will never prostitute their honesty and high position for such a thing, as is feared by Europeans. Taking for granted for the sake of argument that the fear is well founded, there is no reason why Hindu, Mahomedan and Pársi Civilians should be prohibited from being invested with jurisdiction over Europeans. The outcry raised against the Jurisdiction Bill has proceeded chiefly from the planters of Bengal, who have been well known for several years past for the ill-treatment of their Native servants. The planters are afraid that in the event of the enactment of the Bill they would be prevented from practising oppression on their employés, and have therefore put up the Calcutta merchants and some of the Anglo-Indian papers to raise their voice against the measure. The *Jáme Jamshed* severely censures the Europeans of Coorg who have burnt an effigy of Mr. Ilbert in their anger for his advocating the Bill, and observes that it may be well conceived how such unreasonable people must be conducting themselves towards Natives. For duly checking their oppressions it is desirable that not only should the Jurisdiction Bill be enacted, but that a law should be passed authorising the trial of European criminals by a jury composed of Europeans and Natives.

Condemns the opposition raised by Europeans to the Native Magistrates' Jurisdiction Bill.

The *Kaiser-i-Hind* (97) of the 18th March observes that the strong opposition raised by Europeans to the Native Magistrates' Jurisdiction Bill is not a result of calm reasoning, but of self-sufficiency. They say that they belong to the ruling race and will not give up the superior rights enjoyed by them in India. Under this conceit they forgot themselves and abused Natives, and even went so far as to incite the volunteers to lay down their arms. They brought lame reasons in support of their prayer, and though they have been completely answered at the discussion on the Bill in the Supreme Legislative Council, still the opposition mania is spreading. However it is gratifying that the party in favour of the Bill is strong, and since the ministry support it, the opposition must fail in the end. The Bill affects only one of the several rights enjoyed by Europeans, who have, it seems, been exasperated more by Lord Ripon's general policy of benefiting Natives than by anything else. Forgetting that their ancestors in India bowed before Hindu princes and Mahomedan rulers, they claim superior rights as if it is so ordained by heaven. Europeans have no doubt conferred many benefits on India, which however have been repaid, and there should now be no hindrance to her children enjoying rights similar to those enjoyed by Englishmen. The times in which Europeans in India were accorded superior rights have altered; Natives have improved in every way so as to deserve rights similar to those enjoyed by Englishmen, and no hesitation ought to be made in making concessions in this matter. [The *Bombay Punch* (81) of the 24th March observes that credit to Government lies in giving to Native Civilians rights and powers similar to those enjoyed by European Civilians and not in withholding those rights from them. If the perverse European agitators against the Bill were to calmly reflect on this phase of the matter, they would see the hollowness of their agitation.]

Ridicules the measures taken by the Europeans of Calcutta and the Panjáb against the Native Magistrates' Jurisdiction Bill.

The *Dátardun* (86), a comic paper, of the 22nd March observes that the European residents of the Panjáb intend petitioning the Queen for the recall of Lord Ripon. They should go a step further and pray for his banishment from England, for he will continue his endeavours for the good of India even while he is a resident of England. The Europeans of Calcutta are trying to prefer a petition, signed by European ladise, to the Queen against Mr. Ilbert's Bill. This is

very good, for those things which cannot be accomplished by the bravery of men are to be brought about by the entreaties of females. They should also have a similar petition made by their children, and then they are sure to succeed in their object. The Europeans of Calcutta are endeavouring to give a grand public dinner to Mr. Branson, the barrister who showered abuses on Natives, in recognition of his services. This will not be a sufficient recompense for all his labour. Along with the dinner a fund should be started and a statue erected in his honour in the Calcutta Town Hall. Arrangements should also be made out of this fund for enabling Mr. Branson to revile Natives as long as he lives. The "Defence Fund" started by Europeans is not sufficient. They should construct cellars in their houses to hide and protect themselves in times of sudden distress. An endeavour is being made to substitute a fresh and decent report of the meeting held at the Calcutta Town Hall on the 28th February last. This is good, but the necessity of substituting new faces and tongues for those which reviled Natives at the meeting should not be lost sight of. [The *Káside Mumbai* (98) of the 16th March observes that the reply of Mr. Gladstone to a question put in the House of Commons on the subject of Mr. Ilbert's Bill has driven away the apprehension regarding the withdrawal of the Bill. It would be creditable to the Europeans here if they now give up the idea of sending a deputation to Parliament. If it is carried out, the step will prove very rash and cause great repentance. It will do much more harm than good.]

Replies to the arguments put forth at the meetings of the Bengal and the Bombay Chambers of Commerce in opposition to the Native Magistrates' Jurisdiction Bill.

A correspondent of the *Gujaráti* (91) of the 18th March notices the various arguments put forward by the meeting of the Bengal Chamber of Commerce in opposition to the Native Magistrates' Jurisdiction Bill, and replies to them *seriatim*. These replies contain no other arguments than those put forth by several other members of the Native Press and described at some length in previous weekly summaries. The *Satyá Mitrá* (107) of the same date similarly treats the arguments brought forward at the meeting of the Bombay Chamber of Commerce on the same subject.

Railways.

Is satisfied with the settlement of the railway through rates on grain between Delhi and Bombay.

The *Bombay Chronicle* (71) of the 18th March is heartily grateful to the Government of India for the reasonable settlement of the rates of railway charges for the carriage of grain between Delhi or Agra and Calcutta and Bombay respectively. The through rates between these places were unfavourable to Bombay as contrasted with those regarding Calcutta, and Sir James Fergusson deserves great credit for pressing on the attention of the Supreme Government the injustice done to the mercantile interests of the former Presidency. It is not a little gratifying that this long and keenly debated question should have been satisfactorily settled, and the agricultural industry of Upper India should receive due encouragement from this settlement.

Municipalities.

Disapproves of the extension of the public garden at Surat by the Surat Municipality.

The *Vartamán Sár* (114) of the 20th March refers to the recent fires in Surat and the insufficient supply of water, and regrets that the local municipality should resolve to extend the public garden at Surat instead of providing the town with a good supply of water. It is to be regretted that the municipality does not look to the approval or disapproval of the citizens in this matter. The question of the extension of the garden was not brought before the general meeting of the municipality, but a circular was sent round and signatures obtained on it through influence and the work was undertaken with a majority of votes. Though a public meeting of the citizens was held to protest against the extension of the garden, and though a petition to the Bombay Government against it is being got ready, the members of the managing committee of the municipality are in a hurry to buy houses or

give earnest-money for their purchase. What is the use of spending about Rs. 50,000 on the extension of the garden and then raising a loan for the construction of water-works? Attention should first be paid to the much-needed supply of water and then to the subject of the extension of the public garden and electric lights. [The *Deshi Mitrá* (87) of the 22nd March disapproves of the extension of the garden, and says that out of the sum of Rs. 50,000 the suburbs, if not the city of Surat, might have been supplied with drinking water, or the halálkhor cess reduced or not levied from the poor, or if the sum is to be used for making gardens, one or two gardens might have been made in the suburbs of the city.]

Native States.

Says that new schools should be opened in the towns of Dábha and Bhudáshan in Mahi Kántha.

A correspondent of the *Gujarát Mitrá* (72) of the 18th March hopes that the Political Officers of Mahi Kántha will hasten to open schools in the towns of Dábha and Bhudáshan of Táluka Dábha, as sanctioned by Mr. Fitzgerald. The want of these institutions is sadly felt.

Berár Affairs.

Says that the pay of Deputy Educational Inspectors and Police Inspectors should be increased.

The *Pramod Sindhu* (50) of the 19th March says that it has heard with great satisfaction that the pay of Tahsildárs in the Berárs has been increased. It is however to be regretted that the salaries of the employés in other departments have not been raised. Deputy Educational Inspectors and Police Inspectors are entrusted with heavy duties the performance of which requires as great ability and judgment as the performance of the work of Tahsildárs. The pay of these officers ought to be raised all round. Some time ago a suggestion was made about creating a post of Police Inspector with a salary of Rs. 250, but unfortunately the proposal was not sanctioned. Police Inspectors have hardly any chance of promotion, though Tahsildárs can be raised to the posts of Extra Assistant Commissioners. The *Pramod Sindhu* also suggests that a uniform method of addressing Tahsildárs in public documents should be adopted. The Mámlatdárs in the Bombay Presidency are styled Ráo Sáheb, and the same title should be conferred on Tahsildárs in the Berárs.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
31*st March* 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 31st March 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyă Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitră	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitră[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly ...	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Maháráshtră Hitechhu	Bombay	Weekly	1,000
38	„ Maháráshtră Mitră	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
*43	„ Nibandh Chandrika	Do.	Do.	200
44	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti) ...	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Satyă Prakásh	Bombay	Fortnightly ...	243
54	„ Satyă Sadan	Alibág	Weekly	400
55	„ Satyă Shodhak	Ratnágiri	Do.	140
56	„ Satyavádi	Bombay	Fortnightly ...	275
*57	„ Sharabh	Alibág	Weekly	200
*58	„ Shetakari	Poona	Monthly	400
59	„ Shiváji[3]	Do.	Weekly	200
60	„ Shubh Suchak	Sátára	Do.	90
*61	„ Srishtidarpan	Bombay	Do.	200
62	„ Suryakánt	Ellichpur	Do.	150
63	„ Suryodayă	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
64	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
65	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
66	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
67	„ Vengurla Vritt	Vengurla	Do.	200
68	„ Vichárshil...	Málvan	Do.	300
*69	„ Vinod	Poona	Do.	200
70	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*71	The Bombay Chronicle	Bombay	Weekly	200
72	„ Gujarát Mitrá	Surat	Do.	400
73	„ Hitechchhu	Ahmedabad	Do.	349
74	„ Lok Mitrá	Bombay	Do.	725
75	„ Surat Akhbár	Surat	Do.	600
76	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
77	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
78	„ Akhbáre Sodágar	Bombay	Daily	750
79	„ A'ryá Dharm Prakásh	Do.	Monthly	304
80	„ A'ryá Dnyán Vardhak	Do.	Do.	500
81	„ Bombay Punch	Do.	Weekly	500
82	„ Bombay Samáchár	Do.	Daily	950
83	„ Broach Samáchár	Broach	Weekly	700
84	„ Broach Vartmán	Do.	Do.	60
85	„ Buddhi Prakásh	Ahmedabad	Monthly	600
86	„ Dátardun	Bombay	Weekly	525
87	„ Deshi Mitrá	Surat	Do.	1,000
*88	„ Dnyán Prasárak	Ahmedabad	Monthly	200
89	„ Dnyán Vardhak	Bombay	Do.	400
90	„ Fursad	Do.	Do.	100
91	„ Gujaráti	Do.	Weekly	400
*92	„ Gujarát Monthly Journal	Do.	Monthly	200
93	„ Gul Afshán	Do.	Do.	659
*94	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
95	„ Jáme Jamshed	Bombay	Daily	525
96	„ Kaira Vartamán	Kaira	Weekly	115
*97	„ Kaiser-i-Hind	Bombay	Do.	200
98	„ Káside Mumbai	Do.	Tri-weekly ...	700
99	„ Kusum Guchchhá	Ahmedabad	Monthly	350
100	„ Nágar Udayá	Do.	Do.	300
101	„ Niti Prakásh	Kaira	Weekly	200
102	„ Nure Elam	Bombay	Monthly	381
103	„ Nyáyá Prakásh	Surat	Weekly	200
104	„ Pársi Punch	Bombay	Do.	225
105	„ Rást Goftár	Do.	Do.	1,814
106	„ Samsher Báhádur	Ahmedabad	Do.	200
107	„ Satyá Mitrá	Bombay	Do.	400
*108	„ Saurásh tra Darpan	Junágad	Monthly	200
109	„ Stri Bodh	Bombay	Do.	533
*110	„ Subodh Prakásh	Nariád	Do.	200
111	„ Svadesh Vatsal	Bombay	Do.	408
112	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*113	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
114	„ Vartamán Sár	Surat	Weekly	200
115	„ Vidnyán Vilás	Rájkot	Monthly	738
116	„ Vidya Mitrá	Bombay	Do.	300
117	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
118	The Chandrodayá	Dhárwár	Weekly	150
*119	„ Karnátak Vritt	Belgaum	Do.	200
	URDU.			
*120	The Altáf	Bombay	Weekly	200
*121	„ Armagán	Do.	Do.	200
*122	„ Dabdabe Islám[5]	Do.	Do.	200
123	„ Khayir Kháhe Islám	Do.	Tri-monthly ...	300
124	„ Kushful Akhbár	Do.	Weekly	160
*125	„ Muzhire Shawkatul Islám[5]	Do.	Do.	200
	PERSIAN.			
126	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

The *Yajdán Parast* (117) of the 25th March, while referring to the recent decision of the Secretary of State in the matter of the eligibility of Uncovenanted Civilians for the post of Collector of Bombay, observes that nobody can doubt the justice of it. In former times, when education had not made appreciable progress amongst Natives, the propriety of reserving the appointment to the members of the Covenanted Civil Service was admitted. But in these days, when education has made such great strides and when educated Natives having considerable experience of Government service have shown themselves competent to discharge the duties of such posts with credit, it is altogether unjust not to recognize their claims in that behalf.

Approves of the decision of the Secretary of State that Uncovenanted Civilians may be appointed to the post of Collector of Bombay.

The *Satyá Shodhak* (55) of the 24th March is not very sanguine that any appreciable good will result from the orders recently communicated by the Government of India to the local Governments and their officers regarding the provision of fodder reserves to meet the contingency of a drought. The effects of the stringent forest policy initiated by Sir Richard Temple with the view of avoiding the occurrence of famines are too glaring to need mention, and the policy now introduced regarding fodder reserves will also be worked on the same lines. It will be better if the Viceroy considers the advisability of setting apart plots of ground for pasturing purposes as was done in former times. Under the British rule there are no special pasture grounds, and consequently the difficulty of feeding cattle even in seasons of abundant rainfall is becoming more apparent day by day. This has led to a diminution in the number of cattle required for agricultural purposes, and has thus rendered the cultivators' occupation less paying than before. It is more important to provide for the feed of cattle in those cases where their requirements are not satisfied even in times of a seasonable rainfall than to make provision for times of drought. The Local Government, however, do not care to consider representations made in this sense, and it is necessary that the Supreme Government of Lord Ripon should devote their attention to the matter. The necessity for such pasture grounds will be apparent to the Viceroy if he endeavours to gather information on the subject from experienced, impartial and competent officers. [The *Rást Goftár* (105) of the 25th March expresses similar sentiments.]

Points out the necessity of providing pasture grounds for village cattle.

The *Bombay Samáchár* (82) of the 27th March is highly grateful to the Commander-in-Chief of India for issuing an order that certain localities in different parts of the country shall be assigned to European soldiers and others for hunting purposes, and that the police shall see that in those places a collision does not take place between the sportsmen and the Natives. If this order, the *Samáchár* observes, is strictly carried out much benefit will accrue. Care however should be taken to select hunting grounds so situated that access to them would not interfere with the rights of cultivators of the adjoining fields and subject their crops to any injury. It is also desirable that the sportsmen should be prohibited from killing tame animals and such others as are held sacred by the Natives, and the sportsmen who infringe these orders should be duly punished by a court of justice or the military authorities. Unless the civil authorities lend their aid the good object aimed at by Sir Donald Stewart will not be accomplished. It is therefore to be hoped that Lord Ripon will issue the necessary orders to the civil authorities concerned.

Approves of the order issued by the Commander-in-Chief of India in regard to soldiers going on hunting excursions.

With reference to the recommendation made by Sir Lepel Griffin at the investiture of the Mahárája of Dhár with the Companionship of the order of the Indian Empire that the Native papers should direct their attention to pointing out the defects and shortcomings in the administration of Native States and suggest improvements therein,

Says that the Native press efficiently discharges its duty of exposing the defects and shortcomings of Native States.

the *Bombay Samdchár* (82) of the 30th March observes that the respectable portion of the Vernacular press already discharges this duty efficiently. The Native papers do not neglect at the same time to point out the excellences of these States whenever there is an opportunity of doing so. It is true that the Vernacular papers contain more comments on the British administration than on that in Native States, but this is owing to the comparatively larger extent of the former than that of the latter, and not from any desire to conceal the defects of Native administrations.

Makes remarks on the admission of Natives into the volunteer corps.

The *Jáme Jamshed* (95) of the 29th March observes that the *Pioneer* authoritatively states that the Government of India have hit upon a very convenient plan of dealing with applications from Natives for admission into the volunteer corps. In reply to such applications it is generally to be stated that Government do not see the necessity of starting a separate corps for Natives as they can join the European volunteers. The Government however are perfectly sure that authorities in European corps will not admit Natives, and thus the odium of declining admission is transferred from Government to the officers of the corps. Such policy is highly objectionable. If the Natives are not to be admitted into the corps there is nothing wrong in their being told so to their faces. But this indirect and round-about reply is likely to subject to derision a gentleman by his being denied admission by the officer commanding the corps, and is thus calculated to widen instead of narrowing the breach between Europeans and Natives. If the Government entertain any apprehensions about the loyalty of Natives they are certainly unfounded. But where again is the good of European volunteers if looked at from the same standpoint? Taking hint from the conduct of the volunteers in the matter of Mr. Ilbert's Bill, it will be better to effect a considerable saving in expenditure by altogether abolishing the volunteer corps.

Is sorry that the services of Khán Báhádur Jamsetji Dhanjibhái, the Master Builder in the Bombay Dockyard, and of his Assistant are shortly to be dispensed with.

The *Jáme Jamshed* (95) of the 28th March regrets to learn that Captain Brent, the Director of Indian Marine, has given notice to Khán Báhádur Jamsetji Dhanjibhái, the Master Builder in the Bombay Dockyard, and his Assistant Mr. Rastamji Ardesar Wádia, that their services will be dispensed with. The post of Master Builder in this Dockyard has continued in the family of the late Lowji Wádia for nearly one hundred years, or since the opening of the Dockyard itself; and much of the credit accorded to this Department in India and in England is due to the members of this family. The Indian as well as the Home Governments have on several occasions acknowledged the useful and important services rendered by the Master Builders. The present incumbent has also rendered similar services and the Local Government have acknowledged them. Notwithstanding all this, Captain Brent is believed to have given the notice to these two servants with the view of employing Europeans in their places. It is therefore to be hoped that Government will, in consideration of the long and important services rendered by the Wádia family, and having regard to the order of the Viceroy directing the employment of Natives in high posts, see fit to direct the withdrawal of the notice. [The *Akhbáre Sodágar* (78) of the 29th March expresses similar sentiments.]

Complains of the conduct of the employés of Messrs. Shepherd & Co. towards passengers by their boats, &c.

A correspondent of the *Satyá Shodhak* (55) of the 25th March complains of the vexation caused to himself among other passengers by the wilful conduct of the employés, such as the agent and the crew on boats, of Messrs. Shepherd & Co. on the occasion of a voyage from Ratnágiri to Rájápur and back. The writer also complains of the inconvenience suffered by passengers on account of the absence at the port of Jaitápur of anything to intimate the arrival of the steam ferry. Formerly a gun used to be fired on the occasion of the arrival of a boat and a flag used to be hoisted on the fort. The writer trusts that Government will administer a severe censure to the company for the reckless conduct of their servants towards passengers, and will restore the convenience of a flag and a gun at the expense of the company.

A correspondent of the *Bakul* (16) of the 25th March represents the advisability of the abolition of either of the Subordinate Judges' Courts at Málvan and Vengurla and the necessity for the establishment of a Court at Khed in the Ratnágiri District. There are only 10 or 20 villages within the jurisdiction of the Court at Vengurla, while there are about 150 villages in the Khed Táluka, and it is but proper that Government should see their way to effect a change in the location of the Courts, which will suit the requirements of the people but will not involve any additional expenditure.

Represents the necessity of the establishment of a Court at Khed.

The *Chháva* (19) of the 25th March complains of the injustice of an order said to have been issued by Mr. Lord and the Mámlatdár of Dhárwár prohibiting all Mukhtyárs from appearing in their Courts. This order is said to have originated in an unimportant mistake of an individual Mukhtyár. This class of legal practitioners is very useful, inasmuch as the poorer classes can reach them with the limited means at their command, and their exclusion from the pale of the Mámlatdárs' Courts is calculated to inflict great hardship on those who have frequent recourse to them. Pleaders holding sanads charge heavy fees even in ordinary cases, and are practically inaccessible to the poor, who in the absence of any legal advice are sure to fall victims to the technicalities of law. Though the law contains a provision that Mukhtyárs can be admitted only at the discretion of the Magistrate, it is hardly possible that it is capable of bearing such a strained interpretation as to empower a Magistrate to shut the doors of his Court against the Mukhtyárs as a class. The *Chháva* expresses a hope that the officers referred to will see fit to retract their order.

Complains of an order prohibiting Mukhtyárs from appearing in the Mámlatdár's Court at Dhárwár.

A correspondent of the *Jagadádarsh* (29) of the 25th March complains of the unwholesome condition of the water of the river Pravara near the village of Lakh in táluka Ráhuri of the Ahmednagar District. The river has been dammed near the village, and on this account water has accumulated over nearly 2 miles of its length. The river forms the only source of water supply to 5 or 6 villages. All the mud and refuse brought by the stream is settled near the dam and this has occasioned the death of many cattle going to the river to drink. The water is also spoiled by the banks of the river being used by the inhabitants for purposes of nature and by hemp fibres being thrown therein to be soaked. It is to be hoped that the district authorities will direct their attention to this matter.

Complains of the unwholesome condition of the water of the river Pravara near the village of Lakh.

The New Budget.

In noticing the section of the financial statement for 1883-84 headed "Effect of abolishing the Import Duties," the *Bombay Chronicle* (71) of the 25th March observes that Major Baring tries to show that the abolition of the Indian import duties has given a stimulus to the import trade and benefited the country, but a careful perusal of his figures and statements hardly supports this conclusion. He refers to the excess of the imports and exports of the country for the ten months ending 31st January 1883 over those for the corresponding period of the previous year, and to the quantity and value of the articles imported into British India which were exempted from the customs duty in March last. He then states that the total increase in the value of merchandise imported during the ten months was 7·26 per cent., and concludes that the abolition of the duties must have contributed to increase the trade. But in paragraph 92 of the financial statement it is observed that during those ten months the value of the exports exceeded that of the imports by £22,153,355. Increase in imports was in fact no more due to the abolition of the import duties than the increase in exports was. Major Baring's own statement in regard to cotton twist and piece goods, the most important items among the imports, goes to prove, if at all anything, merely the fact that the abolition of the import duties could not have the least effect on the importation of these articles. It was certainly not the abolition of the import duties but the prosperity of the country, the normal increase in the trade, and the requirements of the principle of adjustment between

Points out the evil effects of abolishing the import duties.

exports and imports in the particular year that served to swell the volume of the imports referred to by the Finance Minister. Further, the greater quantity of imports was mainly of such goods as India does not produce and as could not be affected by the removal of the import duties; and that the said volume was not affected by the abolition of the duties would appear from the circumstance of the imports of goods, on which the duty had always been levied, having fallen off since the abolition of those duties. Again, as regards benefit, if any has accrued from the abolition, India has derived none; the manufacturers of England have been enabled to pocket all that this country has been forced to give up in her sheer helpless condition. The abolition of the customs duties last year, helping as it will the export of cotton goods manufactured in Manchester and elsewhere to the extent of the duty repealed, cannot fail to have the effect of checking the progressive development of the cotton industry of India and injuring the other industries of the country, as for instance the silk industry of Bengal. Major Baring has admitted to some extent the evil effect produced by the abolition of the duties on the silk industry. He contends that no injury to the local industry of sugar has resulted from the abolition of import duties. But if the teachings of political economy be at all true, it must be conceded that the abolition of the duty must tend to check the development of the sugar industry of India in the long run, and thus injuriously affect her agricultural and manufacturing industry also. Nor could the tea industry of India be held to have not been prejudiced by the abolition of the import duties, the evil effects of which are sure to affect the promising tobacco industry also.

Comments on the financial statement for 1883-84.

The *Indu Prakásh* (9) of the 26th March, while commenting on the financial statement for 1883-84, observes :—The instability in the revenue may be gradually cured by the growing prosperity of the country. But in these days of keen competition effort must be made by our people to gain a footing in foreign markets for our produce. The trade returns show that a vast quantity of our agricultural produce finds its way into various countries. We must endeavour to make firmer our grasp on those countries and widen the sphere of our action. For that purpose the quantity of our exportable commodities must be increased and their cost of production must be lowered. To attain these ends new lands must be brought under cultivation, the appliances of production must be improved, the means of conveyance must be multiplied and facilitated, and on the whole a greater amount of energy and capital must be brought to bear on land than that heretofore bestowed. The statement discusses at some length the prospects of the wheat trade, the competition with America, and the numerous advantages America possesses over us. But in spite of our disadvantages we must work, and if we do not beat America we shall beat countries less favourably situated, and earn a living for ourselves. Other subjects the statement notices, such as the sale of stock notes and the operations of the post office savings banks. These have been in existence for too short a time to warrant any generalizations as to their usefulness. The results at present attained are full of hope for the future, but it remains to be seen how far there is a succession of such results. There is nothing to prevent both these schemes being successful and highly beneficial to the people and the Government alike. But it must be a work of time. Meantime we would suggest a speedy extension of these schemes to presidency towns, where they will receive more effectual encouragement than in the mofussil. We trust Government will look to this. The statement announces certain alterations in the mode of accounts, which no doubt will have the effect of making them more comprehensive and readily intelligible. The ten statements of old have been compressed into six, but promise to contain greater details in some particulars. On the whole it cannot be denied that this statement is one more proof of the earnestness, ability, and singleness of purpose which the present Finance Minister has shown himself to possess ever since his arrival in this country. Though engrossed with the cares of administration in the other departments of Government, and contributing a substantial share in the many noble and arduous efforts of His Excellency the Viceroy to raise our country, the Honourable Major Baring has not been forgetful of his own peculiar duties, and has brought to his task a

financial foresight and acumen, a capacity for details, and a sincere regard for the welfare of our people, rarely excelled by any of his predecessors.

Comments on the financial statement for 1883-84.

The *Indu Prakásh* (9), while writing on the same subject in its Maráthi columns, is surprised to find that a financier of Major Baring's ability does not think of effecting a considerable saving in expenditure by applying the shears to the overgrown salaries of European officers. A reduction in this direction when confined within moderate bounds bids fair to afford considerable relief to the finances and to alleviate the burden of taxation weighing heavily on the people. The *Indu* further refers to the items of uncertain expenditure such as famine and war, and while confessing its inability to say anything regarding the former, expresses its apprehensions regarding the Burmese complications proving a source of financial embarrassment in course of time. In conclusion, the writer takes this opportunity of impressing on the attention of Government the necessity of an increased expenditure for educational purposes. The sums spent by Government under this head sink into insignificance when compared with similar provisions in other countries. An increase in the proposed direction will no doubt be felt as an additional responsibility in the beginning, but there is every reason to hope that the outlay will be more than repaid in the long run.

Criticises the financial statement for 1883-84.

In noticing the financial statement for 1883-84, the *Gujaráti* (91) of the 25th March observes that this important document has given great satisfaction except in the following particulars:—The fears existing under the administration of Sir John Strachey of a new tax being imposed or of the incidence of some old tax being made heavier than before have disappeared under the present regime, and the people are deeply grateful for the same. But the continuance of the system of raising new loans and thereby increasing the national debt is to be much deprecated. It is really inexplicable why due economy should not be observed in the current expenses and a sum should not be set apart for public works. If the financial condition has to be improved and put upon a satisfactory basis, the system of providing public works by raising new loans should be discontinued. Major Baring has shown a surplus of 45 lákhs of rupees, but since a loan of $2\frac{1}{2}$ krors is to be raised for public works there will be a deficit of more than 2 krors. Almost all countries excepting the United States of America are steeped in debt, and hence perhaps the recommendation to free India from similar liability may not be acceptable; but the circumstances of the latter differ from those of the former countries. The national debt incurred by the other countries has been for their own benefit, while the burden which India bears under the same name has been imposed for the benefit of England. Certainly it is not right that the people who are to bear this burden should not be consulted as to the propriety of imposing it. It is also to be regretted that the license tax has not been abolished, as promised last year. It is a heavy burden on the people and ought to be removed without delay. It is to be hoped that this will be done next year. [The *Gujarát Mitrá* (72) and the *Satyá Mitrá* (107) of the same date express satisfaction with the financial statement.]

Recommends the substitution of the income for the license tax.

The *Bakul* (16) of the 25th March, while referring to the budget estimates for 1883-84, is at a loss to understand why, if the Finance Minister has shown a surplus revenue of 45 lákhs of rupees, the license tax should not be abolished. The writer invites the attention of Lord Ripon to the suggestion made in the columns of some of the papers that the substitution of the income tax for the present license tax will relieve the poorer classes of the burden which at present weighs heavily on them.

Prays for the extension of railways to the interior of India.

The *Samsher Báhádur* (106) of the 23rd March expresses satisfaction at the means suggested in the new budget for the encouragement of the wheat trade, and observes that India will thereby be benefited in two ways. The condition of the ryots will improve, and consequently the prosperity of this country and the prevention of the great loss annually caused to Government by heavy rates of exchange will be ensured. But this is not all. There is great necessity for the extension of railways to the interior of the

country. When India is in a prosperous condition as shown by the budget, why not take a loan of more than 2½ krors and spend the money on the construction of railways?

Local Self-government.

Comments on the obstructive attitude of certain European officers towards local self-government.

The *Bombay Samáchár* (82) of the 28th March is extremely sorry that certain European officials have evinced a tendency to be swayed in their relations with the scheme for local self-government by the ill feelings roused by the Native Magistrates' Jurisdiction Bill. The Lieutenant-Governor of Bengal, who has strongly opposed the Bill, has begun to look upon the scheme of local self-government with disfavour and has delayed the enactment of the law for bringing the scheme into operation. It is also to be regretted, observes the *Samáchár*, that the Europeans of one or two places should have refused to join the Natives in taking a part in self-government. It is to be hoped that the Europeans will retrace their steps and show themselves ready to co-operate with the Natives.

Comments on the recent elections in Poona.

The *Dnyán Prakásh* (8) of the 29th March dwells at some length on the results of the recent municipal elections at Poona and animadverts on the procedure followed by the president of the municipality in coming to a decision regarding the successful candidates. An irregularity was particularly noticeable in the case of the elections in ward No. 2 (Sadáshiv Peth). Mr. Mádhavráo Yashwant Ráste, who was a candidate for election in this ward, protested orally as well as in writing against the admissibility of certain votes given in favour of his rival Mr. Káshináth Parshurám Gádgil, and pointed out the injustice of the conduct of the polling officer in having declined to admit the votes of certain gentlemen though presented before the prescribed time. The municipal committee appeared to be of opinion that many of the votes objected to were exceptionable. In the same manner Mr. Gádgil also entered a protest against certain votes recorded for Mr. Ráste, and the committee was also generally of opinion that the complaint was well founded. In the teeth of these facts the votes of eligible as well as ineligible candidates were counted together and the result promulgated apparently with the desire of avoiding all trouble of deciding the points of dispute and of making a speedy end of the business. The contention being thus allowed to stand, the president resorted to the easy mode of solution by which the parties dissatisfied were referred to the civil court. By thus wilfully ignoring the injustice that was brought to prominent notice, the committee has been guilty of a charge of imprudence and criminal breach of duty. The inconvenience occasioned by this narrow-sighted decision of the president appears in its full significance by the absence of any rule, among the rules recently sanctioned for the elections for the Poona City Municipality, providing for a speedy settlement of such disputed cases. It is true that resort to the civil courts is the existing remedy in such cases, but it is fraught with a deal of inconvenience on account of the dilatory nature of all civil proceedings. The *Dnyán Prakásh* trusts that the Government of Bombay will try to repair this omission and secure the credit of having provided an easy solution of such contests. Such cases in the Presidency town of Bombay are met by a provision empowering the Chief Presidency Magistrate to try them and the aggrieved parties are in a position to get prompt redress. In the mofussil however such powers, instead of being vested in Magistrates, should be conferred on Sessions and Subordinate Judges. The Magistrates in the districts have a close contact with the working of the municipalities, and it would not be proper to invest them with such authority.

Does not approve of the intention of Government to postpone the introduction of the new policy regarding local fund boards till the next year.

The *Násik Vritt* (41) of the 24th March is informed that the new scheme regarding the revision of the working of local fund boards will come into operation from April 1884 instead of from the current year as hitherto expected. The postponement of this reform is attributed to the insufficiency of the time at the disposal of Government for revising the old Act. The *Vritt* is not prepared to accept this excuse, and is of opinion that the preparation of new enactments regarding the constitution of the new committees and the procedure of election of members would not take more than a day if the officers of Government were worth the money they receive, and

their discussion and final passing could be done in a week or ten days. If the Vernacular Press Act could be read thrice in a single day and passed immediately, it is not apparent why this Act cannot be pushed on with speed. Moreover there is nothing that can come in the way of the new scheme being brought into operation immediately in anticipation of a legal enactment. The people will not object to such a measure, and Government cannot do so, having of their own accord declared their intention of inaugurating the reform. The *Vritt* trusts that the Government will abandon their intention of postponing the introduction of the new policy, and will fulfil the fervent expectations of the people regarding its early adoption.

Disapproves of the conduct of the municipal commissioners of Broach in refusing to resign their office.

The *Broach Samáchár* (83) of the 29th March says that the commissioners of the local municipality have declined to resign their office though Government asked them twice to do so with a view to the introduction of the scheme of local self-government in the city. Is it proper that Government should take no action in the matter simply because the commissioners have been appointed by them for a certain period? As Government possess the right of introducing changes in a law whenever it suits their purpose, they should introduce a change now if necessary and prevent a bad example being set. The object of the Viceroy will thereby be accomplished soon, and Government will be considered to have done one of their special duties. From their persistent refusal to resign their office, the commissioners appear to have some object in view. Hence it is advisable that they should be deprived of their posts. Government and the public have seen what good they are capable of doing if they are re-elected either by Government or the people. The *Samáchár* wishes to see a resolution issued by Government to the effect that these commissioners will never be re-appointed by them. Such a measure will be opportune and just, for the commissioners have been guilty of ingratitude towards their patrons. [The *Surya Prakásh* (76) of the 24th March disapproves of the conduct of the municipal commissioners and suspects it to be the work of some local official who is opposed to the views of Government. It thinks that Broach should be no exception to the scheme. But if Mr. Borradaile thinks of having the present commissioners re-elected, some by Government and some by the people, his views cannot be approved, for no benefit will result from such an arrangement. The commissioners ought to follow in the footsteps of their brethren of Poona, Surat and Ahmedabad. They will surely be benefited by such a course of action.]

Legislation.—The Native Magistrates' Jurisdiction Bill.

A prayer for the passing of the Native Magistrates' Jurisdiction Bill.

The *Indian Spectator* (1) of the 25th March observes :—The objection raised by nine-tenths of the opponents of Mr. Ilbert's Bill is as to the expediency of the measure at this time. Judging from the ferocity of the opposition, a Native writer cannot but be struck with the fact that educated European gentlemen do not scruple at times to observe an impassable gulf between principle and practice when their vision is obscured by interest. It is possible, according to these gentlemen, for a thing to be perfectly just in theory and yet quite unjust in practice,—so very unjust as to call their worst passions into play and to justify the most reckless exercise of their liberty of speech and action, even to drive them into open rebellion against constituted authority. We were not prepared for such a display of antagonism between conscience and interest. To one who has always looked up to the European in India as an exemplar in the leading concerns of life the present agitation is a most painful spectacle. It is a very rude awakening to him who has reposed implicit trust in the justice and good sense of his European fellow-subjects. In this matter of the Bill the Europeans have roused the slumbering demon of race-feeling and thrown back the *entente cordiale* between the two nations by a quarter of a century. They began by misunderstanding the object of the Bill and its power, and having rushed into opposition they find it impossible to retire with good grace. Having been conceived in misunderstanding, the opposition under such circumstances must lead to misrepresentation. And it is this gross and deliberate misrepresentation that the Native press resents so bitterly. What is the meaning of the assertion that Natives do not care for the amendment? As a matter of fact, Natives care and for years past have clamoured

for much more than what the Bill provides. They justly base their demand on Her Majesty's own gracious pledges. Let those pledges be redeemed. Natives ask for nothing more. They have the Viceroy's word that the Bill will have very limited operation. They have the authority of the Honourable Mr. Gibbs, by no means a hasty legislator nor one likely to yield to clamours for abstract justice, that the measure is both just and expedient. They have Dr. Hunter's assurance that the amendment is no break in the continuity of legislative progress, but that it is on the contrary the outcome of progressive legislation based on historical analogies. And yet our European fellow-subjects are not ashamed of keeping up a wantonly hostile attitude on the ground that the Bill is calculated to bring down the status of the two people at once to the same level. We Natives would be but too glad if all class privileges were to be swept away once for all. But Mr. Ilbert's Bill, at any rate, seeks nothing of the kind. It is a most insignificant reform in itself, though urgently called for now, having been so long delayed. In our opinion this perverse opposition is putting Government in a false position and setting the 200 millions of India a very bad example. Though small in itself, the matter involves a vindication of a great principle, and the civilised world which watches the movement will also pronounce a verdict on the way in which the most advanced of the ruling nations treat a loyal and advancing dependency. The Government of India is on its trial and it stands the test with admirable fortitude. The British Parliament and public are also on their trial: they will doubtless be true to their traditions. Her Majesty's own word is at stake; and for the fulfilment of her sacred pledge, if not in the interest of justice and progress so dear to the great British public, we pray that the Bill may be allowed a safe passage.

Disapproves of the attitude of the press in England towards the Native Magistrates' Jurisdiction Bill.

The *Native Opinion* (10) of the 25th March says:—We may well afford to laugh at the senseless storm that unprincipled men like Messrs. Branson, Keswick & Company have raised in Calcutta by placing themselves at the head of packed up meetings composed of heterogeneous sections of the population; but this disposition to risibility at once changes and one begins seriously to look about him and see whether the heavens are not really coming down upon him. The attitude which the press in England, with one or two honourable exceptions, has assumed against the Jurisdiction Bill seems partly to be the result of hurried and ill-digested information placed in the hands of the English press, and partly owing to the indisposition of a portion of the British public to take time to consider whether the Government out here could be rash enough to do acts likely to shake the empire to its very foundations as it is now represented to be. To enforce the opinions of most of the English journals upon the British public, Sir James FitzJames Stephen, late Law Member of the Government of India, has added the weight of his own authority by declaring that the contemplated change, instead of producing "a uniformity or anything the least like it," is likely to provoke only a strong opposition. He seems seriously to believe that the distinction between the European and the Native is the result of the position of the British in India, and that, unless it is contemplated to conduct British administration in India on Native principles of life or of government, the British people must maintain such distinction as the necessary consequence of England's conquest of this country. But we think Sir James' opinion on this subject is both inconsistent and a quarter of a century backward. In the first place he himself admits that by the passing of the Penal Code in 1860 all "the criminal law in England as concerned Europeans" was superseded; and does it consequently stand to reason why or how a concession should have been allowed to be made under the circumstances in the matter of procedure only? With the introduction of the Penal Code the traditional privilege of being tried by his own peers in the case of an Englishman should have been discontinued, but was retained as an unnatural legacy to which the Europeans could have no legal title. And even when we view the subject from the historical side of the question, we are driven to the same conclusion that the contemplated change is the natural result of the "active principle of continual revision" in the criminal law of the country as the Marquis of Wellesley once said; and this fact is borne out by Sir James' own showing to the effect that Europeans in India who were subject to the

jurisdiction of the supreme courts alone before 1860 were subjected to the jurisdiction of European Judges and Magistrates in the interior, while at the presidency towns they were made liable also to that of Natives. If a period of ten years was considered sufficient for subjecting them to the lower grade of our judicial courts, the courts of our Subordinate Judges also included, is not a second period of ten years, when we have a number of highly educated Native Civil Servants in the interior, some of them even better than their European compeers, quite enough in the course of a progressive legal advancement to extend the jurisdiction exercised by Native Magistrates and Sessions Judges in the mofussil? and if Sir James says "no," he cannot but be set down for a most inconsistent person. The argument that India should be treated as a conquered country and not as England's equal has nothing to do either with the competency or otherwise of Native Civilians to try European British subjects, or with the question whether the time has or has not arrived when such men should be invested with the above powers. The above two things are quite distinct and Sir James Stephen unhappily mixes up both of them. But the question of equality of treatment stands on a higher platform, and men of a higher calibre than the author of the last Criminal Procedure Code can alone deal with it. It is for persons like Messrs. Gladstone, Fawcett, Bright and others of their stamp to tread the grounds of higher politics, and it is such men as these who have made England what she now is. The permanency of a government always has for its firm foundations the love and affection of its subject people, and not the jarring discordance of justice and injustice, race pride and equality, and we cannot believe Sir James can be unaware of all this. But Sir James has always stood on the side of muscular Christianity, and his race pride and prejudice seem to have warped his otherwise clear understanding. In one place he says that if the Jurisdiction Bill be passed and Native Magistrates and Judges be invested with power to try European British subjects, the measure will be followed by an utter failure. But we would ask Sir James whether Native Magistrates at the presidency towns have ever been found incompetent or unfit in the performance of their duties as such, and the answer must necessarily be in the negative. Native Magistrates and Judges in the interior are in every sense the equals of our Presidency Magistrates, and we may ask Sir James Stephen not to be anxious on the score of a failure if Native Civil Servants in the mofussil come to be invested with the above-mentioned powers. The attitude which the English press has assumed is quite in keeping with that of the various noisy meetings held in this country to protest against the proposed law. We can appreciate, not the spirit in which the agitation is conducted, but the amount of persevering doggedness with which a sturdy Englishman sticks fast to his rights and privileges, and we would ask our countrymen to take a lesson from him. But the kind of arguments that have been hitherto brought forward in support of the agitation cannot hold water for a moment, and we are sorry abler English journalists in England should not have been able to look through their hollowness. It is a thousand pities that even the *London Times* should have been harping in the same strain and on the same lame argument of the withdrawal of British capital from India. We wish some stronger reasons were adduced in proof of the impropriety of the proposed measure. As a matter of fact there are no sound arguments against the Bill, and those who are protesting against it are merely catching at straws. In its issue of the 2nd March, the writer in the *Times*, among other things, says that "official propriety requires that it should be expressed with caution, and stronger motives are not wanting to prevent excessive candour." The above is a bad insinuation against the present Government of India, and we wish the *Times* had spared us this infliction. We hope the British public does not suppose that the representatives of Her Majesty in this country, who are Englishmen themselves, are now trying something wherewith to overturn the British *ráj* out here. We regret that a writer of such ability and experience should descend to such a low level. We would ask the English press to discuss the question fairly, dispassionately, and on its own merits, and not to be carried away by a transitory frenzy. We are under a deep debt of gratitude to the British public for the many blessings it has conferred upon us. It is with their assistance that we are gradually careering our way in the path of

progress, and we should with all our might beseech them ever to lead us on gently until we shall have reached the common goal of a common ambition. When this is done it will be our turn, as it is even now, to doubly repay in the shape of gratitude what is now being done for us. [The *Lok Mitrá* (74) of the 25th March expresses somewhat similar sentiments and advises the natives of India to lose no time in sending representations to the authorities in England and India in support of the Bill. The *Hitechchhu* (73) of 29th March, the *Samsher Báhádur* (106) of the 23rd and the *Khayir Kháhe Islám* (123) of the 18th March are of the same opinion.]

Comments on Sir James Stephen's views regarding the Native Magistrates' Jurisdiction Bill.

The *Indu Prakásh* (9) of the 25th March, while commenting on Sir James Stephen's communication to the *Times* on the Jurisdiction Bill, concludes as follows:—But we need hardly regret that Sir James has written on this subject. Far from it, his letter, however unsatisfactory as a defence of the agitation against the Jurisdiction Bill, is valuable in so far as its arguments prove too much and support the principle of the Bill instead of knocking it down. To put it shortly, in the first place Sir James admits that the law as it stood before 1872 justly gave rise to a practical grievance and a scandal, and we see that neither the grievance nor the scandal has been fully removed by the Code of 1872. In the second place he thinks Europeans are competent to try Native offenders because they are familiarised with the languages and manners of the latter. We see that similar is the case with those Native Judges to whom Mr. Ilbert's Bill proposes to give jurisdiction over European offenders. And beyond this there is no argument in Sir James' letter. He meant to defend the agitation against the Bill, but he has succeeded in only proving its weakness.

Observes that it is not safe to permit Europeans to make the extensive agitation they have raised against the Native Magistrates' Jurisdiction Bill.

The *Kaiser-i-Hind* (97) of the 25th March observes:—Natives have never been guilty of creating an agitation even when their dearest interests and privileges have been affected. Natives have been peaceful and loyal, and have meekly submitted to the decisions passed by the authorities. On the other hand, Europeans have without any cause created such a row about the Jurisdiction Bill as to outstep the bounds of reason. They held public meetings in different places and publicly denounced the authorities and their policy, threatened to induce the volunteers to lay down their arms, and in one place the effigy of a high official was burnt in condemnation of his conduct in the matter of the Bill. Had Natives been guilty of such conduct, they would have been at once denounced as disloyal. It is not good that Europeans should be permitted to have their own way without receiving some check to their thoughtless conduct; for it is feared that by this they might be encouraged to take some more mischievous steps on some future occasion, leading to very serious consequences. [The *Dátardun* (86) of the 29th March criticizes in its own comic way the conduct of those that burnt Mr. Ilbert's effigy in condemnation of the Bill.]

Says that if Europeans retire from India, the latter will lose nothing.

The *Satyá Mitrá* (107) of the 25th March observes that the Europeans who have raised an outcry against the Native Magistrates' Jurisdiction Bill threaten to leave the country if the Bill is passed into a law. But if they carry out the threat Natives will lose nothing. Those Englishmen alone who have no fixed occupation at home come to this country, enjoy power and return home with the riches they may have accumulated. They come here more to enrich themselves than to benefit the country. They are no doubt distinguished for their enterprise and hard work, but these virtues are nullified by their excitable disposition. There was a time when Natives very much required the help of Europeans, but that time has gone and India has now become able to conduct her own government. The Europeans however ought to bear in mind that they will not find such a good country as India.

The *Satyá Mitrá* (107) of the 25th March observes that though Natives do not hope to be substantially benefited by the enactment of the Bill, yet they have lent a patient and silent ear to the abuses showered on them by Europeans in connection with it. Their patience appears the more striking when it is remembered that they have never taken exception to the decisions of European Magistrates and Judges that were ignorant of the manners, customs and religion of the Natives. There are sufficient reasons for Natives to claim the privilege of being tried by Native Magistrates and Judges, but they mutely submit to the decisions of European Magistrates and Judges, not because the latter are superior to the former, but because they consider it loyal to accept the decisions of those that are clothed with magisterial and judicial powers. The seditious Europeans have now taught the Natives to claim the privilege, and if the former succeed in their demand, the Natives ought to get their right as well. A great difficulty is experienced in correctly interpreting Native evidence to European Magistrates and Judges, and the evidence is sometimes misconstrued by them. Europeans do not like to be tried by Natives because they consider the latter to be rogues and liars; but this is a libel on the Native character. Certainly the Europeans that raise sedition against law and constituted authority, and incite the soldiery to take a similar course, are not fit to administer the law. If the Jurisdiction Bill happens to be thrown out, Natives will be dissatisfied with their trials by European Magistrates and Judges. [The *Bombay Punch* (81) of the 31st March condemns the conduct of European agitators against the Bill in showering abuses upon Natives.]

Says that the Europeans who have raised an outcry against the Jurisdiction Bill have set a bad example to Natives.

The *Kaiser-i-Hind* (97) of the 25th March gives nine more instances of the injustice done in disposing of accusations brought against Europeans in 1863 and 1869. In most of these cases the offences were against Natives. These instances are cited to show that Europeans have forfeited their claim to the privilege of being tried by European Magistrates and Judges alone, by the unjust use made of that privilege.

Observes that Europeans have forfeited their claims to the right of being tried by European Magistrates and Judges.

The *Lok Mitrá* (74) of the 25th March indignantly repudiates the charge of perjury and fabrication of false evidence brought against the natives of India by the speakers at a meeting of the Bengal Chamber of Commerce and by the *London Times* of the 9th February when opposing the Native Magistrates' Jurisdiction Bill. The *Mitrá* observes that Natives do perjure themselves now and then in courts of law, but not more so than Europeans. In fact, humanity being in India what it is in England, the temptation to give false evidence in judicial proceedings is everywhere the same, be it in civilized Europe or semi-barbarous India. Where civilization is most refined, perjury is most rampant; but it is perpetrated so cleverly, thanks to the system of a highly crystallized state of the law of evidence and procedure, that it is hardly detected, though for that matter the lawyers are not unaware of the fact. Perjury is such a deep-rooted crime in England that for the last few years very many English papers have now and then incidentally referred to its growth. The *Mitrá* then quotes a few extracts from an article which appeared in *St. James' Gazette* in August 1881 on the extensive prevalence of the crime of perjury in England, and asks whether it is just to single out the natives of India as the greatest offenders, who are no more given to perjury than Englishmen. If there are so many temptations in civilized England to commit perjury, are there not greater temptations in India to do so with impunity where every European in the mofussil is infatuated with the belief that he is the monarch of all he surveys and none dare dispute his right to belabour a poor oppressed cooly or even to shoot him down with the utmost *sang froid* as if he were belabouring his horse or ass, or were employed in the game of pigeon-shooting? It behoves the Government of India to call for returns of every court of justice in the empire so as to show how many instances have hitherto occurred where the character, the liberty and lives of

Observes that the crime of perjury is not more prevalent in India than it is in England.

Europeans have been endangered by the perjured evidence of Natives, and how many where Natives have been sentenced to imprisonment on the prosecution of Europeans. If the lower orders in England thus perjure themselves wholesale in social matters, are people of the same class who, according to the Indian *Daily News*, form the bulk of the European population in any mofussil town in India, less liable to perjure themselves here in any squabbles in which Natives are concerned? Do they change their skin as well as their nature when they transplant themselves from England to India? Or is it or is it not a fact that there is every temptation for them under the existing anomalies of the law to recklessly indulge in such crimes, when they know that such are more likely to be passed over by a European than a Native Magistrate? The hidden reason of the present cry against Mr. Ilbert's Bill is to be found in the consideration of the questions above suggested.

The Bengal Rent Bill.

Approves of the Bengal Rent Bill.

The *Indian Spectator* (1) of the 25th March says:—The Bengal Tenancy Bill is one of the schemes of economic legislation seldom understood by the public at large. In dealing with this important question the Government of India is endeavouring righteously to inaugurate a system of land tenure which in time to come shall be most conducive to the agricultural prosperity of the country and therefore of the cultivators generally. Thus the Bengal Tenancy Bill is really invested with unusual interest at this juncture. It must be remembered that, as usual, in an important legislative measure affecting vast masses of people, there are two parties whose interests must clash. There is in the present controversy the minority called "zamindárs," who are very rich and influential and therefore able to make their voice heard and respected. There is on the other side the majority, in whose behalf the legislation is intended, composed of millions of peasants, who are poor and almost helpless, and are besides unable to make their grievances known. The former have more than one able representative in the Council. The latter may be said to be represented by the members of the "*mábáp sarkár*." That in the present instance Government literally stands in the place of "*mábáp*" or parent of the ryots is evident. There are 130,000 revenue payers, who, under the mistaken system of Lord Cornwallis, pocket a net income from land of 9½ millions sterling at the lowest estimate, though the amount this class actually realises from the occupants of the soil is computed at something between 25 and 30 millions sterling. An idea may be formed of the extent of the cultivated area when we say that it covers 55 millions of acres. On the other hand, who are the majority? The "occupants of the soil" numbering 10 millions, whereof 9 millions pay a rental below £2 per annum, and of these more than 6 millions pay under 10 shillings. Thus it will be seen how unequal is the struggle. That under any other government but that of the British the small but powerful class would have exercised even greater tyranny and imposed more crushing rents goes without saying. And the dire necessity, hastened by the agrarian disturbances a few years ago, that has impelled the benevolent Government to interpose the strong authority of the law between the zamindárs and the impoverished ryots with the view of sweeping away many an abuse that has arisen during almost a century will not be questioned by any reasonable being. Yet how many care to become conversant with this rent question of the day? Mr. Ilbert was quite right when he remarked that it was one of those subjects which no ordinary person could understand. If so, how much credit is due to the Honourable the Law Member for having placed the whole question, from the very beginning, in a clear light,—so clear indeed as to make it impossible for the meanest intelligence to misunderstand it? The grasp of mind and the ability with which he has elucidated this difficult subject leave nothing to be desired. A better and more conclusive case for the necessity of legislation could not have been made out. Mr. Ilbert's speech is a complete and irrefutable answer to the objections of the opponents of the Bill. The Government of India has acted wisely in framing the Bill in conformity with the opinions of such unimpeachable authorities as three successive Lieutenant-Governors of Bengal, the Rent Committee, the Rent Commission and the Famine Commission. When we bear in mind

the opinion of another great authority—we should perhaps say, the greatest authority,—not even the bitterest opponent of the present Bill can say that no reason exists for fresh legislation. That authority is no other than Lord Lawrence. The zamindár has usurped the right of occupancy of the cultivator and has indulged systematically in enhancement of rent, arbitrary evictions and unlawful cesses which are now considered as most tyrannical. And the Government, under the powers vested in it by the Regulation of 1793, is doing no more than re-establish those equitable relations that ought to subsist between the zamindár and the ryot. The zamindárs are bold enough to urge that no grounds exist for improving the position of the ryots, whose rights they have usurped, while with cool audacity they lustily demand legislation for improving their own status! Fine logic this for landed aristocrats! We are of opinion that all the arguments, oratorial and editorial, of the Honourable Kristodás Pal will fail to shake the position of Government. Mr. Ilbert has found an impartial advocate of unusual strength in Major Baring. His speech, so teeming with facts close driven and so interesting for the many economical arguments introduced therein, has demolished the chief objection of the zamindárs' representative in the Council touching the inexpediency of legislation with the view to restore to the ryots their rights long withheld. The Finance Minister has also successfully combated the theory of the freedom of contract urged by Mr. Pal. It is enough to say that Mr. Ilbert has nobly discharged the duty entrusted to him, and has besides rendered a great public service by treating this most intricate Bill in a manner to make it well understood by every man of ordinary intelligence, and that too with such impartiality as is sure to enhance his reputation as a lawyer and statesman.

Shows the necessity of a remedial measure like the Bengal Rent Bill.

The *Native Opinion* (10) of the 25th March says :—The Bengal Rent Bill is a step in remedial legislation which the Government of this country must sooner or later introduce. The land law throughout the length and breadth of India and the relations of landlord and tenant, not only in Bengal but in all the provinces of the empire, are so out of joint with the times that they require a thorough overhauling. The position of the actual cultivators of the soil has been gradually reduced to so low a pitch, that in the interests of the empire some steps are necessary which will in some measure at least give them a moment of relief. The bad state of the revenue laws, together with the utter ignorance of the ryots and its inevitable evils, have brought them to a condition from which even lawlessness would be to them a relief. If this state of things be allowed to continue for some time more, it is not improbable that the cultivators of the soil might take the law into their own hands and try to effect that which should wisely be held out to them by Government. It is a misfortune of this country that the greater bulk of the population of the country are obliged to depend upon agriculture for subsistence. This has been so for a long time past, and the evils that are now the result of that condition are as it were left a legacy to the present Government by its predecessors. In former times, when there was lawlessness and rapine rampant in the land, this evil was not felt. Those unlawful pursuits served as so many safety-valves which reduced the pressure of population on the soil both by means of actual reduction and of diversion to other vocations. That is all gone now, fortunately for men who have something to lose. But one's benefit is another's bane, and the poorer classes have been thrown with a vengeance upon the soil, which is too small and too much exhausted to afford food for the teeming millions. How to relieve these people is a question upon the solution of which depends the future welfare of this country. If matters be allowed to continue as they are, they are sure to grow worse, and then the usual consequences are as sure to follow. For a time the discontent among the agriculturists will not be apparent, being smothered by the glittering civilization above. But it is sure to accumulate energy from this very pent up condition, and will burst into an agrarian blaze all round. Surely this state of things demands redress, and for some time past Government has directed its attention to the amelioration of it. The Deccan Agriculturists' Relief Act was passed with the same view, but this measure, which was meant as a certain cure, has operated as a stimulant to the very disease which it was brought forth to cure. The Bengal Rent Bill is now

brought forward for the amelioration of the condition of the cultivators in that part of the country. In the recent debate on that Bill all the opinions expressed were able and demonstrated the subject from almost all possible points of view. A remedial action of this character is naturally a very ticklish thing, for it is sure to trench upon the interests of some section of the society. Yet the Bill is on the whole conceived in that spirit of strong and practical statesmanship which characterises the present Government of India. From the time the present settlement was either inaugurated or confirmed by Lord Cornwallis, Government has ceased to have direct connection with the actual cultivators of the soil, and a large and influential body of landlords, otherwise called the zamindárs, have stood up between it and the ryots. The zamindárs alone are responsible to Government for the land revenue, which is permanently settled, and they in their turn were practically left to do what they liked with the tenants under them. This state of things has filled the whole of Bengal with tenants who are in much the same position as the cottiers in Ireland. The continued enjoyment of certain rights by the zamindárs—perhaps rights not conferred expressly but acquired by prescription—has operated so harshly on the tenants under them that it was in the interests of justice and good policy that some such measure should have been formulated.

Education.

Is glad that the Education Commission is not likely to recommend an increase in the college fees.

The *Bombay Samáchár* (82) of the 27th March is glad that Dr. Hunter has expressed his opinion at a public meeting that it is not desirable to enhance the rate of college fees inasmuch as higher education is sought by the middle and not by the richer classes of the Natives, and that any increase in the fees is calculated to check the progress of that education. The Doctor is quite correct in this view, and the public are grateful to him for expressing it in such unmistakeable terms, inasmuch as it allays any fears entertained on the subject of higher education. After this announcement the Education Commission is not likely at all to go against this view.

Railways.

A complaint regarding the uniforms for Native station masters on the G. I. P. Railway.

The *Native Opinion* (10) of the 25th March alludes to an order recently issued by the Traffic Department of the G. I. P. Railway Company asking Native station masters and assistant station masters to adopt a new uniform consisting of a black Bráhman coat, trowsers and boots, in addition to their usual skull-caps, and explains the inconvenience likely to be caused by the order. Probably the idea whether the new uniform will suit Native habits and customs of living, and whether it will not trench greatly upon their miserable salaries, seems never to have occurred to the official who has issued the circular order. The department already knows that the salary of a Native station master generally ranges below fifty; he has to support himself, family and other dependents, and any additional expense even on his own person is so much strain upon his purse. We hope the authorities will cancel the ill-advised order, which neither makes the department more efficient, nor adds to the comfort or convenience of those to whom it is to be applied.

Advises the merchants of Bombay to appeal to the Secretary of State for India against the decision of the Supreme Government in the matter of freight on the East India and the Rajputána Railways.

After alluding to the resolutions, contradicting each other, issued by the Government of India during the last eighteen months in the matter of freights on the East India and the Rajputána Railways, the *Jáme Jamshed* (95) of the 27th March despairs of justice from the Indian authorities to the cause of the mercantile community of Bombay, and advises them to prefer an appeal to the Secretary of State for India. In their resolution of the 2nd March, the *Jáme* observes, the Government of India say that they have empowered the agents and managers of the different railways to fix whatever rates they like in order to draw to their respective concerns the greatest traffic; but this order is not proper, inasmuch as the

different Indian railways are guaranteed by Government, who have therefore the right to interfere in their management in order to regulate properly the different commercial interests. The managers and agents should not be left to themselves in fixing any rates they like in order to advance the commercial interests of one city and injure those of another. The *Jáme* assures the people of Bombay that the injustice done to their city is so very evident, and the arguments for its redress are so very strong, that an appeal to England is sure to result in their favour.

Municipalities.

Disapproves of the proposal that the municipality of Bombay should open a pawnbroker's shop and suggests another course.

The *Jáme Jamshed* (95) of the 26th March disapproves of the proposal that the municipality of Bombay should open a pawn-bank for the convenience of the poor people of the city, on the ground that the Corporation will not be able to compete successfully with the Márwádi pawnbrokers. It will be better therefore if the pawnbrokers are subjected to certain rules that would make their dealings with their poor customers beneficial to the latter, and if licenses are issued to such dealers on payment of a certain tax.

Native States.

Condemns the conduct of the Nawáb of Junágad with respect to the slaughter of the Maiyás by the Junágad police.

The *Native Opinion* (10) of the 25th March says:—Colonel Watson, who was entrusted with the investigation of the Junágad tragedy, has sent in his report to Government. It has not yet been published, but from what has transpired we are bound to say that the conduct of the Junágad Darbár has been of a questionable character. We wish both the report of the Colonel and the explanation of the Darbár were made public, so that any surmises that may be entertained either in favour of the Chief or the Maiyás may at once be removed. Looking to the summary of the report, one is constrained to say that the action of the Junágad Chief was most cowardly. To kill about two hundred harmless people on the mere pretext of their resisting the payment of the land tax and for the Chief to go out with his retinue to enjoy the sight, it is said, of cartloads of the heads of the supposed mal-contents being brought into town, was surely the most detestable action a Native Chief possessed of common sense could have been capable of. If the alleged facts are proved to be true it will be a wonder if the perpetrators are not visited with condign punishment. [Several other Maráthi papers indulge in similar remarks. The *Rást Goftár* (105) of the 25th March expresses similar sentiments.]

Says that the Junágad authorities should be severely punished for the slaughter of the Maiyás.

The *Samsher Báhádur* (106) of the 23rd March, in referring to the massacre of the Maiyás by the Junágad police, says that the chief men of Junágad are trying their best to hush up the matter. The massacre is a great blemish on the career of the aged Diwán Sálehindi. Bávdinbhái will find it very hard to give an explanation. The Junágad authorities know the ways of pleasing the British Government, and even when a commission has been appointed to investigate the matter, they think they can win it over to their side by flattery, feasts and other attentions paid to it. Many persons are of opinion that they will succeed in their plans. Major Watson, Acting Political Agent, is said to have made a report unfavourable to the State. Hence the Deputy Diwán Bápálál and Diwán Sálehindi have gone to Bombay to exert their influence with the Bombay Government. It is to be feared lest the Junágad authorities should deceive Government and succeed in their object. The Assistant Political Agent has made a report opposed to that of the Agent. People assert that as Bápálál was at first a Shirastedár to the Assistant Political Agent, it is no wonder that the latter should act according to his wishes. Government ought to order an independent enquiry in the matter, and should severely punish the Junágad authorities with a view to prevent the recurrence of such events. [The *Deshi Mitra* (87) of the 29th March does not approve of the suggestion that the Junágad State should be degraded for this massacre, and

says that the State *kárbháris* only should be severely punished. If Mr. Gokalji Jhála or Mr. Narsinhprasád had been at this time in power nothing of the kind would have happened. Diwán Sálehindi is no doubt clever, but since the time he has taken to the company of Máhámal Sanchal, fears have been entertained for Junágad. One of the members of Government should visit Junágad and investigate the matter.]

Advises the Cutch Darbár not to permit the Chhappanbhog ceremony to be performed at Mándvi in the month of Chaitra (April—May).

In alluding to the report that Vahuji Mahárâj, a priestess of the Valabhi sect of the Vaishnavas at Mándvi in Cutch, has resolved to perform the Chhappanbhog ceremony in the mandir or temple of Natvarji in that town, the *Rást Goftár* (105) of the 25th March observes that this town is thickly populated and the temple is so very small that if the ceremony is permitted to be performed therein cholera is sure to make its appearance and commit great havoc among the gathering. Nearly seventy-five thousand persons will very probably assemble to witness the ceremony, and if it is allowed to be held in the sultry month of Chaitra (April—May), great inconvenience will be felt from an insufficient supply of water and an epidemic will break out. The Cutch Darbár should not therefore give permission to perform the ceremony in summer, which might well be performed in one of the winter months in a convenient locality at some distance from the town where appropriate sanitary arrangements could be made. [The *Jáme Jamshed* (95) of the 26th March expresses similar sentiments.]

Suggests precautionary measures for the health of persons visiting the fair held at Múli.

The *Samsher Báhádur* (106) of the 23rd March says that Government ought at once to put a stop to the fair held at Múli at the time of the Holi holidays. Thousands of people flock to the fair and suffer hardships for want of good food and water. Who is responsible if cholera breaks out at such a juncture? The Mahárâj of the Swámi Náráyan sect should be compelled to locate temporarily in Múli a dispensary under the management of a qualified doctor for the time the fair continues. Otherwise the fair should not be allowed to be held.

RAOJI B. PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
7th April 1883.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 7th April 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyá Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitrá	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitrá[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly ...	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
38	„ Mahárashtrá Mitrá	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
*43	„ Nibandh Chandrika	Do.	Do.	200
44	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Satyá Prakásh	Bombay	Fortnightly ...	243
54	„ Satyá Sadan	Alibág	Weekly	400
55	„ Satyá Shodhak	Ratnágiri	Do.	140
56	„ Satyavádi	Bombay	Fortnightly ...	275
*57	„ Sharabh	Alibág	Weekly	200
*58	„ Shetakari	Poona	Monthly	400
59	„ Shiváji[3]	Do.	Weekly	200
60	„ Shubh Suchak	Sátára	Do.	90
*61	„ Srishtidarpan	Bombay	Do.	200
62	„ Suryakánt	Ellichpur	Do.	150
63	„ Suryodayá	Thána	Do.	240

[1] Marátha portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
64	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
65	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
66	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
67	„ Vengurla Vritt	Vengurla	Do.	200
68	„ Vichárshil...	Málvan	Do.	300
*69	„ Vinod	Poona	Do.	200
70	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*71	The Bombay Chronicle	Bombay	Weekly	200
72	„ Gujarát Mitrá	Surat	Do.	400
73	„ Hitechchhu	Ahmedabad	Do.	349
74	„ Lok Mitrá	Bombay	Do.	725
75	„ Surat Akhbár	Surat	Do.	600
76	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
77	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
78	„ Akhbáre Sodágar	Bombay	Daily	750
79	„ A'ryá Dharm Prakásh	Do.	Monthly	304
80	„ A'ryá Dnyán Vardhak	Do.	Do.	500
81	„ Bombay Punch	Do.	Weekly	500
82	„ Bombay Samáchár	Do.	Daily	950
83	„ Broach Samáchár	Broach	Weekly	700
84	„ Broach Vartmán	Do.	Do.	60
85	„ Buddhi Prakásh	Ahmedabad	Monthly	600
86	„ Dátardun	Bombay	Weekly	525
87	„ Deshi Mitrá	Surat	Do.	1,000
*88	„ Dnyán Prasárak	Ahmedabad	Monthly	200
89	„ Dnyán Vardhak	Bombay	Do.	400
90	„ Fursad	Do.	Do.	100
91	„ Gujaráti	Do.	Weekly	400
*92	„ Gujarát Monthly Journal	Do.	Monthly	200
93	„ Gul Afshán	Do.	Do.	659
*94	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
95	„ Jáme Jamshed	Bombay	Daily	525
96	„ Kaira Vartamán	Kaira	Weekly	115
*97	„ Kaiser-i-Hind	Bombay	Do.	200
98	„ Káside Mumbai	Do.	Tri-weekly ...	700
99	„ Kusum Guchchhá	Ahmedabad	Monthly	350
100	„ Nágar Udayá	Do.	Do.	300
101	„ Niti Prakásh	Kaira	Weekly	200
102	„ Nure Elam	Bombay	Monthly	381
103	„ Nyáyá Prakásh	Surat	Weekly	200
104	„ Pársi Punch	Bombay	Do.	225
105	„ Rást Goftár	Do.	Do.	1,814
106	„ Samsher Báhádur	Ahmedabad	Do.	200
107	„ Satyá Mitrá	Bombay	Do.	400
*108	„ Sauráshtrá Darpan	Junágad	Monthly	200
109	„ Stri Bodh	Bombay	Do.	533
*110	„ Subodh Prakásh	Nadiád	Do.	200
111	„ Svadesh Vatsal	Bombay	Do.	408
112	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*113	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
114	„ Vartamán Sár	Surat	Weekly	200
115	„ Vidnyán Vilás	Rájkot	Monthly	738
116	„ Vidya Mitrá	Bombay	Do.	300
117	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
118	The Chandrodayá	Dhárwár	Weekly	150
*119	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*120	The Altáf	Bombay	Weekly	200
*121	„ Armagán	Do.	Do.	200
*122	„ Dabdabe Islám[5]	Do.	Do.	200
*123	„ Khádame Hind	Do.	Daily	200
124	„ Khayir Kháhe Islám	Do.	Tri-monthly .	300
125	„ Kushful Akhbár	Do.	Weekly	160
*126	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
127	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ā*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Says that it is the sense of loyalty that makes the people of India submit quietly to whatever is done by their rulers.

The *Saddharm Dip* (52) for the Hindu month of Mágh (February-March 1883) received on the 2nd March, in an article headed "The loyalty and strength of the people of India," dwells on the causes that account for the marked and peculiar patience of the people in submitting quietly to the iniquities of their rulers. The Natives have indeed every reason to grudge the spirit of partiality observable in the treatment accorded to the ruling and the ruled classes. And if the Europeans were ever subjected to the sort of treatment which it is the general lot of Natives to receive from their superiors, we do not think that they will bear it with the same sort of cold indifference as the Natives. The Natives look upon the English as the rulers of the universe, and *ergo* an incarnation of God, and they must therefore revere them. It is this sense of loyalty that is deeply ingrained in the nature of the Hindu that makes him averse to dispute the motives of his rulers and submit quietly to their ordinances. The *Saddharm Dip* has already shown in its issue for the month of Shráwan (August-September 1882) (reported at page 3 of the Report for the week ending 6th January 1883) that it is not the want of pluck or courage that makes Natives reconcile themselves to the acts of their rulers whatever their nature. Other instances also may be cited in support of this theory. It is now an undeniable truth that Native Chiefs cannot treat their subjects in a high-handed fashion. Their present position is indeed very awkward. They are mere puppets and could be made to dance in any manner the sovereign power chooses. Nay, the Residents or Political Agents accredited to the States are ever willing to give a ready ear to the most trivial and unfounded complaints from the people. Even under such circumstances the Native Chiefs are respected and loved by their subjects. And what can explain this? It is nothing but the innate sense of loyalty to their Chiefs. This was very well exemplified by the fact that the subjects of the Baroda State could not be easily reconciled to the dethronement of Malhárráo, notwithstanding the serious charges of maladministration preferred against him. Again it might be considered natural for the people of Baroda to have taken it ill of the British authorities to dethrone their ruler. But what accounts for the unanimous action of the people throughout the length and breadth of India in the matter of securing justice to poor Malhárráo, when they apprehended that injustice was done to him in that delicate matter of the charge of attempting to poison the British Resident? It is attributable to no other cause than that the founder of the Gáekwádi dynasty having used his sword for the good of the country, the people of India could not bear the idea of a descendant of his being subjected to such ignominy. The same may be said of the Kolhápur case, which is quite fresh in every one's memory, and the same cause accounts for the congregational prayers offered on the occasion of the illness of the Prince of Wales some years ago.

Comments on the general policy of Government.

The *Gujaráti* (91) of the 1st April, in an article headed "How is India governed?" analyses the policy hitherto pursued by the British Government in India, and says that it rests on two principles, (1) to keep the European British subjects contented, and (2) to secure the stability of the kingdom. These two principles are quite inconsistent with each other, and there is reason to apprehend that they may in course of time prove prejudicial to the interests of the kingdom. The unfriendly feeling between the rulers and the ruled is of no ordinary type. All the fat berths are monopolised by Europeans and very few Natives are favoured with them. There is a distinction between the law as administered to Natives and that administered to Europeans. Natives have been debarred from the use of arms, and having been declared undeserving of confidence, Europeans are burning to shut against them the doors of higher education. The new scheme of local self-government is looked upon with disfavour. European traders are receiving every sort of encouragement and any and every Indian interest is sacrificed for their convenience. Nor are Native arts encouraged. Can such an administration be declared to be for the good of the people? Distinctions of race, distinctions of country, distinctions of

creed—can these ever contribute to the stability of the British rule? Sir Richard Temple remarked on the occasion of the marriage of Sayájiráo Gáekwád that after the fall of the Romans the only people who could understand how to rule over foreigners were the British. The Romans used to allow the privileges of citizenship to their conquered subjects, but have such privileges been extended to Natives even partially? So long as the distinction between the rulers and the ruled does not disappear, and so long as impartial redress is not granted in all matters to Europeans and Natives alike, there is no reason to suppose that the British supremacy will continue for even a fourth of the period for which the Romans continued to be in power. To place the foundations of the kingdom on a firm basis it is necessary to abolish all caste distinctions, and the only remedy for ensuring its stability is to grant all sorts of concessions to the conquered race in a liberal spirit and to soothe by affectionate treatment their sense of being conquered by foreigners. The *Gujaráti* is however thoroughly satisfied with the reforms inaugurated by Lord Ripon, and concludes by remarking that if this policy were hereafter consistently followed, it could be said with justice that India is governed for her own sake.

Approves of the resolution of the Government of India on the subject of providing grazing lands.

The *Mahrátta* (2) of the 1st April, in noticing the new resolution of the Government of India on the subject of providing fodder reserves, observes:—We have no hesitation in saying that everybody will admit the necessity of such a resolution. From the papers quoted in the resolution and from the reports that were read from time to time, it appears to be an unpleasant truth that while attempts have been made to protect human lives from famine, no attempts of a good nature have yet been made to protect the cattle of the country against such a periodical calamity. The cattle of the country have not been replaced yet, though about half-a-dozen years have gone by; and we learn that cattle-diseases infest more parts of the country than hitherto and greatly reduce their number. As in the case of human beings, so in the case of cattle too, an insufficient supply of food gives rise to many diseases, the disastrous effects of which are at this day traceable in every little village. The resolution under notice tries to find out means of insuring cattle against this scanty supply of food, by making arrangements to have tracts of land protected and preserved for the special purposes of fodder and fuel. The unnecessary stringency with which protected forests are guarded so heavily affects the fuel supply of towns and villages, that in cities like Poona fuel has risen enormously in price during the past few years. The prices of fuel have a great deal to do with the deficient supply of manure to the soil, for to make up their want of fuel occasioned by high prices people do not much hesitate to burn cow-dung cakes and similar articles of manure, so that the forests as they are protected at present not only half-feed the cattle but half-feed the land as well. Hence neither the cattle nor the land can be reasonably expected to yield a sufficient crop. That the soil is becoming impoverished is no new cry, but nobody ever attempted to go into the heart of the subject. Some said that the land was only scratched and could not therefore yield bumper crops; others suggested that the Indian ploughs were very rude and could not plough deep; steam ploughs were therefore suggested as the best substitute; a third set of thinkers proposed that Indian manures were not scientifically prepared and therefore did not quite meet the requirements of the land. We do not at all mean to say that none of these theories were correct; but we simply say that these, after all, appear to be the calculations of superficial, half-educated or distant European theorists. One very distinct feature of Lord Ripon's administrative policy is that he does not like to import anything from abroad into this country, and the present resolution is quite in keeping with this policy. Steam ploughs or other agricultural implements would greatly go to assist the improvement of the soil, and thus postpone, if not avert, its impending bankruptcy. But the wise statesman knows that the introduction of steam-worked machinery necessarily involves the importation of foreign mechanics. Though the soil would improve a little thereby, the costly services of the mechanic, coupled with the maintenance charges of the machine, would hardly leave the poor agriculturist anything more than he at present clears. The statesman therefore proposes that the object of turning up the soil deep ought to

be gained by improving the quality of the animals of draught, which can be done only by feeding them fat. Feeding fat the oxen necessitates a good supply of fodder, and the present resolution is circulated with the object of bringing into being that supply with protected tracts of forests. Read this resolution with the recently passed takávi rules and the Loans Bill, and it will at once be clear that Lord Ripon is doing the needful in the matter. He creates a supply of fodder, induces the agriculturists to buy a pair of bullocks, and promises that in case the crops should fail the demand for assessments will either be held in abeyance or altogether given up. There is another very important and preventive measure embodied in the resolution. It is this. By causing tracts of waste land to be cultivated, planted and protected, Lord Ripon thinks of producing those conditions in the atmosphere which are necessary for a timely and sufficient rainfall, a guaranteed insurance against famines.

Remarks in connection with the cultivation of exotic cotton in the Dhárwár District.

The *Mahrátta* (2) of the 1st April says :—In the Dhárwár District for the last five or six years American cotton seed has been imported by Government in considerable quantities and given away to the ryots to sow in their best fields, the only condition being that they should take the greatest possible care of the crop and give in return twice the quantity of the seed from the crop raised. Unfortunately, however, it has been found by experience that, whether owing to defects in the seed itself, which must greatly suffer during the sea voyage, or to the unsuitability of the soil and climate, the exotic cotton plant does not thrive well in that district; so that instead of any beneficial results arising from the attempts of Government to improve the cotton, complaints are heard on the part of the ryots concerned that not only have they not in a single instance realized the large profits which the officers of Government promised to them when giving them, against their will, the exotic seed, but that the crop having entirely or almost entirely failed, they have been obliged to bear a dead loss, having had to make up the assessment on the fields by some other means. If they had not been forced to sow exotic cotton seed, they urge that they would have sown the indigenous variety, which thrives well in spite of unfavourable seasons, and which would have at least yielded a return sufficient to cover the assessment. If these complaints are well founded, and we are inclined to believe that they are, some remedial measure is necessary, unless it is sought to create a feeling of widespread discontent among the landholders. We are afraid that the feeling has been already engendered; and unless it is prevented from taking deeper root, all the well-meant efforts of Government to improve the cotton crop of the district and thereby to open a fresh source of wealth will come to nought. If one thing has been established beyond doubt in regard to exotic cotton, it is that it is a very precarious crop and less able than the indigenous variety to withstand the effects of an inclement season. The obvious remedy that suggests itself is, therefore, that whenever the yield of the exotic cotton is insufficient to cover the assessment of the land sown with it, Government should forego the revenue, or, in other words, grant remissions to the requisite extent. If Government is not prepared to adopt this measure, the sooner it ceases from interference with the cultivator's discretion the better for both; for it is hardly fair to expect that the ryot should go on cultivating with the exotic cotton, for the mere pleasure of Government and at a dead loss to himself, land which he might profitably sow either with indigenous cotton or with food-grains or with any other crop. We think that the Bombay Chamber of Commerce, which is deeply interested in the success or otherwise of this matter, ought to take it up in earnest. It was at the suggestion of this body that the Government has undertaken for a few days past to publish returns for each district showing the extent of the area under cotton cultivation and the prospects of the crop. Its interference, therefore, in the matter under notice cannot be out of place.

Regrets that England should have refused to repeal the English import duty on Indian silverware.

The *Bombay Samáchár* (82) of the 6th April is extremely sorry to learn from the telegram of the 4th idem that the English Ministry and the Chancellor of the Exchequer have refused to abolish the English import duty on Indian silverware. After alluding to the heavy loss annually suffered by India on account of unfavourable rates of

exchange and the refusal of England and Germany to introduce a bi-metallic currency which would remove the cause of that loss, the *Samáchár* observes that the manufacture of silver into any other shape than that of coin is best calculated to improve this unsatisfactory state of affairs. It should not however be understood that this remedy will benefit India alone. Many other countries will have a share in the benefit, and even England will not be out of its pale. The manufacture of silverware will raise the price of the rupee, and the demand for such ware and the appreciation of its workmanship by England and America are sufficient to keep up that industry. Native workmen have become thorough masters of the art, and any increase in the demand for silverware and ornaments will serve as a stimulus to workers in that line and afford them means of easy subsistence. As matters at present stand, English merchants have reserved to themselves all trade in these wares, and any increase in it would naturally tend to prove beneficial to the interests of England. Under these circumstances the policy of declining to remove English import duty on Indian silverware is really mistaken and disheartening. [The *Jáme Jamshed* (95) and the *Akhbáre Sodágar* (78) of the same date express similar sentiments.]

Criticizes the forest policy of Government.

The *Quarterly Journal of the Poona Sárvajanik Sabha* (4) for January 1883 but received in March gives a short history of forest conservancy in the Bombay Presidency and proceeds to remark:—It is thus clear that the Department financially is scarcely more remunerative than it was ten years ago. As regards the extensive and unnecessary employment of European agency in this Department, which is principally responsible for the overgrown expenditure of the Department, it is not more open to that charge than other departments of the State. We also know it as a fact that this is acknowledged by several experienced and conscientious officers of the Forest Department. We have been unconsciously led to lay more emphatic stress on this feature of the departmental arrangements than we had at first intended to do, but we find from a closer study of the reports that this defect lies at the root of much of the barrenness of results about which such outcry is raised at times. The Forest Officers needlessly swell the cost of establishments by arbitrarily attempting to establish forest ranges in the flat parts of the country, which were never meant to be conserved, at the risk of neglecting the more favoured localities. The insane attempt to show good paper results must be abandoned. The Deccan plains may be replanted in parts, but the Forest Department agency is too costly and too sparsely distributed for this purpose. Large administrative measures dictated by a prudent foresight might encourage investors with suitable concessions to conserve the growth of trees in topes and along river banks, but to take away the ryot's land for forest purposes and then make belief of casting seeds broad-cast in parched up soils, never caring to see whether they grew up or rooted, is simply a scandal which can never be too soon put a stop to. In England, France and other European countries large private forests exist in great numbers, and we do not see any reason why the same state of things cannot be brought about here, especially because there are no people in the world who, like the Hindus, have almost a religious reverence for trees. The Government departmental agency is, moreover, as already stated above, too costly for such purposes, and we would therefore most strongly recommend the adoption of the policy of assigning forest areas for conservancy to large capitalists, who would do the work much better than the Department, if only duly encouraged by Government making liberal concessions to them. The Government of India, who have recently recognized to the fullest extent the necessity of encouraging private enterprise in various directions, scarcely requires to be told of the importance of encouraging private enterprise in this direction also. The cardinal principle of real conservancy in regard to forests appears to us to be to let the dry Deccan plains shift for themselves for a time, but to have a firm grip of all the ghát regions and the valleys and river basins. The Forest Department has been in this respect more sinned against than sinning. Considerations of paltry revenue, and to some extent false sentiment, have come in the way of Government supporting the Department in its representations on this point. The Survey Settlement Department has been chiefly to blame in this respect. Except in the Konkan, hill sides, ravines and valleys were assessed and numbered and cut up in lots and made the

private property of ryots, and as the full assessment was invariably levied whether the area was brought under cultivation or allowed to lie waste, direct encouragement was held out for wholesale denudation, with the results which we now all deplore. When population was sparse and waste lands in abundance, this evil did not manifest itself in all its potency. Year after year, however, the process has grown from bad to worse, till now we have reached a point when the mismanagement threatens to inflict on us very great evils. All our large rivers and their tributaries take their rise in these mountains and bifurcations eastwards, and the outlook of these denuded regions is anything but welcome to those who can see into the future. Ancient tradition set apart these valleys and hill sides as sacred preserves. Most of these forests were attached to some hill fort, and the men who guarded the hill forts had inám grants of land on the express condition of military service in times of war, and preserving the forests in times of peace. These guardsmen of the hills were ousted from their hereditary charges or their ináms were confiscated, and they were left to eke out their living by cultivating the ground, which they could only do by extensive destruction. The hill forts of Sinhgad, of Purandhar, Rájmáchi, Lohagad and many others might be mentioned as instances in point. These forests were jealously preserved by the old rulers as means of protection in times of war. There were many other places which were dedicated to some shrine or mountain deity, and this religious dedication held back the hand of the marauder. The hills of Harischandragad, of Shivner, the Pratápgad hills opposite Mahábleshvar, the Karti hills, the Trimbak and Bhimáshankar hills, all these were preserved by this religious reverence. There was not a river which took its rise in these hilly regions whose source was not jealously protected by this guarantee. The Revenue Settlement Department, however, rode rough-shod over these traditional restraints, and year after year its officers indulged in vain boasts of the extension of cultivation on mountain sides, and up steep valleys, oblivious of all more paramount and far-reaching considerations having an intimate bearing on the well-being of the people on the plains. The protests of the Forest Department were pooh-poohed and destruction went on. The inevitable consequences have overtaken us; our rivers and streams have been silted up; the fertility of the soil on the plains has decreased; the supply of fire-wood has diminished; the number of agricultural cattle is yearly decreasing; inundations have been more frequent and the loss of life and property great. At the first settlement a large extent of land was left unassessed as *gáirán* for grazing and *rább* purposes to the villagers. Even this reservation was held to be against the spirit of the Survey Department, and each fresh settlement absorbed all *gáirán* lands attached to the villages, and accelerated the destruction. So encouraged and forced upon this downward path, the ryots made sad havoc with their scythe and their sickle, terracing the hill tops with a very rude cultivation, ripping up the bowels of the earth, and exposing them to the inclemencies of the sun and rain. The mountain tribes and aborigines under the same pressure freely resorted to kumri or dahli cultivation, which consists in lopping off branches of trees and burning them to ashes for planting the seeds for one year's crop. Next year they shifted to another plot with equally destructive results. The graziers and *gowlis* with their wandering herds completed this havoc. These imputations have not been cast on the Survey Department without full and sufficient grounds. The alleged extension of cultivation, which is invariably the burden of these settlement reports, is our best evidence. The confiscation and assessment of *gáirán* lands has been protested against by the ryots all over the country, and by none more strongly than by the officers of the Forest Department. As an instance in point we refer to the Mulshi Peta in the Haveli Táluka. In the villages of Maleh, Wadvathad, Nanded, Wadusta, Mulshi Budruk, Shergaon, Waluch and Dongargaon as many as 9,226 acres had been left unassessed in 1854 as *gáirán* land to be occupied by the ryots for grazing and *rább* purposes. During the last 30 years the whole of this area, with a paltry exception of 160 acres in two villages, has been assessed and given out for cultivation, and only 530 acres in one village have been made over to the Forest Department. The same Department which seeks to confiscate for forest extensions thousands upon thousands of plain lands in the Indápur and Mán Tálukas acts on a contrary principle in those parts of the country where preservation is most needed. No wonder that people

deprived of free land for grazing and *rán* purposes make the largest present use of their poor lots, tear up the trees by their roots, leaven the mountain soil, and turn smiling uplands into barren rocks. The Revenue Officers take up the part of the *kumri* cultivators against what they are pleased to call the encroachment of the Forest Department. Mr. LeeWarner wrote some months ago in the pages of an English magazine a harrowing account of the pressure put upon these hill tribes by forest rangers. Of course it is a delicate question what to do with these hill tribes; Government must take thought of their needs and not punish them for their ignorance. While all this may be admitted to have much force, there are at the same time considerations which outweigh these humanitarian appeals. The well-being of the whole settled community of the plains depends to a great extent upon the preservation of luxurious vegetation on these uplands. We derive our supply of water and fuel and timber from these sources, and we must take due forethought of the present and future needs and necessities of many millions of people. If indeed *kumri* cultivation was the only alternative open to save these aborigines from utter destruction, there would be some force in the appeals made on their behalf. But it has been demonstrated that the branches of trees cut down and burnt for ashes are really less helpful to serve as *rán* and soil to the seeds of Wari and Náchani than the dry leaves of trees which with profuse liberality nature sheds annually for man's wants. *Kumri* cultivation is only possible in the most primeval conditions of nature, when the excessive rainfall produces a luxuriant vegetation which has to be turned for immediate service, and vegetable matter burnt off-hand produces humic acid. The same service is, however, more economically rendered by burning leaves, and the only difference is that the latter operation is more laborious, though less prodigal and wasteful. In the progress of civilization *kumri* cultivation must give way to *rán* cultivation, and this last to a well selected system of vegetable and animal manures. It is self-evident that even the tropical prodigality of our vegetable world cannot stand the destructive effects of the first two systems of cultivation when man destroys more by fire and axe than nature can slowly and spontaneously revivify and recuperate in the course of a single year. Fallen and dry leaves and dead branches and twigs of trees yield from 8 to 25 times more ashes than the wild husbandman secures by the unstinted destruction of living trees and roots and branches. After quoting figures in support of the above assertion the writer goes on to say:—The figures demonstrate clearly what is obvious in itself, that *kumri* and *rán* cultivation, when it interferes with vegetable growth and does not utilize dry and dead matter, is suicidal. As the forests are thinned, the soil loses its excess of humic acid and its porous character. The temperature is not kept down as before to a point which attracts the rain clouds, and the rain water does not soak down gently into the bowels of the earth, replenishing its subterranean springs, but runs away with violence, tearing earth and roots and stones and sand from the uplands below into the plains. Every little shower causes inundations, and after the water-flow is over, they leave a thick sediment of silt, which fills up the water courses and impoverishes the soil. The floods near Navsári and in the Khándesh rivers, of which we heard only the other day, when the water rose to a destructive height with a rainfall of ten hours' duration, have become the normal type of our present river system. In the Deccan especially our large and small rivers constitute and regulate the territorial divisions. Every small river system forms a táluka with a hill and watershed separating it from other river systems. The lands in the valley depend upon the river stream, not indeed for any direct supply of water, but for the subterranean supply. Protect and clothe the hills where the rains fall and rivers and streams take their rise, fringe the river slopes on both sides, and if the Forest Department secures these vantage grounds, it may well reconcile itself to let the treeless and waterless plain lands in the eastern districts to the natural force of circumstances. Nature will take care of these distant regions if she is well stocked at her fountain sources. The streams that have disappeared will begin to flood again and the rivers and banks will not be silted. This is the sole and real key of the situation. As long as we do not master the situation in this light, no indiscriminate extensions can prove of the slightest consequence. Of course Government alone can accomplish little in this work of restoration. It is doing its best to atone for the errors

of its past neglect. The time has in our opinion arrived when the matter must be taken up by the public. The Forest Department and the Government must give up all idea for the present of making forest extensions in the plain country. This work may well be postponed for another generation. All our present efforts must be directed for the next 20 years at least to the conservancy of our mountains, hills and uplands and the river banks. The vested rights of present occupants must be bought over and adequately compensated, and both the axe and the fire must be laid under the ban. The Forest Department is not at present a revenue-paying department, and it cannot reasonably be expected to be so for a long time to come. With a diminution in the cost of its supervising establishment Government might earn more, or at least be enabled to employ a larger staff. We build our hopes chiefly, however, upon the encouragement of private capitalists to help Government efforts in this work. Government should retain its public interest in this great undertaking, but the work of planting and reboisement can never succeed in the hands of a stipendiary agency. Large areas should be made over to rich capitalists on 20 or 30 years' leases on condition that the lessee should arrange to have his hundred or a thousand large trees per acre during that interval, and his abstinence and trouble should be rewarded by a free and permanent grant of the use of the same under proper regulations as to felling of the property he creates. At present Government pays a miserable fraction to a few *khots* and *rakhaváldárs*, but this makeshift can never lead to any permanent good. The work must be entrusted to more thoughtful and intelligent hands if it is ever to bear any fruit. And as we have already shown above, the natives of the country are better qualified, because of their instinctive and religious reverence for trees and vegetable kingdom, to take care of forest conservancy than any officer of the dominant race. The active co-operation of large private capitalists should be ensured by securing to them adequate concessions. These and other questions discussed by us in this paper make out a strong case for inquiry. We wish the Government of India would appoint a competent commission to deliberate on these points, and thus strengthen the hands of the Forest Officers.

Disapproves of the rigorous working of the Forest Act in the Thána District.

The *Lok Mitrá* (74) of the 1st April observes that the agitation lately set on foot at Thána and elsewhere in connection with the working of the Indian Forest Act has already borne practical fruit in the shape of a memorial submitted to the Government of India by certain wealthy proprietors of villages about Thána and elsewhere. Some time ago large meetings were held, and a most energetic protest was made against the working of the Act in all its rigour, and resolutions were unanimously adopted to submit the grievances to, and seek redress from, His Excellency the Viceroy. The memorial is very temperately worded, and signed by such well known citizens as Messrs. N. Byramji Jijibhoy, Ahmedbhoy Habibbhoy, C. H. Dadysett, Vináyak Pándurang and H. A. Hormasji. After giving the substance of the memorial, the *Mitrá* remarks that whatever the result of the memorial may be, there is little doubt that His Excellency, with his usual solicitude for the well-being of the people, will accord to the memorial his best consideration. It is well known that of late complaints have constantly been heard from all sides that the Forest Officers in their zeal for the interests of Government have not been mindful of the rights and privileges of proprietors of private forests, and the stories which now and again come to light of the manner in which the Act is being worked lend some colour to the complaints embodied in the present memorial. [The *Kaiser-i-Hind* (97) of the same date and the *Jáme Jamshed* (95) of the 3rd April express similar sentiments. The *Indian Spectator* (1) of the 1st April also alludes to the memorial and makes similar remarks.]

Prays that Government will grant a remission of land assessment in view of the havoc committed by locusts in different parts of the Deccan.

A correspondent of the *Din Bandhu* (5) of the 1st April prays that in view of the havoc committed by locusts in the different parts of the Deccan, Government will be pleased to grant remissions to the extent of half the amount of land assessment. Unless some such relief is provided there is reason for grave apprehensions that the agricultural classes will be reduced to the greatest straits, and will either succumb to the distress or emigrate to other parts of the country.

The *Broach Samáchár* (83) of the 5th April does not approve of the continuance of the license tax, the most odious of all taxes. It is not the tax itself but the oppressive working of it which makes it unpleasant to the people in the districts. Hence it is necessary that an officer well acquainted with the condition of the people should be appointed License Tax Collector. The executive duties in connection with the tax at Broach were first entrusted to the Mámlatdárs and were subsequently transferred to the Huzur Deputy Collector, Ráo Báhádur Pránlál Mathurádás. The people were not satisfied with the assessments of the tax by this officer. This year, however, Mr. Borradaile, the Collector of Broach, will himself hear appeals against the decisions of the officer appointed to determine the assessments. Complaints were made in previous years regarding the decisions passed on appeal. People used to say openly that owing to the intrigues of one or two subtle kárbháris justice was not properly administered on appeal. It is to be hoped, therefore, that these complaints will henceforth cease. In this year's lists no mention is made of the period during which appeals are allowable, nor of the officer appointed to hear appeals as was done in previous years. The mistake ought to be rectified, though it appears that the omission was owing to the great pressure of work in Mr. Pránlál's court at the time of the publication of these lists.

A complaint regarding the collection of the license tax at Broach.

The *Surat Akhbár* (75) of the 2nd April says that for purposes of revenue the levy of a moderate duty on toddy is allowable on principle. Sweet toddy is not at all intoxicating, and hence the fee levied on this sort of toddy is unjustifiable. The majority of those who drink toddy do so not for intoxicating purposes but for sustaining their spirits. In villages and woods toddy forms half the portion of the daily meal of the people, and hence the fee levied upon it must be felt as a heavy burden. Not only is a fee levied on every tree from which toddy is drawn, but fees are also levied on the right of selling it, bringing it into the city and on the vendor of it in the city. When a fee was begun to be levied on every tree yielding toddy, it was thought by the people that smuggling would cease and that good and cheap toddy would be procurable. But the contrary has been the case. It is necessary therefore that with the exception of the fee on trees all the other fees levied on this light beverage should be done away with.

Complains of the heavy burden of fees on toddy.

The *Jáme Jamshed* (95) of the 2nd April observes that the Honourable Mr. Gibbs will leave Bombay on the 27th April for England, and it is not certain whether he will return to India. During the long course of his service in this Presidency the honourable gentleman has conferred several benefits on the people, and there are several Natives who are indebted to him for the high posts they occupy under Government. He did not forget the people of this Presidency even after he joined the Government of India. He strongly maintained that the people of the Bombay Presidency had long been eligible for local self-government, condemned the Mhowra Bill, and staunchly supported the Native Magistrates' Jurisdiction Bill. Thus he has long been the well-wisher and advocate of Natives, who ought to duly acknowledge his important services at his approaching departure from these shores. A public reception ought to be given to him, at which thanks should be conveyed to him for what he has done for them, and he should be requested to continue to take the same interest in the Presidency as he has hitherto done.

Asks the people of the Bombay Presidency to give a public reception to the Honourable Mr. Gibbs at his approaching departure to England.

The *Rást Goftár* (105) of the 1st April approves of the remarks made by the Honourable Mr. Peile and Mr. Justice West on the occasion of the ceremony for the distribution of prizes to the boys in the Byculla Schools. While quoting the remarks of both these gentlemen, the *Rást* observes that they were very valuable and served as a very instructive commentary on the recent agitation against the Native Magistrates' Jurisdiction Bill. Though both the speeches contained no express allusion to the agitation referred to, and were not meant to have even the remotest reference to the Bill, they were very important and could of themselves be connected with the topic of the day.

Approves of the remarks made by Messrs. Peile and West on the occasion of the distribution of prizes at the Byculla Schools.

Comments on Sir Lepel Griffin's speech at Indore.

The *Gujaráti* (91) of the 1st April refers to the recent speech of Sir Lepel Griffin at Indore, and observes that the remarks, though not quite new, are nevertheless important. Sir Lepel said that if every Native Prince were as good as an ornament of his country, how much would the beauty of the country be enhanced? It might however be put to him in reply—what measures have Government taken to raise the status of Native principalities? In spite of the tall talk about improving them, Government have, since the time the States have been brought under subjection, adopted a decidedly obstructive attitude. Outwardly Native Chiefs are advised to inaugurate reforms in their States and not to oppress their people, but secretly such hard pressure is brought to bear upon them that any attempt on their part in that direction is nipped in the bud. How can the Native States ever hope to raise their heads under these circumstances? Sir Lepel advises the Native press to criticize the administration of these States, but what would be the effect of such criticism? The effect would be nothing else than that the British authorities would mark out such States as the victims of their rage, and would lose no opportunity of insulting and censuring them. The *Gujaráti* is of opinion that in justice to the Native States the British Government should initiate the policy of exercising reasonable supervision and should also direct their Political Agents to frame their relations with the States in their charge on the lines of that policy.

Comments on Sir Lepel Griffin's speech at Indore.

In noticing the observation made by Sir Lepel Griffin in his recent speech at Indore that the Native press should direct their attention to the exposition of the defects and shortcomings of the administration of Native States, the *Yajdán Parast* (117) of the 10th April observes that Sir Lepel appears, and very naturally, to be ignorant of the working of a large portion of the Vernacular press. The Vernacular papers are ever ready to criticise any acts of maladministration occurring in Native States. It must, however, be mentioned that it is very difficult to obtain reliable information from such States, because the subjects of those States do not appreciate the benefits of publicity in administration, and their rulers are averse to their acts and measures being subjected to the test of public criticism and try to prevent their finding their way to the columns of a newspaper. Generally the misdeeds and maladministration of Native principalities come to light when they assume such proportions that it is impossible for them to remain in the dark any longer. This can also be accounted for by the absence of newspapers in such States. The attitude of their rulers is positively adverse to the appearance of newspapers. It would have therefore been better had Sir Lepel advised the rulers of Native States to lend their support to the fostering of such wholesome checks in their territories.

Does not approve of the rules issued by the Commander-in-Chief of India for regulating the hunting excursions of European soldiers.

The *Panchánan* (45) of the 1st April observes that no good will result from the rules recently laid down by the Commander-in-Chief of India for regulating the hunting excursions of European soldiers. The rules provide that particular spots will be reserved for such purposes, but it is not unlikely that Natives may have occasion to go to such spots and thus a collision between them and Europeans is inevitable. Provision has also been made for exempting certain cattle considered sacred by Hindus from being killed. This, however, will not serve as any check on the wilful conduct of Europeans. It may happen, as it now does, that the offender may plead that he shot the animal under the impression that it was not of the prohibited kind and be allowed by the court to escape scot-free. It will thus be seen that no rules can avail under the circumstances, and the best plan is to altogether prohibit European soldiers from going on hunting excursions.

Complains of the injustice of an order said to have been issued by the Mámlatdár of Igatpuri directing certain Mhárs to remove their houses from their present site.

The *Din Bandhu* (5) of the 1st April publishes a letter purporting to be received from certain Mhárs of the village of Tinlakdi, Táluka Igatpuri, Zilla Násik, who complain of the injustice of an order issued by the Mámlatdár of the táluka directing the Mhárs to remove their houses from their present site. Some people say that the site is required for a camp of exercise for the railway volunteers. Others are of opinion that it is to be

utilized for the purposes of a bázár. The vexation caused by such an order and the anxiety felt as to the means of meeting the expenditure of building new houses have served to upset the minds of the poor Mhárs, who pray that Government will see fit to interfere in their behalf.

Suggests that Mr. Jog, City Mámlatdár, may be transferred from Poona.

The *Dnyán Prakásh* (8) of the 2nd April does not understand why Ráo Sáheb Bhagwant Narsinh Jog, City Mámlatdár, should have been allowed by Government to remain at Poona for such a long time. Mr. Jog has during nearly the whole period of his service been in Poona, and for the past 3 or 4 years has been exercising magisterial powers. Apart from the well-recognized principle of not allowing officers exercising magisterial powers to remain in a particular station for a long time, the question of the necessity of removing Mr. Jog from Poona becomes important on other grounds. Mr. Jog is an inhabitant of Poona and also owns a house in that city. He has consequently a large circle of relations as well as of friends and foes. This circumstance does naturally, in the opinion of the people, interfere with the proper exercise of his authority, and shaking as it does the confidence and esteem of the people, prejudicially affects the impartial management of public affairs. It is said that the grievances of the people have found utterance in petitions submitted to Government against Mr. Jog on various occasions. Whatever the truth of the allegations contained in these petitions, the very fact that such petitions were preferred is sufficient to prove that there are in the city of Poona persons who consider that Mr. Jog bears ill-will to them. That Mr. Jog does not care to ignore the importance of his official position for the sake of assisting his friends has very recently been exemplified by the manner in which he exerted himself to secure votes for Mr. Káshináth Parashrám Gádgil, who was a candidate for election as municipal commissioner. However laudable Mr. Jog's action might have been in having assisted a friend, it was certainly not in keeping with his position as City Mámlatdár. Mr. Jog's part should on this occasion have been simply neutral. For though he may not have made a direct use of his authority in canvassing for his friend, still the people could not have divested themselves of the idea that he was a City Mámlatdár. It is therefore to be hoped that having regard to these circumstances Government will direct the transfer of Mr. Jog from Poona. [The *Shiváji* (59) of the 30th March suggests the desirability of instituting enquiries into the conduct of Mr. Jog in connection with the election of Mr. Gádgil. The *Dnyán Bodhak* (23) of the 1st April also suggests the advisability of strictly enforcing the rule that officers of the Revenue and Police Departments shall not be allowed to be in one place for more than three years. The strict observance of this rule will prevent the evils that attend on the continued stay of a responsible officer in one particular place. The officers of the Judicial Department also, such as Shirastedárs, Clerks of Courts, District Názirs and Head Clerks, should occasionally be transferred from one district to another.]

Complains of the improper conduct of certain missionaries in the village of Kágwad.

A correspondent of the *Dnyán Bodhak* (23) of the 1st April complains that certain Christian missionaries have polluted by their touch the water of the tank in the village of Kágwad in Táluka Athni of the Belgaum District and have thus caused vexation and inconvenience to the non-Christian population of the village. The village has no other supply of wholesome water, and the inhabitants have inevitably been driven to use the stagnant and unwholesome water of the wells. This has brought on a fever epidemic and there are fair chances of an outbreak of cholera. If, however, Government consider that the tank is the common property of all the people of the village whatever their caste, creed or denomination, and allow Mhárs, Mángs and Christians to take water therefrom, they incur the serious responsibility of interfering with the religious prejudices of the people. There exist in the village separate conveniences of water-supply for the lower and higher classes of the population, and notwithstanding this, the Christian missionaries try to carry on their proselytizing business by overawing the ignorant villagers, and whenever the latter object to the missionaries having everything in their own way, they are proceeded against in criminal courts.

Recommends the construction of a road from the Phonda Ghát to Málvan.

The *Panchánan* (45) of the 1st April represents the necessity for the construction of a cart road from the Phonda Ghát to Málvan. The writer explains the causes that have led to the falling off in the traffic *viâ* Málvan, which was once an important centre of trade, and alluding to the representation on the subject once made to Sir Richard Temple, expresses a hope that the present Government will see their way to redeeming the promise made by their predecessor and accord their sanction to the construction of the road and to the bridging of the river near the village of Nerur.

Suggests the repair of certain roads in the Dhárwár District.

The *Chandrodayá* (118) of the 31st March regrets that the local fund committee of Dhárwár does not perform its work in a satisfactory manner, and requests the attention of the authorities concerned to the necessity of undertaking a thorough repair of the roads from Dhárwár to Aminbhávi and Kaválgiri. At present these roads are very narrow, and therefore do not allow of the passage of horses and carriages. It is most inconvenient for the passengers to pass by these roads during the rainy season.

Recommends the erection of a dharmashála at Ládvel, midway between Kapadvanj and Dákor.

A correspondent of the *Akhbáre Sodágar* (78) of the 7th April observes that midway on the road from Kapadvanj to Dákor is situated the village of Ládvel, and a great deal of goods and passenger traffic is carried on by this road. The passengers halt at Ládvel in the day to take their meals and in the evening to pass the night, as the road beyond it is not safe for a night journey. There is however no shelter for travellers, who are therefore put to great inconvenience. The local fund committee ought therefore to erect a small dharmashála at this spot for the convenience of the public.

Disapproves of the order of the Post Master General limiting the number of newspapers exchanged among editors.

The *Kalpataru* (31) of the 1st April is very much dissatisfied with the order of the Post Master General directing that the number of newspapers circulated among the editors of newspapers themselves shall not exceed one-fourth of the total number of the circulation of such papers. Since the order of Government exempting from postage charges newspapers exchanged by editors among themselves, the intercourse between the several organs of the vernacular press had greatly increased, and the order of the Post Master General above referred to is calculated to again straiten the relations which had so much developed. Since all the vernacular papers cannot aspire to employ special correspondents for the purpose of communicating to them the news in the different parts of the country, and as newspapers are the main source from which the stock of an editor's information can be supplemented, it is the duty of Government to afford all possible facilities for the development of such intercommunication. A careful perusal of the resolution of Government reducing the postage on newspapers convinces one of their unmistakeable intention of encouraging the vernacular papers of the lower class. It is therefore not meet that Government should now discourage the vernacular press by the display of an ungenerous and a narrow-sighted policy for the sake of a trifling gain. [The *Chháva* (19) of the 1st February expresses similar sentiments.]

Complains of the inconvenience from early closing of the post at Surat.

A correspondent of the *Bombay Samáchár* (82) of the 3rd April observes that though the passenger train for Bombay leaves the Surat railway station at 9-45 P.M. and the mail train leaves at 1 A.M., yet the post is closed at the latter station at 7-30 P.M. This early closing of the post puts the traders and others to great inconvenience. The registered packets received from the post offices in the surrounding country are also sometimes delayed. The contents of the postal boxes in different parts of the towns are removed to the head office so early as 4-30 P.M., and the post offices in the surrounding villages have been instructed to close and despatch the post one hour earlier than the time hitherto observed. It is to be hoped that the postal authorities will issue the necessary instructions in order to remove the inconvenience complained of.

The *Nyáyá Sindhu* (44) of 2nd April requests the attention of Government and the authorities concerned to the necessity of sanctioning additional establishment for the post offices that are to be entrusted with the business of savings banks from 1st May 1883. It is acknowledged on all hands that the servants of the Postal Department have already more than enough to do, and to burden them with this additional responsibility without assistance and without increased remuneration would be a policy of killing the goose that laid golden eggs.

Suggests the employment of additional establishment for the work in connection with post office savings banks.

The *Prabhákar* (48) of the 4th April invites the attention of the authorities concerned to the accidents occasionally occurring to the life of passengers by tram-cars in the city of Bombay. Thousands of persons daily pass by these cars, and there is generally a great probability of accidents on account of passengers getting into and out of the cars while they are in motion. There is a contrivance called the brake, by which the cars are stopped, and if this brake is not drawn tight the car continues to be in motion. It also sometimes happens that furious and untrained horses are yoked to the cars and new and unskilled drivers are employed. These matters deserve the careful attention of the jury when enquiring into accidents in this connection. The police constables do not interfere in matters relating to the Tramway Company. They refer all complaints to their superiors and allow the tram-car on account of which an accident occurs to pass unnoticed. In cases in which the officers of the Tramway Company order the police to apprehend any person on account of his having infringed the provisions of the Tramway Act they promptly obey the orders. This state of things serves to make it impossible for accidents in connection with tramways to be thoroughly inquired into and brought to light, and calls for the earnest consideration of Government. There have been two fatal accidents in a month. One Márwádi and one Hindu are said to have died from the effects of bruises caused by a fall from tram-cars, and their fellow-passengers bear testimony to the fact that the drivers did not stop the cars though asked to do so three or four times, and that the passengers having alighted while the car was in motion fell down and died. [The *Bombay Samáchár* (82) of the 2nd April makes similar remarks.]

Calls the attention of Government to accidents to passengers by tram-cars.

The *Satyá Mitrá* (107) of the 1st April observes that the detective branch of the Bombay police does not seem to be quite efficient because it has not of late been able to detect several robberies and thefts. The *Mitrá* regrets that the Native policemen should be prohibited by their superior officers from apprehending European offenders even when the offences are committed under their nose. The Native policemen are required in such cases to report the matter to their immediate superiors, who alone can apprehend the offenders; but before these officers arrive at the scene of the disturbance the offenders either commit more mischief or escape. What can be the reason of the Native policemen being prohibited from apprehending European offenders? The *Mitrá* is sorry that very few Natives are employed among the higher grades of the Bombay police service, but does not fail to admit that Sir Frank Souter has considerably improved the force.

A few remarks on the Bombay police.

The *Chháva* (19) of 1st April says that there has been a case in Bengal in which thirteen villagers have been charged with having committed assault on the person of a European while he was going a-hunting. But can there be any truth in such a charge? If the police can promptly trace minor offences committed against Europeans but cannot trace even murders of Natives committed by Europeans, are there not sufficient grounds to form an opinion regarding their impartiality? Is it possible that Natives, who are afraid of Native police officers, can make bold to lay hands on a European? Nothing could have led the policemen to secure the conviction of the so-called offenders but a mean desire to subserve to the wishes of Europeans.

Comments on the conduct of the police in a case decided in Bengal.

The New Budget.

The *Indian Spectator* (1) of the 1st April remarks:—The new budget is not of a sensational character. It is a sober statement of accounts, cautiously prepared, so as to show the true state of the finances of the country. A modest surplus of half a million is estimated, which may perhaps swell to a million, barring the dreaded contingency of famine, which is always such a great stumbling-block in the path of every Indian Finance Minister. Now, while we admit that it is a good thing to be told that there will be a surplus, it strikes us whether surpluses in general, be they a million or five millions, are a true index of the prosperity of the people at large in India as she is at present situated. The empire's finances may flourish while the prosperity of the mass of the people may be doubtful. It is a fallacy to a certain extent to assert that the people are accumulating wealth when the financial statements show surpluses. After all, surpluses are derived from the income of the country. That income is not poured out from heaven or derived by magical means by the Government of the day. It is in reality a portion of the produce raised by the people and of the profits, if any, of the foreign trade. Now a good deal of pleasant speculation is indulged in about the prosperity of the people based on the figures of imports and exports. In the same way a good deal too much is made about the elasticity of the Indian revenue. We submit that both are moot points. Major Baring has made certain observations on these topics in his latest financial statement. But we fear his reasoning is not quite convincing. Far be it from us to question his motives. To talk of "elasticity" when the wail of "the precariousness of the opium revenue" is given out in no uncertain tone, and when it has been for the second time hinted as broadly as possible that the salt duty might be raised in a year of emergency,—when two such important sources of revenue are liable to fluctuations, it is idle to talk of "elasticity." As to surpluses, the question is, do they in any way point to the accumulation of national wealth? Major Baring has more than once said that the country is extremely poor. We should like to see proofs that wealth is pouring into the country and is retained by the people. When we see that salt, now somewhat cheapened, may be again made dear, when the beggarly population of the country, something like 40 millions, has to go half starved every day of the year, when education of the most elementary sort is unknown to 98 *per cent.* of the population, when a sixth of the net revenue is obtained from a foreign country, when the system of administration by foreign agency drains at the least 20 millions sterling of the country's produce in divers forms, is it not a mockery to talk of surpluses, however large? England, with a population of 3½ krors, takes from her people about 8½ *per cent.* of the national income, and that income daily increases in bulk. There is no precariousness of revenue there in important items. Again, the case of the education of the masses is entirely different. There nearly 80 *per cent.* of the population or more receive some kind of instruction. In a country like ours there can be nothing like national wealth to speak of. There can be no accumulation of capital. Whatever there is of accumulation is carried abroad year after year without hope of return. Famines tax the utmost financial resources of the empire. In short, the material prosperity of the people at large is at a very low ebb. Nearly 70 millions sterling (of which 6½ come from a foreign people) are derived from the country having 200 million souls and boasting of a miserable income of 400 millions sterling *per annum* at the utmost! To speak exultingly under such circumstances of surpluses is a cruel mockery. For true surpluses, which are a material index of the wealth of the people, we must go to the United Kingdom and the United States. From this point Indian budgets are delusive, however large the surpluses they may show from year to year.

Says that surpluses, however large, in Indian budgets are not a reliable index of the wealth of the people.

In noticing the financial statement for 1883-84, the *Shivâji* (59) of the 30th March alludes to the annual heavy loss of 3⅓ krors suffered by India on account of unfavourable rates of exchange, and regrets that due measures should not have been adopted to prevent its recurrence in future. The cause of this loss, observes the *Shivâji*, might be removed by making all items of expenditure

A few remarks on the financial statement for 1883-84.

payable in England, in the current coin of India, the rupee, and not in pounds as has hitherto been done. The exorbitant salaries paid to European officials may also be reduced, as the circumstances which led to their being fixed at the high figures at which they stand exist no longer. Major Baring deserves the thanks of the country for devising a new system of keeping the State accounts so as to make the financial statement easy to understand. The *Shiváji* condemns the establishment of post office savings banks on the ground that the sums therein invested represent so much capital of the country taken out of the hands of the people.

Comments on the military budget estimates for 1883-84.

The *Indu Prakásh* (9) of the 2nd April criticizes at some length the remarks of General Wilson on the budget estimates of military expenditure for 1883-84, and observes that it is very doubtful whether any appreciable good has resulted from the disbandment of certain regiments as remarked by the General. General Wilson has also remarked that a considerable saving would have been effected in the expenditure for the year had it not been for the serious damage suffered by the stores in the Kirkee Factory. It is also stated that the damage has been going on for a number of years, but that it has only been recently brought to light. How was it, asks the *Indu*, that this damage was connived at so long? There are officers paid handsomely for supervising the factory, and why should they not be held responsible for the damage caused through their negligence? The extent of damage has not been stated, nor the measures which have been taken in the matter. Have not the people, from whose pockets the money thus wasted originally came, a right to call for an explanation of this negligence? General Wilson has made an attempt to soothe the susceptibilities of Natives by remarking that the reductions in the army have affected Europeans and Natives alike. But the loss of employment could not have been felt as a hardship by the Europeans so much as by the Natives. The former must certainly have been provided for in other departments, as a European of ordinary abilities and education is believed to be fairly competent to manage any department in India. General Wilson further alludes to the permanent arrangements made for the supply of the means of transport as a safeguard against contingencies such as the Afghan War, which exposed the various shortcomings of the Transport Department. The necessity however for keeping up such a permanent expenditure is not apparent to the *Indu*. The loyalty of the Native States in India is now quite out of the question, while there does not appear to be any powerful rival on the frontier. Such transport arrangements therefore can only be of use on occasions like the Afghan War and the Egyptian Expedition. But these partake of the nature of Imperial wars and were undertaken more in the interests of England than those of India. These and such other items contribute to swell the military expenditure of the Indian Government without yielding anything in return. Moreover this department has served to be the greatest drain on the wealth of this country, inasmuch as vast sums of money are carried to England in the shape of military pensions. It is in vain to hope that the evils arising from such sources will be speedily removed, but it is nevertheless the duty of a generous Viceroy like Lord Ripon to leave no stone unturned to minimise them.

Suggests the abolition of all export duties and the restoration of import duties.

The *Kesari* (33) of the 3rd April, referring to the remarks of Major Baring on the subject of the advantages that have resulted from the abolition of import duties on cotton piecegoods, observes that it may perhaps be maintained without fear of contradiction that the removal of the import duties has not prejudicially affected the interests of the existing cotton mills in India. But it is quite plain that it has come in the way of starting new mills. Every such mill requires at the outset the patronage of Government and the people, and in its absence it is impossible that the wares turned out by it can successfully compete with foreign goods. The abolition of import duties will therefore serve as a deterrent to capitalists who may be willing to embark their capital in this line. It is said that the Indian mills cannot produce yarn beyond a certain degree of fineness, but every attempt at improving upon the present stage has been retarded by the abolition of the import duties. There is another point worth considering in connection with the improvement of the financial condition of India. Under the present circumstances it is not very

desirable that the quantity of imports should increase, while it is of the greatest importance that the exports should swell as much as possible. It is a rule that under a similarity of circumstances and an equality of restrictions the exports and imports of a country are generally equal. If such a state of things happens with respect to India, she will have to bear fully the loss resulting from unfavourable rates of exchange on the money that she has to send to England on account of the salaries and allowances of English officers. There is only one remedy for the removal of this evil, and that is to keep up a ratio between imports and exports, such that the exports should exceed the imports by the amount that is necessary to be paid to England in cash. To compass this end it is essential that all export duties should be abolished and a duty levied on all foreign goods imported into India.

Recommends the abolition of all duties on Indian exports.

The *Poona Vaibhav* (47) of the 1st April discusses at considerable length the question of the necessity for the abolition of all export duties. It is generally observable that all conquered countries are in a disadvantageous position in relation to the country of the conquerors. Of all the foreign nations that at different times swayed the destinies of the people of India the English only, being far in advance of them in mercantile affairs, have been instrumental in retarding the progress of their trade. The wealth of a country does not suffer much if the foreigners ruling it make the conquered country their abode. India has no room for complaint that her wealth was drained by the Mahomedan conquerors, though there may be other scores on which their rule was unpopular. The Mussalmans after conquering this country made it their abode till even after their fall, and whatever riches they extorted from the people were after being enjoyed by them left in this country. Moreover they not only did not mar the prospects of the trade of this country, but offered encouragement to some indigenous manufactures. On the other hand the English rule has been directly instrumental in bringing about a supersession of indigenous industry and manufactures by foreign skill and improved machinery. England is a purely commercial country and her prosperity cannot be achieved except at the sacrifice of the interests of some other countries. Where are the cotton and other wares that were once the pride of India? They have been superseded by the foreign goods inasmuch as they could not successfully compete with superior intelligence and economy of labour, and because Natives have no voice to dictate the use of indigenous products nor the power to impose higher duties on imported articles. But this is not all. The duties on imports have been abolished and this has served as an additional stimulus to foreign trade, and the people have been tempted to buy the cheaper articles of the foreign market. There has thus been a general depression of trade. The class of people carrying on independent avocations is becoming extinct day by day, and the whole of the country being enervated to the last degree has been reduced to a state of utter dependence on foreigners. It is thus clear that this present state of helplessness has been brought on by the circumstance of our rulers being foreigners, and it behoves the English to direct their attention to the good of this country, whom they have squeezed to the last drop for the purpose of enriching themselves, but who having stood the trial with exemplary patience has never exhibited the least signs of dissatisfaction. It is not however all that can be capable of such liberal views. No sooner did Lord Ripon proclaim the policy of encouraging Native industry and indigenous manufactures than an outcry was raised in England against it. No sooner did the fact that convict labour was utilized in turning out cotton wares in Indian jails reach the ears of the Manchester merchants than they at once set about the task of raising an agitation against it and were not satisfied until the system was abolished. The only way of accomplishing the object which the noble Viceroy has in view, viz., the development of the internal resources of India, is to remove all export duties on Indian produce, and it is to be hoped that this question will have all the consideration it deserves.

Local Self-government.

Does not approve of the rule issued by Government to regulate cases of disputed elections.

The *Dnyán Prakásh* (8) of the 5th April does not approve of the additional rule issued by Government to meet the cases of disputed elections. The Collector of the district, who under this rule is empowered to hear appeals in such cases, is *ex-officio* president of all the municipalities in his district, and to invest him with the power to hear appeals

in cases decided by him in his capacity of president, nay to make his decision final, is incompatible with all rules of propriety. Though it cannot be said that such decisions will as a rule be unjust, still it goes without saying that there is reason to apprehend injustice in cases in which an officer passing an order in his original jurisdiction is invested with appellate authority.

Is not satisfied with the Government nominations on the city municipal board of Dhárwár.

The *Chháva* (19) of the 1st April is thoroughly dissatisfied with the nominations of Government to the vacant seats on the city municipal board of Dhárwár. All the nominated members with one single exception are old members. Notwithstanding the rule that municipal commissioners should not hold their office for more than three years, why is it that the same members are elected for every successive term? There has not been a single instance in which the services of these commissioners have been important or valuable; on the contrary there have been cases in which these members have been instrumental in causing injury to the interests of the people. Do the Government intend to fleece the ryots? The nomination of these members can only be justified on the presupposition of such an intention. But then there is no reason why Government should think of plundering the ryots or of misappropriating the public money. The only argument in favour of such nominations is that Government require such members as will always say "aye" to any proposals initiated by them. The *Chháva* then proceeds to quote specific instances in which these nominees have sided with Government against the people, and after suggesting the nomination of members of independent spirit and fresh energy, exhorts the people of Dhárwár to enter a most emphatic protest against the nominations made on behalf of Government.

Reviews the results of the elections for certain city municipalities.

The *Gujarát Mitrá* (72) of the 1st April reviews the results of the elections that were held at Poona, Ahmedabad, Surat, Nariad and Viramgám, and expresses great satisfaction at the justice done by the people to the responsibility imposed on them. The elected members have on the whole been unexceptionable, and the people of these towns and cities deserve great credit for the choice they have made. The conduct of Mr. Best in having supported the election of his subordinates deserves commendation, and it is said that Mr. Giles also evinced a considerable amount of interest in the matter. Mr. Chatfield should see that the cause of the members of his Department is promoted.

Hopes that the Educational authorities will not mind the complaints made against the election of certain members of that Department as members for the city municipality of Surat.

The *Gujarát Mitrá* (72) of the 1st April is informed that an attempt is being made in certain quarters to secure the cancellation of the elections of certain members of the Educational Department as commissioners for the city municipality of Surat. Some persons are jealous of the preferment shown to these gentlemen and want to avenge their own supersession by making false representations to Messrs. Giles and Chatfield and thus to have their rivals transferred to other places. There is no reason to suppose that the Educational authorities will lend their ear to such complaints. On the contrary there is every reason to be confident that they appreciate the value of the services of such men to the municipality. The *Mitrá* then details the disadvantages under which these gentlemen achieved success, and expresses a hope that their mean rivals will be defeated in their attempts.

Legislation.—The Native Magistrates' Jurisdiction Bill.

Says that it is ingratitude for the English to say that they conquered India by force of arms.

The *Chháva* (19) of the 1st April refers to the argument brought forward by certain opponents of the Native Magistrates' Jurisdiction Bill that the British have conquered India by the force of arms. Though nobody can advise the natives of India to make amends for the state of humiliation to which they have been subjected by being conquered by taking up arms against the British and thus driving them out of India, still a refutation of the argument above referred to will not be out of place. This flight of locusts (the British) first landed in this country as far back as 1600 A. D. At that time they were not the owners in India of

anything more than a broken glass and a pair of spoons and forks. They begged of the Emperor of Delhi to allow them shelter. Poor Emperor! if he had seen through the crafty intent of these beggars he would never have acceded to their request. These traders, as they called themselves, then began to devise, with a wonderful cunning, schemes for drawing into their meshes the various royal families. They asked for permission to possess a few weapons, and gradually gaining power they commenced in 1744 the policy of creating dissatisfaction among rival families. If they had courage, why should they not have acquired territories by fighting pitched battles instead of resorting to such sly and underhand shifts? Had it not been for the Native soldiers, could the English have stood the fearful siege of Trichinopoli? If the former had not given the latter the rice and remained content with the water in which it was boiled, where would the English have been? The present generations are suffering for the kind treatment their ancestors accorded to the English.

Says that Europeans are remarkable for their feeling of race pride.

The *Shubh Suchak* (60) of the 30th March observes that race pride is the peculiar attribute of an Englishman. However high his official position, an Englishman will not be backward to assist his fellow-countryman, and this even without regard to self-respect and at the sacrifice of justice and even of personal pecuniary interests. European soldiers have many a time been guilty of committing wilful murders of Natives and have been allowed to escape with light punishment. Europeans do not fear to commit even the most wicked offences because they are conscious that theirs is the ruling race, and as race pride is the peculiarity of Europeans they are confident that the offences with which they are charged will never be proved against them, and if at all they are proved they are sure to be let off very easily. Or there is again the convenient alternative of affecting madness. As the doctors appointed to declare the condition of the offender's mind are Europeans, they will not as a matter of course run counter to the general tendency to acquit the accused. These and such other causes have served to make Europeans assume an overbearing attitude towards Natives. It was this feeling of race pride that actuated the Viceroy when he directed the adoption of special measures for the education of Eurasian children, and it is also the same feeling that is at the bottom of the agitation that has been raised against the Native Magistrates' Jurisdiction Bill.

Points out the mistake of Europeans other than Englishmen being made to join in the agitation against the Native Magistrates' Jurisdiction Bill.

The *Bombay Samáchár* (82) of the 2nd April observes that when the Government of India have in connection with certain special laws included Frenchmen, Germans, Italians and other Europeans and Americans among Englishmen, it is no wonder that the Englishmen of Bengal who have opposed the Native Magistrates' Jurisdiction Bill should have enlisted the sympathies of all Europeans and Americans for the performance of the work undertaken by them. But these Englishmen and English authorities do not appear to see the mistake they have committed in this matter. The natives of India are not bound to pay to other Europeans the respect which they pay to Englishmen. Again the foreigners who are allowed superior privileges in India are not generally well disposed towards England and her people; they do not allow Englishmen the same commercial freedom which they enjoy in this country, nor do they permit Englishmen to occupy lucrative and high political offices under their Governments—nay, they are actuated by feelings of jealousy against England in political matters. Under such circumstances Englishmen ought to entertain the best of regards for the natives of India and should not estrange themselves from them for the sake of the foreigners. Englishmen consider Natives inferior to foreigners; but this they ought not to do, as they and Natives are the subjects of the same sovereign, and they should take care that the foreigners get no undue advantage over Natives.

Says that the Europeans have forfeited their privilege of being tried by European Magistrates and juries.

The *Kaiser-i-Hind* (97) of the 1st April gives ten more instances that occurred in 1870, in which the accused European British subjects were either shown undue consideration or were declared not guilty of the serious crimes perpetrated by them by the juries composed of their own countrymen. These instances are quoted to

support the contention of the *Kaiser* that since the European Judges and juries have been guilty of undue partiality to their countrymen Europeans have forfeited the privilege of being tried by European Magistrates, Judges and juries.

Says that the cry raised by Europeans against the Native Magistrates' Jurisdiction Bill is inauspicious.

The *Bombay Punch* (81) of the 7th April, in an article headed "Pride goeth before Destruction," observes that for a long time it has been widely rumoured about that the Russians are advancing on India. They are adopting various means for the accomplishment of their object. "Coming events cast their shadows before," says the proverb. Is not the present attitude of Europeans and their disaffection towards Government paving the way for the advance of the Russians? What great calamity is the foresighted Lord Ripon going to bring upon Europeans that they should have brought their name and community into disgrace by their inconsiderate opposition to Mr. Ilbert's Bill? Their action is very inauspicious, for the hearts of our enemies are thereby gladdened. If Russia would otherwise succeed in her object twenty years hence, this disaffection would assist her to gain it in half that time. [The *Káside Mumbai* (98) of the 6th April condemns the cry raised by Europeans against Mr. Ilbert's Bill, and advises them to carefully consider the views set forth by Mr. Hume and Sir Arthur Hobbhouse in favour of the Bill. The *Dnyán Vardhak* (89) for the month of April, the *Vidnyán Vilás* (115) for the same month, the *Suryodayá* (63) of the 2nd April, the *Shiváji* (59) of the 30th March and many other Maráthi papers express similar views. The *Mufarrehul Kulub* (126) of the 1st April also condemns the conduct of those who have opposed the Bill and advises Government to pass the Bill in spite of all opposition. The *Bombay Samáchár* (82) and the *Jáme Jamshed* (95) of the 3rd April, the *Samsher Báhádur* (106) of the 30th March and the *Ahmedabad Samáchár* (77) of the 4th April advise the people of India to adopt memorials in favour of the Bill with a view to strengthen the hands of the Government of India.]

The Bengal Rent Bill.

Recommends the adoption of a remedy like the Bengal Tenancy Bill in this Presidency.

In an article headed "Land Assessments in India," the *Native Opinion* (10) of the 1st April dwells on the benefits likely to result from the Bengal Tenancy Bill, and observes:—Government by this measure try to give a sort of permanent settlement to the actual cultivators of the soil, and in our opinion they have hit upon the only practicable remedy for the amelioration of the condition of our peasants. All the speeches in the Council made on behalf of this Bill unmistakeably show the sincerity of conviction as to the benefit of this extension. We have repeatedly suggested the permanent settlement as the only cure for what may properly be called the national disease of India, and we are glad to see that the cure is about to be applied at least in Bengal. What with permanent settlement granted to the zamindárs and the permanent settlement about to be conceded to the ryots, we have no doubt that Bengal will run faster than it has done in the path of prosperity and happiness. This disease is not local. It permeates the whole body of the country. We have our own share of it on this side of India and we would heartily invite Government to apply the remedy here also. If but the thousand and one projects worked and unworked for bettering the condition of the Deccan ryot be thrown aside as false remedies and this cure of permanent settlement be applied in their place, we have no doubt that our ryots will prosper, and that Government will also be rid of what potentially is likely to develop into a serious danger to the peace of the empire. The present condition of Ireland and the causes of its growth have, more than anything else, thrust this question, at least as it respects Bengal, upon the attention of the Government of India, and we hope that the same circumstance will direct the attention of Lord Ripon and his enlightened Government to a similar misery and difficulty in the Deccan. What we have seen and heard of the Rent Bill of Bengal gives us a hope that our wishes will be granted and the Deccan peasantry will eventually be blessed with a permanent settlement.

The *Shubh Suchak* (60) of the 30th March, referring to the rules recently published by Government on the subject of securing the widest circulation of legislative measures, suggests that copies of new Bills, &c., should be sent to important social and political bodies and associations. It is also advisable to ask pleaders in the mofussil to form themselves into associations under the presidency of the several District Judges, and such associations should be invited to give their opinion on the legislative measures of Government subject to such rules as the Governor in Council may lay down. The writer also suggests that public libraries should be supplied with copies of new Bills.

Suggests certain means of securing the widest circulation of new legislative measures.

Education.

Referring to the appointment of Mr. Wáman Abáji Modak as Principal of the High School at Bombay, the *Dnyán Prakásh* (8) of the 5th April says:—This is undoubtedly one of the very few good acts done by the Government of Sir James Fergusson during the last three years of its existence. We believe we are stating the fact when we say that we owe the appointment under notice to the influence of the Honourable Mr. J. B. Peile, C.S.I, the junior member of Government in the Bombay Executive Council. It is well known that Mr. Peile was formerly the Director of Public Instruction in Bombay and was the first to signalize his administration of the Educational Department by bestowing upon able and worthy Native gentlemen the higher appointments in that Department, which up to that time used to be reserved for European gentlemen. Like the Elphinstone High School, the Poona High School and several other leading High Schools used to have European Head Masters, and before the accession of Mr. Peile to the Directorship of Public Instruction it used to be an article of creed with the Department that the Head Masters of these High Schools should invariably be Europeans, and that the efficiency of the said schools would inevitably suffer by the substitution of Native for European Head Masters. Mr. Peile practically proved by his liberal policy that these fears were utterly groundless, and that they were attributable to the self-complacency of a class of people whose vanity was thereby gratified and who were reluctant to admit that anybody besides themselves could maintain the efficiency of these public schools intact. The experience of the last twelve years has conclusively proved that Mr. Peile was fully justified in inaugurating the liberal policy he did during his administration of the Educational Department. And we confidently predict that the Elphinstone High School in Bombay, which has been for the first time entrusted to the sole care of Native management, will in no way suffer by any loss of its former prestige and efficiency. Mr. Modak is one of the most successful Native Head Masters in this Presidency, and moreover he is by no means a stranger to the particular institution over which he has now been called to preside; for it will be remembered that half a dozen years ago he acted for some months as Vice-Principal of that institution, and what is more to the purpose, during that time he gave every satisfaction to his superiors. Under these circumstances we cannot but congratulate the Government of Sir James Fergusson upon the happy selection they have made in this particular instance, whereby an excellent opportunity has been afforded to a representative Native officer of the Educational Department to disprove the accuracy and truth of the oft-repeated assertion that under Native management an institution like the Elphinstone High School will not prosper. [The *Native Opinion* (10), the *Rást Goftár* (105) and the *Yajdán Parast* (117) of the 1st April and the *Indu Prakásh* (9) of the 2nd express similar sentiments.]

Approves of the appointment of Mr. Modak as Principal of the Elphinstone High School.

The *Bombay Chronicle* (71) of the 1st April observes that the confirmation of Mr. Wáman Abáji Modak as Principal of the Elphinstone High School is a great mistake. There is no doubt about the great intelligence and acquirements of Mr. Modak. But the main object of this school is to give the best English education possible to some eight hundred Native boys, and that object cannot be so well attained

Disapproves of the appointment of Mr. Modak as Principal of the Elphinstone High School.

as is desirable in the interests of the pupils by any other race of teachers than those brought up in England and trained under thoroughly competent English teachers according to the most approved system of the day. The popularity of the Elphinstone High School is already on the decline, and is sure to suffer still more by the appointment of Mr. Modak. The mistake ought therefore to be speedily rectified. [The *Jáme Jamshed* (95) of the 2nd and 3rd April expresses similar sentiments.]

Municipalities.

Recommends that a public garden should be laid out on the site of the Rotten Row in Bombay.

The *Jáme Jamshed* (95) of the 4th April disapproves of the expenditure of Rs. 900 sanctioned by the Bombay Municipal Corporation for laying out a public garden on the Mahálakshmi flats, and recommends that the Rotten Row on the Esplanade be removed and a garden made in its place. The Row is used by a very few riders, and is simply an eyesore in an airy and quiet place, which may be well utilized for the purposes of a public garden.

Approves of the establishment of a pawnbroker's bank.

The *Surya Prakásh* (76) of the 31st March, in referring to the scheme for the establishment of a pawnbroker's bank now under the consideration of the Bombay Municipality, observes that it would prove beneficial to the poor if carried out. As an experimental measure money may be advanced to the poor in the beginning on the security of another person. The poor now stand in need of money to engage in trade, and if the municipality renders them assistance in this respect the measure will do considerable good to the country. If the poor are busy and occupied in some trade, they will not find it difficult to pay municipal taxes, as is the case at present.

An advice to the Ahmedabad Municipality regarding the appropriation by Government of half the income derived from the sale of land in the city.

The *Hitechchhu* (73) of Ahmedabad of the 5th April says that since the introduction of the City Survey Department in Ahmedabad, Government take as their due half of the income derived from the sale of land in the city. The other half is given to the local municipality. This arrangement must have been devised mainly with the view of placing the Government in a position to realize the expenses incurred by them in connection with the city survey. The major portion of the expenditure has already been recovered by Government. The municipality ought now to ascertain whether the half share appropriated by Government is in satisfaction of the expenses incurred or whether it is in virtue of their proprietary right in the land. The *Hitechchhu* thinks that it is the former, but if this right is to be exercised in perpetuity it is very unjust. If Government have this privilege, the municipality ought to take proper steps to put a stop to its enjoyment. If Government has proprietary right in the land, this right is transferred to the municipality by reason of the transfer of the land to the municipality at the time of its creation. If the officers of the Survey Department have registered such land in the name of Government, it is their mistake, which ought not to be allowed to remain uncorrected. The land belonged to the *panchayat* from the time of the ancient kings who ruled the city. The municipality should therefore point out to Government the injustice of their action in this matter, and appropriate for its own use the revenue derived from sales of land. If Government persist in maintaining this position, half the share should be given to them from the sale of land on public roads only. It is to be hoped that the municipality will duly fight out the question. It will thereby render valuable service to the people, who are heavily burdened with municipal taxation.

Requests the municipality of Kapadvanj to remove the potters' kilns from the town.

A correspondent of the *Akhbáre Sodágar* (78) of the 7th April complains that the brick and earthen pot kilns in the town of Kapadvanj are a source of annoyance and danger to the people living in their neighbourhood. These people are much annoyed by the smoke which rises from them and are afraid of their houses being burnt by the sparks flying from the kiln fires. The municipality ought to compel the potters to remove the kilns to an out-of-the-way place.

Native States.

The *Rást Goftár* (105) of the 1st April observes that the suspicions entertained regarding the intention of the young Ráo of Cutch to represent his claims to the gádi of the State have unfortunately been verified. The Ráo has abandoned the original plan of visiting the Nilgherries and has proceeded to Simla with the view of having an interview with the Viceroy. This change in the original programme indicates a movement in the direction of securing the management of the State to the young Rája. The *Rást* warns the Local and Imperial Governments not to commit the indiscretion of conferring great powers on raw youths before they attain the age of 21 years. The evil effects of such indiscretion have already become apparent in the case of the young Gáekwár. The Gáekwár is said to be far above the average prince in point of education and mental culture, and the mischief which the bestowal of power has worked in such a youth is an additional argument against the policy of entrusting young princes with responsibilities. The so-called education of young princes of which so much is generally made does not go further than a competency to read and speak English, and does not rise higher than the ordinary fourth standard of government schools. When they come of age the princes are represented to be educated, sharp, energetic and firm, but as soon as they assume the reins of Government the shallowness of their misrepresented virtues becomes at once apparent. There is a class of intriguers in every State, and notwithstanding the fact that they actually retard the education of the young princes they take every opportunity of representing the princes favourably to the public and to the British authorities with the view of paving their way to the throne and of thus serving their private ends. Such intriguers are the bane of Native States, and so long as this class is not exterminated it would be safe to postpone the installation of young princes until after they attain the age of 21 years.

Recommends that the Ráo of Cutch may not be raised to the gádi until after the age of 21 years.

Referring to the recent affray at Hyderabad, the *Indian Spectator* (1) of the 1st April says:—Nawáb Bushir-ud-Douláh may be smarting under a sense of injury. He may fancy he has a grievance because his claims to the sole Diwánship of Hyderabad have been overlooked. This feeling of injury may have made him reckless, or perhaps by such lawless acts he wishes to show that he is powerful and that those to whom the reins of government have been entrusted are unable to preserve the public peace. Whatever may have been the motives of the Nawáb, we earnestly hope that a thorough inquiry will be made in this matter; and should it be found that the Nawáb is in any way directly or indirectly responsible for the outrage, he should be taught a lesson so that he may henceforward remember, and other nobles of Hyderabad may learn, that the days are gone by when every nobleman in India who could afford to keep a band of ruffians in his service could send it out to do reckless battle against officials engaged in the discharge of their public duties, with impunity. If the Nawáb is responsible for this, then we say that he is not fitted to occupy the position of a member of the Council of Regency; for such conduct, bad enough in anybody else, is intolerable in a man who has a seat in the Council of the State. [Many vernacular papers write in the same strain.]

Prays for a thorough inquiry into the recent affray at Hyderabad.

The *Native Opinion* (10) of the 1st April is not much pleased with the appointment of Kázi Shabuddin to the Diwánship of Baroda. Though it is gratifying that an officer having a considerable experience of the Baroda administration has been appointed to the responsible post of prime minister, still having regard to the circumstance that the greater bulk of the subjects of Baroda profess the Hindu religion it is very doubtful whether the selection has been a happy one. The grand scale on which religious charities in Baroda have hitherto been organised is already known throughout the length and breadth of India, and it cannot be expected that a Diwán of the Mahomedan profession can administer that department with efficiency and without wounding the sensibilities of the masses. History shows that the Mahomedan conquerers offended most the religious prejudices of the people of India, and though this cannot at this day be predicated of Kázi

Does not approve of the appointment of Kázi Shabuddin as prime minister of Baroda.

Shabuddin individually, still it cannot be asserted that Hindus can safely confide in a Mahomedan Diwán. If therefore the selection has been made by the Gáekwár himself, it cannot but be considered to be an act of rashness and imprudence. [The *Gujarát Mitrá* (72) of the 1st April is thoroughly satisfied with the changes effected in the Baroda administration. The *Gujaráti* (91) of the 1st April is not pleased with the appointment of Kázi Shabuddin.]

Disapproves of the nomination of Kázi Shabuddin as Diwán of Baroda.

The *Hitechchhu* (73) of Ahmedabad of the 5th April does not hope for any good resulting to the Gáekwádi subjects from the nomination of Kázi Shabuddin as Diwán of Baroda. Kázi Shabuddin is neither independent nor clever in administrative policy. He is not only not equal to Sir T. Mádhav Ráo, but he is wanting in foresight and ability to meet intrigues. He does not even like independent action. His assistant is of the same type. It is no wonder that the people should feel surprised at his nomination. Baroda will now become a place for shows and festivities. The *Hitechchhu* is pleased only with his knowledge of Gujaráti. [The *Bombay Punch* (81) of the 7th April disapproves of the change in the administration of Baroda. The *Vartamán Sár* (114) of the 3rd April says that Baroda has nothing to lose by the resignation of Sir T. Mádhav Ráo. Kázi Shabuddin is an experienced officer, and it is to be hoped that he will manage the affairs of the State satisfactorily. But the present is not the time for expressing joy at the Kázi's appointment to the post of Diwán.]

Complaint against Baroda administration.

A correspondent of the *Gujarát Mitrá* (72) of the 1st April, writing from Deshra near Bilimora in the Gáekwár territory, complains of the injustice of a tax of Rs. 3 per house levied on all oilmen in that village, while there is no tax levied on other trades. The writer styles this practice as the relic of the late despotic administration, and observes that it is the duty of every prime minister to do away with such old vestiges of injustice.

Complaint against Cambay administration.

A correspondent of the same paper, writing from Cambay under date the 20th March, states that in Samvat 1929 a suit was going on between one Harakhchand Amichand and his wife. In the course of this suit about 18 account books of Harakhchand were brought forward for examination by certain arbiters. These books have been lost and are not traceable. Harakhchand died, leaving behind him his two sons Rupchand and Pemchand. The latter have represented to the Diwán and the Political Agent that the loss of these books has caused damage to the extent of Rs. 15,000, but no redress has as yet been given. It behoves the Diwán to bear in mind the claims of Rupchand to consideration for service in the State.

Comments on the administration of the new Diwán of Cambay.

A correspondent of the *Gujarát Mitrá* (72) of the 1st April, writing from Cambay under date the 27th March, complains that thieves have been causing a considerable amount of disturbance of late. Pársis have begun to monopolize the State service. The Diwán has initiated the policy of dismissing hereditary servants of the State who did service on light emoluments and of entertaining the services of highly paid Pársis. This policy will naturally have the effect of driving away from the State old servants and of substituting for them outsiders that will carry the wealth of the State to their own parts of the country and thus injure the prospects of its internal trade. The new Diwán's way of doing business is also unsatisfactory, inasmuch as it does not facilitate a prompt disposal of all complaints.

Disagreement between the Hindus and Mahomedans of Dhoráji.

The *Samsher Báhádur* (106) of the 30th March quotes the petition to the Bombay Government preferred by the Hindus of Dhoráji against the oppression exercised on them by the Mahomedans of that place, and remarks that it is not creditable that the Mahomedans should exercise unbearable oppression with respect to religion on the Hindu subjects of a Hindu Thákor and that Major Nutt and other officers should not listen to them. It is to be hoped that the Bombay Government will investigate the matter. Otherwise fears are entertained of evil consequences resulting from this state of things.

Berár Affairs.

The *Varhád Samáchár* (65) of the 2nd April does not like that the Judicial Commissioner of the Berárs should propose to pass the months of April, May and June at Yevatmál. This place, observes the *Samáchár*, is a small village where good provisions cannot be had even for exorbitant prices, and the suitors will be much inconvenienced by being required to go there. The Judicial Commissioner's court ought to remain at Akola, the recognized head-quarters, after the touring season is over. The Resident ought to be memorialized to prevent the Judicial Commissioner from spending the hot season wherever he likes.

Disapproves of the intended removal of the Judicial Commissioner's court to Yevatmál for three months.

The *Urdu Akhbár* (12) of the 10th March observes that several large thefts have recently occurred on the railway line in the Berárs, and it is believed that they were committed by the gang of Bhámtyás or professional thieves that came to Akola from Poona and lately went on to Bhusával. This gang was not detected until it reached the last-named place. The Berár railway police ought to have a detective branch to trace such parties.

Recommends the employment of detectives in the Berár railway police.

The *Urdu Akhbár* (12) of the 10th March complains that the road which goes from Shevgaon to Tunki by the side of Bávanvir has fallen into disrepair in several places, and great inconvenience is thereby caused to carts passing by that road. The authorities concerned ought to repair this road at once.

Invites attention to the bad state of certain roads.

RAOJI B. PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
14*th April* 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 14th April 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyá Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitrá	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitrá[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly ...	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Maháráshtrá Hitechchhu	Bombay	Weekly	1,000
38	„ Maháráshtrá Mitrá	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
*43	„ Nibandh Chandrika	Do.	Do.	200
44	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Satyá Prakásh	Bombay	Fortnightly ...	243
54	„ Satyá Sadan	Alibág	Weekly	400
55	„ Satyá Shodhak	Ratnágiri	Do.	140
56	„ Satyavádi	Bombay	Fortnightly ...	275
*57	„ Sharabh	Alibág	Weekly	200
*58	„ Shetakari	Poona	Monthly	400
59	„ Shiváji[3]	Do.	Weekly	200
60	„ Shubh Suchak	Sátára	Do.	90
*61	„ Srishtidarpan	Bombay	Do.	200
62	„ Suryakánt	Ellichpur	Do.	150
63	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
64	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
65	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
66	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
67	„ Vengurla Vritt	Vengurla	Do.	200
68	„ Vicháráhil...	Málvan	Do.	300
*69	„ Vinod	Poona	Do.	200
70	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*71	The Bombay Chronicle	Bombay	Weekly	200
72	„ Gujarát Mitrá	Surat	Do.	400
73	„ Hitechchhu	Ahmedabad	Do.	349
74	„ Lok Mitrá	Bombay	Do.	725
75	„ Surat Akhbár	Surat	Do.	600
76	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
77	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
78	„ Akhbáre Sodágar	Bombay	Daily	750
79	„ A'ryá Dharm Prakásh	Do.	Monthly	304
80	„ A'ryá Dnyán Vardhak	Do.	Do.	500
81	„ Bombay Punch	Do.	Weekly	500
82	„ Bombay Samáchár	Do.	Daily	950
83	„ Broach Samáchár	Broach	Weekly	700
84	„ Broach Vartmán	Do.	Do.	60
85	„ Buddhi Prakásh	Ahmedabad	Monthly	600
86	„ Dátardun ... ... — ...	Bombay	Weekly	525
87	„ Deshi Mitrá	Surat	Do.	1,000
*88	„ Dnyán Prasárak	Ahmedabad	Monthly	200
89	„ Dnyán Vardhak	Bombay	Do.	400
90	„ Fursad	Do.	Do.	100
91	„ Gujaráti	Do.	Weekly	400
*92	„ Gujarát Monthly Journal	Do.	Monthly	200
93	„ Gul Afshán	Do.	Do.	659
*94	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
95	„ Jáme Jamshed	Bombay	Daily	525
96	„ Kaira Vartamán	Kaira	Weekly	115
*97	„ Kaiser-i-Hind	Bombay	Do.	200
98	„ Káside Mumbai	Do.	Tri-weekly ...	700
99	„ Kusum Guchehhá	Ahmedabad	Monthly	350
100	„ Nágar Udayá	Do.	Do.	300
101	„ Niti Prakásh	Kaira	Weekly	200
102	„ Nure Elam	Bombay	Monthly	381
103	„ Nyáyá Prakásh	Surat	Weekly	200
104	„ Pársi Punch	Bombay	Do.	225
105	„ Rást Goftár	Do.	Do.	1,814
106	„ Samsher Báhádur	Ahmedabad	Do.	200
107	„ Satyá Mitrá	Bombay	Do.	400
*108	„ Saurásháirá Darpan	Junágad	Monthly	200
109	„ Stri Bodh	Bombay	Do.	533
*110	„ Subodh Prakásh	Nadiád	Do.	200
111	„ Svadesh Vatsal	Bombay	Do.	408
112	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*113	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
114	„ Vartamán Sár	Surat	Weekly	200
115	„ Vidnyán Vilás	Rájkot	Monthly	738
116	„ Vidya Mitrá	Bombay	Do.	300
117	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
118	The Chandrodayá	Dhárwár	Weekly	150
*119	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*120	The Altáf	Bombay	Weekly	200
*121	„ Armagán	Do.	Do.	200
*122	„ Dabdabe Islám[5]	Do.	Do.	200
*123	„ Khádam-é-Hind	Do.	Daily	200
124	„ Khayir Kháh-e-Islám	Do.	Tri-monthly ...	300
125	„ Kushful Akhbár	Do.	Weekly	160
*126	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
127	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

The *Saddharm Dip* (52) for the Hindu month of Fálgun (February-March) received on the 3rd April, in an article headed "The Loyalty and Strength of the People of India," observes that if the English boast that they have been maintaining their power in India by the force of arms, they are much mistaken, inasmuch as their power has its support in the loyalty and goodness of the people of India. In the present times there can scarcely be found a man who can be so credulous as to believe the oft-repeated assurance that the English have been ruling India for her good and from disinterested motives, and that when they see that all the internal discords are set right and that the Natives are able to shift for themselves without difficulty, they would quietly return to their country. We have now become perfectly alive to the fact that the British rulers are swayed by purely selfish motives. The enormous salaries that their officers receive are a sufficient premise to lead even a rustic to a conclusion regarding the mission of the rulers. From the time that this country came in contact with these wise and civilized rulers, poverty has been making a sure advance, and at the present time people have been nearly reduced to a state of starvation; and if the administration were carried on on the same lines it would be difficult to foretell the future of India. Hindus have become wise by their intercourse with the English, but of what good is that wisdom to them? It is not at all in keeping with their general good nature. To go to a foreign country, to devise schemes for making space for putting in the thin end of the wedge of one's policy, to beguile people by sweet promises, to adapt oneself to circumstances and to gain one's object thereby, to create jealousy between two parties and to see the fun of their mutual fight, to eat one's words when necessary, to frighten others under a lion's skin, and thus by hook or crook to fill one's pockets—these tricks have the Hindus learnt from their rulers. But to them they are useless. Hindus are well aware that any attempt on their part in the interests of their native country will interfere with the political happiness of the English, and such attitude they consider inconsistent with their loyalty. Thus loyalty makes cowards of them all, and with this regard the currents of all their plans for the regeneration of their country and for securing happiness to themselves turn awry and lose the name of action. How wonderful and satisfactory is it then that the Hindus, notwithstanding the humiliation and loss to which they have been subjected by their rulers, should not have swerved from the path of loyalty!

Says that the dominion of the English in India has been maintained through the loyalty of the people.

The *A'ryă Dnyán Vardhak* (80) for the Hindu month of Fálgun (February-March) says that though the British *ráj* has conferred many benefits on India, the latter is being simply ruined. Though full 150 years have not elapsed since the success of the British arms at Plassey, India has now been reduced to a mere skeleton. This state of India is very discreditable to the independent conquering race and is a heart-burning sore to the patriot. This country was not ruined under the Mahomedan sway though the Mahomedans freely plundered her, because the money extorted from the people remained in the country, while the costly British administration has brought ruin on her. Several impartial Englishmen acknowledge the truth of this statement with a rueful heart. But those selfish people who maintain that India is rich are guilty of deceit and trickery. In the words of Dr. W. W. Hunter, nearly ten krors of the people of India are eking out their existence in a state of semi-starvation, and under such a state of starvation the present burden of taxation is unjust, oppressive and unbearable. The annual income of a native of India is on an average Rs. 20, while that of an inhabitant of rich England is Rs. 300. While the administrative expenditure in England is only $8\frac{1}{2}$ per cent. of the revenue, that in India is 22 per cent. Moreover the home charges are a great drain on India's wealth and have reduced her to a state of poverty. In 1855 the revenue stood at Rs. 29,13,30,000 and the Indian debt at Rs. 55,53,11,200, while now when the revenue has greatly increased the debt stands at 125 krors of rupees. How creditable is this policy! The true

Complains of the costly administration of the British in India.

reason of this state of things is that "India is subjected to a most unnatural and destructive treatment." The political expenditure of India is very unjust. India has to defray, in addition to the expenses of the military service, a portion of the expenditure on British wars. India has to pay for the education of several Englishmen in their native soil, and the reward she gets is that they come out here on handsome salaries while those of Natives are very low. The money earned by them is remitted to England. In short, England owes her present greatness to India, which in her turn has been reduced to beggary. Such injustice is unbecoming to England. If England were under the French or German yoke, would she have put up with such injustice? Certainly not. England's bravery could not have lain dormant then. England should only think of that condition in order to deal justly by India. India asks for justice at her hands. She should consider herself very fortunate in having acquired India. "India is the brightest jewel in the diadem of England, and if she throws off that jewel she will deprive herself of her best wealth." The present sway of the English over this country is owing to the assistance rendered to them by the Native Princes and the Native public at the time of the mutiny of 1857. England is not a little indebted to India. She should therefore attend to the wants and prayers of her dependency. The enormous salaries of Governors, Commissioners, Collectors, High Court Judges and other officers ought to be curtailed. There are many departments the expenditure of which can easily be reduced. Natives can serve very well on low salaries. The salt tax and other similar taxes should be done away with. The writer concludes by requesting the Government of Lord Ripon to introduce the necessary changes in the administration and thereby to save India from ruin. He also exhorts Natives to be up and doing.

Comments in connection with the cry that the British should leave India and retire to England.

The *Samsher Báhádur* (106) of the 6th April, in a communicated article headed "The English should leave India!" observes that if the British Government were to think of leaving this country and returning to England, their action would be considered very noble. No means would be spared to commemorate their name in India. But all this is outward show. Their real aim must be to squeeze India and enrich England. With a view to annoy the natives of this country several Europeans say that India is a burden to England and it would be better to let her alone. Others advocate the retention of India on purely benevolent principles and express apprehensions that if the English returned to their country India will be a scene of civil and internecine war and confusion, and that Russia or Afghanistan will take the opportunity of making an advance. Others again are of opinion that as some time English soldiers will have to shed their blood in doing this benevolent act, the English should take the earliest opportunity of retiring from this country. Europeans holding such different views are to be met with both in England and in India. The greatness and position of England as one of the Great Powers are owing to India. Krors of rupees are drained off to England in various shapes every year. Thousands of England's sons find a livelihood in the country. Under these circumstances to say that India is a burden and that the British administration of this country is carried on out of benevolence and for the preservation of order in the land is nothing short of deceit. If India is governed by the English out of benevolence, and if she is a burden to her, England can safely retire from the country. The Indians would gladly take this burden upon themselves and take care of their own interests. The editor of the *Samsher* acknowledges in a note that it is for the interests of England to continue her hold on India. But to say that the English should leave India and that Indians would take care of themselves is not proper, for it must take a long time before Natives can manage their own affairs.

Is glad to hear that Lord Ripon does not intend to resign the Viceroyalty of India.

The *Bombay Punch* (81) of the 14th April, in referring to the rumoured resignation of Lord Ripon as Viceroy of India, says that India would be a wilderness without the eminent Ripon. May that day never dawn which would see Lord Ripon, the well-wishing father of India, leave her shores! May he shine upon India as the sun

illuminates the heavens, and may the inauspicious forebodings of foolish persons fail! The contradiction given to the rumour by Mr. Gladstone in the House of Commons has restored freshness and bloom to the pale face of this country. The contradiction has laid low the enemies of India and has gladdened the hearts of her friends.

Suggests certain reforms in the constitution of the Legislative Councils of India.

The *Mahrátta* (2) of the 8th April says:—The *Times of India* in its issue of Tuesday last thus concludes its leading article on Major Baring's financial statement:—"The Financial Minister himself has expressed a regret that the condition of the law precludes the possibility of any discussion of the existing financial situation in the Legislative Council. The sooner the law is altered the better it will be for India." We agree with our contemporary *in toto*. The necessity of reforming the Legislative Councils has become so very pressing that if the task is undertaken even to-day it will not be too soon. It is certainly very desirable that these Councils should be made elective; but if the Government of India be not prepared for such a change we would content ourselves with having the powers of the Legislative Councils a little more enlarged. We would wish that these Indian Councils should be made somewhat like the Legislative Council of Ceylon. Members of Legislative Councils ought to have the power of asking the executive questions on matters of administration; the financial budget should be placed before them and discussed as if it were a legislative measure; and besides the right of asking questions, Legislative Councils ought to possess the power of vetoing the acts of the executive in certain important matters. If these changes were introduced the Indian Legislative Councils would do immense service to the country. [The *Gujarát Mitrá* (72) of the 8th April is also of opinion that the annual financial statement should be discussed in the Legislative Council, and suggests the appointment of a Native member in the Council simply with the view of representing the interests of India in financial matters.]

Suggests that seditious Irishmen taking refuge in the United States should be severely dealt with.

The *Jáme Jamshed* (95) of the 11th April observes that the discontented Irishmen are mistaken if they suppose that by destroying public buildings by dynamite explosions and committing other serious mischief the English nation will be frightened and make improper concessions after which they are so much panting. Irishmen themselves are solely responsible for the evil condition in which they are placed; and had they allowed the ministry to adopt preliminary measures of improvement, Ireland's condition would have by this time considerably improved. Seditious Irishmen have been encouraged in their foolish work by several thoughtless and worthless Americans. After severely censuring Mr. Richelieu Robinson for making a motion in the House of Representatives that the United States' Government should request England to make over Ireland to the Americans in sale or in gift, the *Jáme* advises the British ministry to enter into a new treaty with the United States with the view of securing the extradition of the seditious Irishmen who concoct treason while residing in these States, and to inflict the extreme punishment of the law on the sedition-mongers.

Is sorry that England should not abolish the import duty on Indian silverware.

The *Bombay Chronicle* (71) of the 8th April regrets that the Government of England that induced the Government of India to abolish the customs import duties, an important and valuable source of revenue to this country, on the ground of free trade principles, should persistently refuse to give up the comparatively insignificant item of the English import duty on silverware. Thus the principles under colour of which a grievous wrong has been perpetrated to this country are found to be of no avail when a modicum of justice is sought to be obtained for India.

Recommends a reduction in the land revenue assessment and in the duties levied on food-grains.

The *Bombay Samáchár* (82) of the 13th April is grateful to Lord Ripon for reducing the duty on salt and thereby creating an increase in the consumption of this indispensable condiment. The increased demand has already augmented the revenue from this source, and in course of time the increase in demand promises not only

to cover the loss occasioned by the reduction of duty, but to realize more income than was derived before the reduction. This actual experience of a reduction in the duty levied on an article of universal consumption leading to an increase in the revenues ought to induce Government to reduce the duty imposed on food-grains and the land revenue assessment. If a reduction is made in this direction more land will be cultivated and more food will be consumed than is the case at present. Much land is lying waste and many poor people do not get enough food to satisfy their requirements on account of the heavy land assessment and the high price of food; and a reduction in the State demand will in all likelihood extend agriculture and increase the consumption of the food-grains.

Complains of the non-representation of Poona in the Bombay Committee for the Calcutta International Exhibition.

The *Mahrátta* (2) of the 8th April says:—A notification in the *Bombay Government Gazette* publishes the names of 28 gentlemen who have been nominated to form a committee for the purpose of ensuring the adequate representation of the products of the Bombay Presidency at the Calcutta International Exhibition. We are extremely sorry to find that among the 28 nominees there is not a single gentleman from Poona. Even the Legislative Council of the Presidency finds room for one gentleman from this city, and we do not know how it was that no gentleman from it attracted the notice of Government in this matter. His Excellency, or at any rate Mr. Nugent, ought most certainly to have a better knowledge of this city. Poona deserves better treatment in this matter, because for the last ten years it has practically shown that it takes a lively interest in these matters. We have a regular Exhibition Committee and a Museum Committee, and Government ought to have asked the president and members to co-operate. We however hope it is not too late to correct the mistake, and Mr. Nugent will do justice to this city by asking His Excellency to add to the list the names of a few gentlemen representing Poona.

A complaint regarding the levy of the license tax at Broach.

The *Broach Samáchár* (83) of the 12th April complains of the way in which the lists of persons liable to pay the license tax were pasted in the streets of Broach. Though nearly ten days have elapsed since they were pasted, yet from their wretched condition it appears as if they were not pasted at all. Several ignorant tax-payers are afraid of going to the court and getting the necessary information. It is to be feared that some of the tax-payers will lose the right of appeal owing to their ignorance. While notices of the Police, Municipal and other departments remain pasted in public streets for a long time, how is it that these lists have become disfigured so soon? Mr. Borradaile ought to investigate the matter, and if there be no more printed copies of the lists to spare, written lists ought to be re-pasted in three or four public streets for the information of the public. If Mr. Borradaile himself hears appeals the people will be much satisfied, because the assessing officer cannot hear appeals. If Mr. Borradaile cannot do so owing to pressure of work, it is to be hoped that Ráo Báhádur Chunilál will be entrusted with the work.

Complains of the stringency of the forest rules.

The *Indian Spectator* (1) of the 8th April, in an article headed "The Pindhari system in the administration of Forests," refers to the memorial addressed to the Viceroy by the principal proprietors of certain freehold villages with forests attached thereto in the Salsette Táluka, and remarks:—It was expressly provided in Act VII. of 1865, called the "Government Forests Act," that the rights of individuals or communities should in no way be affected. That was a very judicious provision. It would have been a breach of faith had the Government of the day attempted to abridge by legislation the rights and privileges which its predecessors had deliberately granted. Under section 18, however, the Act was not made applicable to the Bombay Presidency, because it was thought that the local forest rules and some of the provisions of the Penal Code were adequate for the purposes of Government. The Act was amended in 1878 and this Presidency was included in its provisions. It unfortunately introduced a section which has since then been considered by almost all pro-

prietors to whose villages forests are attached as a most mischievous one. Whatever the intention of the Legislature, the myrmidons of the Forest Department have made that section an instrument wherewith to inflict loss and hardship on private proprietors. In the words of the memorial, "a provision was also made therein to secure such forests by a slow and ruinous process, viz., by imposing in the first place certain restrictions and prohibitions on the rights of proprietors of such forests and lands, and by placing them under the management of Government officers for disobedience of such prohibition, and then acquiring them for public purposes under the Land Acquisition Act, or giving up, after some years' trial, in a state not so profitable to their owners as they were in when taken charge of by Government officers." Can language more graphically describe the effects of this legal torture or thumbscrew? For what does it amount to, after all, in practice? When a Native State arbitrarily lays hold of the property of its subjects and refuses to pay adequate compensation for it, the Political Agent condemns the iniquity of the transaction in no measured terms. The same act, however, assumes a totally different aspect when perpetrated by a British officer in a British district, powerfully armed by British legislation! What a wonderful way of judging one and the same action! When the inalienable right of a subject in a Native State is abridged, affected, or wholly swept away by the arbitrary will of the Chief, it is denounced as lawless tyranny. Will the British Government deny that Chapter 6 of Act VII. of 1878 is a legal tyranny, a discreditable attempt at acquiring the rights and privileges absolutely granted and conveyed years ago to private persons and put into solemn covenant and declared as proof against change or modification? Is it honest? The memorialists strongly objected to the passing of the Bill in 1878, but, as usual, their prayer was disregarded. The memorialists then stated that if the Government were of opinion "that inconvenience would be experienced by the Forest Department in carrying out the provisions of the Act in question by saving private rights, then such rights should be acquired at once and in a straightforward way under the Land Acquisition Act, instead of acquiring them under the lingering and ruinous process prescribed in sections 35, 36 and 37 of the said Act No. VII. of 1878." But the Government was unmoved,—nay, the Bombay Government, or rather the Forest Department of the Presidency, published rules, as authorised under the provision of section 41, to regulate the transit of timber and other forest produce belonging to private persons. Unnecessary disputes, annoyance, loss of time and loss of money are the results which have been found in practice since the rules, which are more stringent than the Act itself, were put into force in November last. Now, we are far from denying the right of Government to conserve forests and their produce as well as to protect the revenue derived therefrom. But what we contend is that care should be taken that in its excessive zeal it should not infringe the unquestionable right of those who are entitled to a different treatment. Even if their forests are to be acquired it would be more honest to do so by taking them over at once under the provisions of the Land Acquisition Act than by submitting their proprietors to a slow process of legal torture which would facilitate their parting with the forests at ruinously low valuations. There cannot be much doubt in any unbiassed mind that such is the secret aim of Chapter 6. We cannot help calling the process legalised Pindhárism. We have more than once expressed our opinion that the course which legislation has for some years taken in this province as well as elsewhere has hardly been of a nature to secure contentment among the people. And especially where revenue matters are concerned and where the interests of the State conflict with those of private persons, Government has not been slow to drive a coach and six through all their previous solemn compacts and covenants. Might overrides right. That is the long and short of it. This is scarcely a desirable state of affairs. It leaves a painful impression on the public mind that despite all its boasted talk of respect for maintenance of private rights in their integrity, Government is ever ready, whenever State exigency demands or opportunity offers, to cast it to the winds. How far such an attitude on the part of Government is conducive to loyalty and contentment we would leave it to be inferred. The agitation on the same subject of harsh forest rules at Thána and other places ought to open the eyes of Government. It is earnestly to be hoped that the Government of Lord

Ripon will show its sense of justice by complying with the very reasonable prayer of the memorialists. It is essential that the reputation which the British enjoy for honesty and good faith should be maintained.

Compares the English with the Indian budget.

The *Gujarátí* (91) of the 8th April is very sorry that the Indian budget does not stand comparison with the English budget. The very fact that there has been an increased surplus of revenue in spite of the expenses of the Egyptian War shows that Mr. Gladstone's administration is wonderful. While the English budget exhibits a surplus of nearly three krors of rupees it is to be regretted that in India the surplus should only amount to 45 lakhs. Moreover the English revenues have shown a surplus notwithstanding a reduction in the income tax and the import duties. Provision has also been made for the payment during this year of 8 krors of the national debt. It is not known when the national debt of India will be paid off. Major Baring should try to show a surplus similar to that in England, and the British Government should abandon the unjust policy of making India pay for a war that was undertaken in their interests.

Disapproves of the contemplated visit of the Amir of Afghánistan to India.

In a paragraph headed "The Amir's contemplated visit to India," the *Native Opinion* (10) of the 8th April says:—Next cold season is expected to bring along with it a grand Darbár in honour of the present Amir of Kábul. What the object of this visit may be has not yet transpired and may never transpire. We never approve of a hot and cold policy. The Amirs of Afghánistan, since the times of Dost Mahomed, have never come to be treated as warm allies or friends, and hence whenever they found an opportunity or were compelled by circumstances they played into the hands of Russia. To such a policy we owe all Afghán troubles, heavy costs on their account, and the heavy burdens of annual subsidies in money and war material from our revenues to keep up a friendly appearance. We think the present Government should plainly tell the Amir, when he comes to India, that he will be given no more subsidies, no matter whether he maintains our friendship or turns out an enemy. India can well afford to stand without him if her people are contented and her resources are properly handled. England's resources backed by the people of this country can easily ward off any number of outward attacks. But the main condition of this security is the happiness and contentment of the people of this country, and to this end Government ought to direct their resources instead of diverting them to such fruitless schemes as the Kandáhar and Sibi railway. [The *Bombay Punch* (81) of the 14th April disapproves of the contemplated visit and says that the Amir's object in so doing appears to be to get some money from India.]

Comments in connection with the establishment of post office savings banks in the Bombay Presidency.

The *Mahrátta* (2) of the 8th April, in referring to the establishment of the post office savings banks in the Bombay Presidency from the 1st of May next, says:—In England these banks have been found to be wonderfully useful in creating and encouraging a desire for savings amongst the working classes, and it remains to be seen what good this new arrangement does to the Indian labourer. The rates of wages are very low in India and we do not think that the Indian labourer is in a position to save a four-anna piece during a whole week. Another great difficulty is that the labourer will hardly understand how, when, and where he can deposit. If the postal department cares to secure success to the scheme, it would be extremely necessary to advertise this arrangement very widely, so that before long the remotest kunbi will know of the institution. We fear these banks will not be much resorted to by the middle or the well-to-do classes, for they afford no greater advantage either in interest or in convenience than the present savings banks. The procedure in depositing as well as in withdrawing money is equally complicated and tedious. But if the branch city receiving houses in large cities were allowed to receive deposits, it would be a sort of convenience which would induce men to resort to the new banks.

Suggests that the present delivery peons at Cambay should be removed and others brought in their place.

The *Gujarát Mitrá* (72) of the 8th April comments on the unsatisfactory nature of the replies given by the Postal Department to complaints regarding loss of posted packets. The *Mitrá* cites two instances in which packets containing copies of the *Gujarát Mitrá* newspaper addressed to certain subscribers in Cambay did not reach their destination, and in reply to representations made in that behalf the postal authorities were good enough to say that if the said packets had been posted they could not but be delivered to the parties addressed, or that no trace of the lost packet could be found in the absence of proof that it bore a particular address and that it was properly posted. Similarly a packet containing the *Deshi Mitrá* of the 29th March and addressed to a subscriber at Cambay has been lost. Under these circumstances and considering the unsettled state of affairs at Cambay, the *Mitrá* considers it highly probable that the packets have been tampered with by the postal delivery peons, and suggests that the present peons should be removed to other places and that such others should be brought in their place as may be above the intrigues of the Cambayites.

Suggests a reform in the practice of keeping soldiers always supplied with bullets, &c.

The *Gujarát Mitrá* (72) of the 8th April represents the danger of keeping European and Native soldiers supplied with a certain number of bullets on all occasions. These soldiers are in the habit of going out on hunting excursions, and being apt to create affrays with the people even on the most trivial pretexts they make use of their rifles against their adversaries. The *Mitrá* quotes the incidents at Benares and Poona as instances in point. In the former case a European soldier killed one of his superior officers at drill time, and in the latter a Native soldier had the audacity to kill a number of his neighbours and to wound others in a fit of excitement. The usefulness of the present practice is not quite apparent. In England it is the practice with the soldiers when relieved to give over charge of bullets, &c., to the officers next on duty, and if the same practice were observed in India there is no doubt that offences of the nature adverted to would decrease.

Condemns the conduct of the authorities of the district of Sátára in having allowed interference with the religious prejudices of the people of certain villages.

The *Indu Prakásh* (9) of the 9th April quotes extracts from a letter received from the village of Waduth in the district of Sátára, the inhabitants of which complain of the vexation caused to them by the conduct of certain converts to Christianity in mixing with them at their ghâts, (landing-places), polluting the water by their touch, and interfering with their sacred and religious observances. The inhabitants represented the matter to the First Assistant Collector, who on personal inspection first ordered the Native Christians to use the stream below the ghát. On second thoughts, however, the First Assistant Collector in a fit of anger allowed the converts to use the *ghát* itself, and since this verbal order the said converts have been indulging in the freaks of throwing water on the Hindus and thus defiling their bodies and sometimes of pushing them. Though there is no guarantee for the truth of the whole of this account, still it appears to the *Indu* that the principal facts are true. It appears very strange that the Assistant Collector should have passed two orders in a short time. Why should he have changed his first order? Was he justified in issuing an unlawful order in a fit of anger? And then why should the people obey an order that is unlawful? It may be proper to allow the Christians equal rights and privileges with the Natives, but is it not at the same just to have a regard for the object with which landing places are constructed at the cost of lákhs of rupees by private individuals on the understanding and under the belief that the object of their charity will not be violated? Europeans have no idea of the extent to which the feelings of Natives are wounded by what is called pollution by touch, and it is the duty of Government to punish every such interference with the religious prejudices of Natives. It also behoves the authorities in the Sátára District to give this question their best consideration and to redress the grievances of the people of Waduth. [The *Kesari* (33) of the 10th April, and the *Mahárâshtrá Mitrá* (38) of the 12th April express similar sentiments. The *Native Opinion* (10) of the 8th April dwells

on the abstract question of the impolicy of allowing an interference with the religious prejudices of certain sections of the community by others, and expresses an opinion that such conduct of the Christian missionaries deserves to be promptly checked.]

Says that it is inadvisable to abolish the Senior Assistant Judge's Court at Kaládgi and to divide the work between the Sholápur and Dhárwár District Courts.

The *Hitechchhu* (27) of Kaládgi of the 8th April does not approve of the intention of Government to abolish the Court of the Senior Assistant Judge at Kaládgi and to divide the judicial work of the district between Dhárwár and Sholápur, a District Judge being appointed at the latter place. The transfer of the five tálukas to the north of the Krishna to the jurisdiction of the Sholápur Court will cause great inconvenience regarding the language of the Court and the keeping of records. It is said that the High Court have been led to recommend this change to Government on the ground that the judicial work of the district had of late diminished to a great degree. But this diminution in the work has been the effect of the famine of 1879-80, and it is very likely that the work will by-and-bye resume its former proportions as railway communications gradually increase the trade and consequently the prosperity of that part of the country. Moreover it is very inconvenient for a single revenue district to be under two judicial authorities. For instance, suppose that a criminal case within the jurisdiction of an Assistant Collector and First Class Magistrate in charge of the three tálukas of Bágalkot, Bádámi and Hungund has on legal grounds to be transferred to another First Class Magistrate, and there is no other First Class Magistrate within those three tálukas. The case will naturally have to be referred to a Magistrate in the other five tálukas of the district. But these five tálukas having been judicially transferred to another district, the First Class Magistrate in them is subordinate to the Magistrate of that district under section 10 of the Criminal Procedure Code, and the inconvenience of the situation is thus obvious.

Suggests certain reforms in the Subordinate Judges' and District Pleaders' Examinations.

The *Jagaddárarsh* (29) of 8th April observes that the nature of the Subordinate Judges' and District Pleaders' Examinations under the revised standards has not been satisfactory. The writer criticises the papers set at this year's examinations and observes that they were on the whole objectionable. The standards appointed as tests for the successful candidates are high and require to be lowered. There should be two separate examinations for District Pleaders and Subordinate Judges. In the former 33⅓ per cent. of the aggregate number of marks should be considered sufficient to pass a candidate, while in the latter 50 per cent. should be the test. No questions should be set from the Indian Law Reports for the six months previous to the date of the examination. The questions should be clear and should first be approved by the Judges on the Appellate Side of the High Court. If these suggestions were adopted there would be left no cause for complaint, and the fact that the questions were approved by the High Court would be a warrant for the competency of the candidates who come out successful.

Censures the Honourable Mr. Norris of the Calcutta High Court for imprisoning a juror who did not understand English.

In alluding to the report that the Honourable Mr. Norris of the Calcutta High Court detained in Court for a day a juror who did not understand English properly, and at last ordered that his name should be struck off the list of jurors, the *Akhbáre Sodágar* (78) of the 10th April observes that in Bombay no enquiries are made when preparing the list of jurors as to whether they possess a sufficient knowledge of the English language, and if the same is the case with Calcutta it was no fault of the juror mentioned above that he was on the jury list though he did not understand English properly. It was very hard on him that he should have been made to suffer punishment for no fault of his. The Honourable Judge has committed several strange acts similar to the above, and they have been attributed to his inexperience. But when experienced persons can be found, why should the responsible post of a Judge be conferred on an inexperienced gentleman?

Wishes that Mr. Pherozsha Merwanji Mehta may be appointed Acting Judge to the vacancy which will be created on the departure of Sir Charles Sargent.

The *Jáme Jamshed* (95) of the 10th April hopes that the rumour that the temporary vacancy on the Bombay Bench caused by the departure of Sir Charles Sargent on leave will be filled by the appointment of Mr. Pherozsha Merwanji Mehta, Barrister-at-law, turns out true. Mr. Mehta is an able counsel well versed in law, and has devoted considerable attention to public questions. No Native has yet served as a Judge on the Original Side of the High Court, and Mr. Mehta's appointment will therefore give great satisfaction to the Native public. [The *Gujarát Mitrá* (72) of the 8th April expresses similar sentiments.]

Suggests a reform in the mode of criminal punishment.

A correspondent of the *Bodh Sudhákar* (18) of the 11th April takes the opportunity of the well known proposed amendment in the Criminal Procedure Code for suggesting a reform in the mode of punishment awarded under the Code. As the intention of all punishments provided under the law is to deter the public at large from the commission of crimes, it is plain that the object cannot well be accomplished by confining the offender in a prison and thus securing for him seclusion from the eye of the world. It is therefore proposed that when an offender is convicted of an offence he should be taken to his place of residence and should be paraded before his friends and neighbours; his offence should be proclaimed to the people, and, in short, every means which would have the effect of subjecting him to mental torture should be resorted to. Now that education has improved the moral tone of the people, this is an appropriate method of diverting them from crime.

Suggests that all religious preachers should be prohibited from preaching on public roads.

The *Jáme Jamshed* (95) of the 10th April observes that the Commissioner of Police in Bombay has acted properly in prohibiting the processions of the Salvation Army on the ground that they are calculated to hurt the feelings of Natives. The preachings of Christian missionaries and priests of other religions on public roads also offend the feelings of Natives though the preachers may take care to praise their own religion and not to attack the religions of other persons. It is therefore to be hoped that the Commissioner will prohibit all preachers from preaching in public streets.

Wishes that the University clock in Bombay may keep local time.

The *Jáme Jamshed* (95) of the 11th April observes that the clock newly set up on the University Tower will be a great convenience to Bombay, and the people desire that it should keep local time. The public has been put to much inconvenience on account of Madras time being observed in Government offices and some other places by order of His Excellency the Governor. A large number of the local mercantile firms also desire that local time should be kept by this clock. The University authorities should therefore decide according to the wishes of the public, and if they fail to do so the municipality should not make any grant for lighting the tower at night. It is also to be hoped that Sir James Fergusson will withdraw his order directing the observance of Madras time, which has become a source of great annoyance. [The *Akhbáre Sodágar* (78) of the same date expresses similar sentiments.]

Complains of the bad condition of the road between Kapadvanj and Nadiád.

A correspondent of the *Hitechchhu* (73) of Ahmedabad of the 12th April says that the road between Kapadvanj and Nadiád is very much in want of repairs. Dust keeps flying about on this road, which is much used. The road between Mehmadabad and Kaira is on the other hand kept in good condition. The reason appears to be the solicitude of the officers concerned to look to the comforts of Europeans who use this road.

Local Self-government.

Disapproves of the opposition raised by Lord Lytton to the scheme of local self-government.

In alluding to the opposition raised by Lord Lytton in the House of Lords against the scheme of local self-government promulgated by the Government of India, the *Bombay Samáchár* (82) of the 12th April observes that His Lordship's remarks that the scheme is in contravention of the general policy of Government and is calculated to prejudicially affect the relations at present existing between the Europeans and Natives, are of little value. The scheme of self-government has been approved by Europeans and Natives, and those of the former who have been dissatisfied with the Native Magistrates' Jurisdiction Bill have had nothing to say against the scheme itself. Lord Kimberley has adequately met Lord Lytton by stating that the scheme is by no means likely to affect the present British Indian policy and is not meant to introduce representative government in India. As observed by the Secretary of State, the scheme is not a creation of Lord Ripon: it was brought into existence and approved of by Lords Canning, Lawrence and Mayo. Lord Ripon has simply brought it forward believing rightly that the present was the fittest opportunity for its introduction. Education has made such an advance in India that its people can safely be expected to carry out the scheme successfully. The principles of the scheme have been at work throughout the country for many years past and have been successfully developed. Nothing further is necessary to vouchsafe the success of the scheme than that it has met with the approval of five ex-Viceroys of India. Lord Lytton's is the only dissentient voice. [The *Jáme Jamshed* (95) and the *Dátardun* (86) of the same date also condemn Lord Lytton's opposition on somewhat similar grounds. The *Káside Mumbai* (98) of the 13th and the *Bombay Punch* (81) of the 14th April disapprove of Lord Lytton's conduct and say that nothing else could be expected from a Viceroy who did nothing for the natives of India during his term of office.]

Disapproves of the recent municipal elections at Belgaum.

The *Karnátak Mitrá* (32) of the 5th April regrets that the members elected by the people as their representatives on the city municipal board of Belgaum are not of the proper stamp. The *Mitrá* points out that this has been the result of the ignorauce of the people regarding the procedure of the ceremony of election and also of the irregularity which was observable in counting the votes and declaring the result. In order that the object of Lord Ripon should be duly satisfied it is necessary that the votes should again be carefully scrutinized and the results revised, and the *Mitrá* hopes that Mr. Jervoise will do the needful in the matter. [The *Dnyán Bodhak* (23) of the 8th April also expresses its dissatisfaction with the results of the elections and advises the Collector to cancel the election of the undeserving members and to hold a fresh election for supplying their places.]

Complains of delay in the notification of elections held under the scheme of local self-government in the several municipalities of Gujarát.

The *Vartamán Sár* (114) of the 10th April says that though nearly a fortnight has passed away since the new elections under the scheme of local self-government have taken place in the several cities of Gujarát, the results have not yet been notified in the *Bombay Government Gazette*, nor have memoranda been sent to the commissioners who have been elected. This interregnum in the municipal government of Gujarát is much to be regretted. What is the Revenue Commissioner about? Why are not these elections notified in a *Government Gazette Extraordinary?* If this cannot be done at once, why not send memoranda to the persons who have been elected and to those who are to be still nominated by Government giving the necessary intimation? Much has to be done after the elections have been duly notified.

Recommends Mr. Whitworth for the appointment of president of the city municipality of Surat.

The *Gujarát Mitrá* (72) of the 8th April says that there is not a single person in Surat who is qualified for the appointment of president of the city municipality. The *Mitrá* would rather have Mr. Whitworth as president than any non-official who is unable to stand on his own legs and who can be led away by external pressure and

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influence. Mr. Whitworth is a real gentleman, is honest and just. He never makes any distinction between Natives and Europeans, and this has been amply testified to by the sentence he passed on Mr. Wharton, a line inspector on the B. B. and C. I. Railway. We strongly recommend to the Governor in Council that Mr. Whitworth be appointed president of the Surat Municipality. He enjoys the full confidence of the people, who are of opinion that if officers of his stamp come to India the stability of the British dominion will ever remain unaffected.

Points out the illegality of the constitution of the new municipal board at Ahmedabad.

The *Hitechchhu* (73) of Ahmedabad of the 12th April says:—The new municipal board at Ahmedabad consists of ten *ex-officio* commissioners, 7 nominated by Government and 12 elected by the rate-payers, making a total of 29 commissioners. This constitution of the corporation is illegal, inasmuch as it is not in accordance with the District Municipal Act No. VI. of 1873 now in force. In section 7, clause 1, it is laid down that "the number of such non-official commissioners shall always be not less than double that of the *ex-officio* commissioners." In the present case the number of non-official commissioners is less by one than double that of the *ex-officio* commissioners. The proceedings of such an illegally constituted municipality would be unlawful. It is therefore essentially necessary that one more name should be added to the list of non-official commissioners. We thank Government and the Commissioner, N. D., for not only removing the City Magistrate of Ahmedabad from the corporation, but depriving him also of the permanent chairmanship, which he has hitherto held. Now we beg of Government to grant the non-official commissioners the privilege of electing a chairman from amongst themselves instead of allowing the Collector and president to nominate one. Is it not absurd on the very face of it that whereas town municipalities have the power given them under the Act to elect one of the commissioners to be chairman, city municipalities should have no such power? The Supreme Government and the Government of Bombay have in their resolutions on the scheme of local self-government expressed a desire of invariably appointing a non-official to be chairman of city and town municipalities. We trust His Excellency Sir James Fergusson will be pleased to empower the non-official commissioners of the Ahmedabad municipality to elect one of their number to be chairman. The chairman should as a rule be appointed from amongst the non-official commissioners in rotation every third month. If the chairman were, however, for the present, to continue in office till the amendment of the District Municipal Act under the self-government rules, we would recommend Ráo Sáhebs Ranchodlál Chhotálál, Mahipatrám Ruprám and Abáji Vishnu Káthavate for the post. Any of them would make a competent chairman.

Legislation.—The Native Magistrates' Jurisdiction Bill.

Exhorts the people of Bombay to submit to Parliament a petition in favour of the Native Magistrates' Jurisdiction Bill.

The *Lok Mitrá* (74) of the 8th April is sorry that no movement has yet been made by the Bombay Branch of the East India Association to support Mr. Ilbert's Bill. While the Natives in other parts of India are energetically exerting themselves to strengthen the hands of Government by submitting petitions in favour of the measure, Bombay with all its boasted enlightenment and political activity is quietly looking on as if it was not at all concerned in the result of the contest. It is a matter of indifference whether large meetings are held or not; but some movement must surely be set on foot at this hour of the day to defeat the wanton and senseless outcry raised by a number of disappointed and selfish men ostensibly against Mr. Ilbert's Bill, but really against that wise and noble policy of a Government which seeks to do its duty by the natives of the country in compliance with political exigencies. Why is Bombay so apathetic and listless in the midst of such general excitement? Is it because the passing or rejection of the Bill will not in any way affect it? If so, it is a very short-sighted and injudicious reasoning. The principles involved in the controversy are most momentous and must be strenuously supported; and it is for the upholding and maintenance of these principles that all India should make a joint effort. [The *Bombay Chronicle* (71) of the same date expresses somewhat similar sentiments.]

The *Samsher Báhádur* (106) of the 6th April remarks that as Europeans have come forward to assert that they should only be tried by persons of their own nationality, Natives should also assert that they should be tried only by their own countrymen, for Europeans are not acquainted with the manners, social customs and religion of the natives of the soil. When Europeans have no confidence in the Natives, why should the latter have confidence in them? When such an outcry has been raised against Mr. Ilbert's Bill simply because two Native Civilians of good families out of a population of 24 kror souls are to be entrusted with the power of trying Europeans, it cannot be understood why Natives should not raise a similar outcry against them. [The *Nyáyá Prakásh* (103) of the 9th April condemns the opposition raised by Europeans against the Jurisdiction Bill, and remarks that if caste distinctions are to be observed in the enactment and administration of law, where would the impartial British justice be? Then the tiger and the lamb cannot be said to drink water from the same bank of a river in the British *ráj*.]

Says that the natives of India should follow in the footsteps of those Europeans who have raised an outcry against the Native Magistrates' Jurisdiction Bill.

Education.

The *Jáme Jamshed* (95) of the 9th April observes that country schoolmasters in Bombay hold their schools in places which are close, dirty and too small to accommodate conveniently the number of students attending them, and the consequence is that the children's health is spoilt, particularly in the hot season. Government ought to prohibit this cruelty. The Supreme Government are about to pass a law on the subject of education, and it is highly desirable that the enactment should contain clauses prohibiting the attendance at school of children under seven years of age and requiring that the school boys up to the age of ten should get two months' vacation in the hot season.

Says that country schools in Bombay are held in close and dirty places.

A correspondent of the *Bakul* (16) of the 8th April states that the amount of the land revenue assessment of the village of Mancha, Tarf Khárepátan, táluka Devgad, of the Ratnágiri District, is nearly three thousand rupees and a large number of Bráhmans reside in it. The villagers requested the educational authorities to open a school in the village, but received a reply to the effect that no school would be opened unless the villagers built a school-house and made some other provisions. But of late the villagers have been very ill at ease on account of the plague of locusts. It is therefore to be hoped that Government will not insist upon the fulfilment of the conditions mentioned above and will open a school at once.

Recommends that a school should be at once opened in the village of Mancha, táluka Devgad, Ratnágiri District.

Railways.

In gratefully noticing the recommendation made by the Supreme Government to the several Indian railway companies in the matter of providing commodious carriages for female passengers, the *Bombay Samáchár* (82) of the 10th April observes that on the G. I. P. and B. B. and C. I. Railways females are made to travel in carriages in which males are not allowed entrance, and so far the arrangements are satisfactory; but in the third class carriages the arrangement for the provision of urinaries is not so satisfactory as it is in the first and second class carriages, and sometimes the female passengers are put into carriages which have no water closets at all. The lamps in the third class carriages assigned for females sometimes do not burn sufficiently brightly. These defects ought to be removed at once. The *Samáchár* is also thankful to the Supreme Government for instructing the railway authorities not to overcrowd the carriages, particularly in the hot months of the year. [The *Káside Mumbai* (98) of the 11th April says that Government have laid the Native public under great obligations by this measure. The railway companies would be doing nothing more than their duty by carrying out this suggestion, as the major portion of their income is derived from poor Native passengers.]

Makes some suggestions in regard to the accommodation for female passengers by the railways.

The *Rást Goftár* (105) of the 8th April is glad that Government have recognized the necessity for opening a new station near Sopara on the B. B. and C. I. Railway. The *Rást* dwells on the advantages of a station to the commercial interests of that place, and expresses a hope that the railway authorities will give their mature consideration to the recommendation of Government.

Hopes that the railway authorities will comply with the recommendation of Government for the opening of a railway station near Sopara.

Municipalities.

The *Vartamán Sár* (104) of the 10th April disapproves of the resolution of the Bombay Municipality to open a pawnbroker's bank. Now-a-days when Government have reserved for themselves the trade of selling Government books, the business of printing, the working of savings banks, the manufacture of salt, &c., when the dealers in these different trades and concerns are complaining of the loss of their business, this resolution of the Bombay Municipality will injuriously affect the calling of money-lenders. When Government and municipalities engage in such business, how can poor traders maintain themselves against such competition? It is true that Márwári money-lenders harass their victims, but the remedy lies in a resort to the Indian Penal Code. It is not just that the municipality should monopolize this business and make others suffer for the sins of a few. If a pawnbroker's bank is to be at all opened, why not allow an independent joint-stock company to do it? The municipality will not be much benefited by this measure, for those who are given to lavish expenditure and to incurring debts will not renounce their habits. What security can these persons give when they have none to offer? If advances are made without securities, the bank will soon have to run into insolvency. The money-lenders and those who resort to them ought to be left to shift for themselves as best they can.

Disapproves of the resolution of the Bombay Municipality for the establishment of a pawnbroker's bank.

The *Kaiser-i-Hind* (97) of the 8th April pronounces as impracticable the recommendations made by Dr. Blanc to the Town Council of Bombay that a pawn bank should be opened and medical aid should be given to the poor at their residences, but observes that the assertion made by the doctor that the poor people hesitate to go into the hospitals deserves some consideration. It is complained that sufficient conveniences for all classes of the people are not to be found in the hospitals, and that any complaints made on the subject are not attended to by the authorities. The doctors in charge of charitable medical dispensaries do not attend at the appointed hour, and when they come there is generally a crowd of patients who are hurriedly examined and otherwise disposed of. Sometimes the doctors do not at all visit the dispensaries and then the patients return home without any medicine after waiting for a long time. The Corporation ought to direct their attention to the removal of these grievances.

Mentions some grievances in connection with hospitals and charitable medical dispensaries in Bombay.

The *Jáme Jamshed* (95) of the 12th April regrets that the Municipal Commissioner of Bombay should not have fulfilled his promise given at a meeting of the Corporation to restore the old names of streets which have been inadvertently altered. The *Jáme* gives three instances in which the old names of streets which have some historical associations have been unnecessarily changed. Such alteration in the names of streets has become a source of anxiety to owners of landed properties in those streets, and it is to be hoped that the old well known names of streets will be restored at once.

Says that well known old names of streets in Bombay which have been altered should be restored at once.

The *Karnát Vritt* (119) of the 8th April complains of the injustice of a proclamation issued in the town of Belgaum prohibiting the use of tom-toms after 9 P.M. It is probable that this has been the outcome of the action of certain Europeans who may have been disturbed in their sleep by the noise of the tom-toms. As the

Disapproves of an order prohibiting the use of tom-toms in the town of Belgaum.

present, however, is a marriage season among the Hindus, who consider these tom-toms as an indispensable accompaniment for the celebration of the ceremonies, it is no wonder that the order prohibiting their use should have wounded the feelings of Natives. Such an order is in direct violation of the assurance of Her Majesty the Queen-Empress given at the time of the famous Proclamation of 1858 that Government will not interfere with the manners, customs and religious observances of the natives of India. [A correspondent of the *Mahrátta* (2) of the 8th April makes a similar complaint.]

Advises the new municipal board of Ahmedabad to revise the financial budget of the municipality submitted in February last.

The *Hitechchhu* (73) of Ahmedabad of the 12th April says that the local municipality at present stands indebted to the tune of 1½ láklis of rupees, which burden the new municipal board will have to bear. Moreover, the financial budget of the municipality submitted to the commissioners in February last is not reliable. The loan raised by the municipality is to be paid off in ten years, Rs. 12,000 being the amount of the annual instalment and Rs. 6,000 the interest on the loan. Rs. 1,000 are also to be paid annually to the Ranchodbhái Hospital Fund as interest at the rate of 5 per cent. on the sum of Rs. 20,000 deposited with the municipality on account of the hospital endowment. Thus the aggregate amount to be paid annually is Rs. 19,000. But instead of this amount appearing in the budget, Rs. 9,395 are set down for this purpose. How will the remaining Rs. 9,605 be paid off? The surplus at the end of the year is estimated at Rs. 6,377. Even if this surplus is used in satisfaction of the debt, Rs. 3,228 will still remain to be paid. Moreover the actual income of the municipality will fall short of the estimated amount, inasmuch as the income from bazár fees and the house tax imposed on the suburbs of the city are unstable items. Under these circumstances the new municipal board should turn its attention to the examination of the budget statement. At the time of such revision the board should also take into consideration the item of Rs. 10,000 to be paid to the City Survey Department. This sum cannot be set down in the budget as an item of expenditure, for the committee has still to discuss the subject with Government.

Want of a good road at the landing place at Kaira.

The *Kaira Vartamán* (96) of the 11th April says that nearly half the town of Kaira fetches water from the river near the hermitage of Hetgar Báva. The women who go there to fetch water frequently fall down and break their water pots by stumbling against the scattered ruins of the castle. The municipality ought therefore to remove these obstacles and make a level road. As the steps of the landing place at Bári are covered with sand and as the municipal sweepers do not sweep them, those women who go there to fetch water meet with accidents. Arrangements should therefore be made by the municipality to have the steps kept clean. A road should also be constructed in the sandy place as is done every year from the banks of the river to the steps of the landing place.

Native States.

Comments on the resignation of Sir T. Mádhav Ráo.

The *Indu Prakásh* (9) of the 9th April is not much pleased with the resignation of Sir T. Mádhav Ráo. It was certainly the duty of the Supreme Government to have satisfied themselves that the young Gáekwád of Baroda was able to stand on his own legs before they sanctioned the removal of an able Diwán like Mádhav Ráo. A trial of at least two or three years was necessary before the Supreme Government could have been so satisfied, and it is difficult to see how they could have erred in such an important respect. From all accounts and on a general review of all the circumstances of the case, the very fact that the Mahárája was obliged at such an early stage of his administration to go all the way to Calcutta to seek the advice of the Viceroy in certain secret and political matters indicates that there is a screw loose somewhere and that the Mahárája needs assistance to set it right. The secret has not yet transpired, but it is conjectured by those who are conversant with the subject that it involves many a delicate question. Be the secret what it may, it was evidently the

duty of the Supreme Government to have guarded against such a contingency. Though the British Government deserve all thanks for having committed the administration of the State to the care of the Gáekwád, still the thought that no provision has been made for guarding against future friction is very painful. The good of the Native States of India, though no doubt dependent on their rulers, is in a greater degree at the discretion of the Government of India. It is very desirable that the administrations of newly fledged princes should go on without obstruction, and that there should be no occasion for the paramount power to interfere in them. For this it is necessary that the princes should be gifted with wisdom, and the Supreme Government should be possessed of sincere regard for them, and whatever may be wanting on one side should be made good by the other. It will thus be seen that the main responsibility in an affair like the present rests on the English Government, who have declared their intention of doing good to this country. This responsibility they must accept and any retraction on their part will be as prejudicial to the interests of the Native State as to the prestige of the British Government. Any steps towards granting liberty to raw and inexperienced princes should be taken with great caution. The present policy of the British Government, and especially that of Lord Ripon, is very liberal and there is therefore no reason to fear for complications arising in the affair under discussion; but if this policy is changed and men like Lord Dalhousie assume the reins of Government, such trivial omissions will appear grave in their eyes and the nation will ever have to rue them.

Comments on the appointment of Kázi Shábuddin to the Diwánship of Baroda.

The *Gujaráti* (91) of the 8th April, referring to the recent changes in the *personnel* of the Baroda administration, observes that the people and the ministry of Baroda are expressly of opinion that neither the State nor the prince will derive any benefit from the appointment of the new Diwán and that therefore the major portion of the people are dissatisfied with the Kazi's selection. A correspondent of the *Gujaráti* reports that the Mahárája himself is not satisfied with the new arrangement, and that it is conjectured that the Supreme Government had recommended an outsider for the post of Diwán, but the Mahárája not approving of the nomination, but at the same time recognizing the necessity of having a Diwán in the absence of Sir T. Mádhav Ráo, made the present appointment. The *Mitrá* however cannot believe that the Supreme Government should have brought any pressure to bear upon the Mahárája in the matter of appointing a Diwán, but the circumstance that the appointment was made immediately on the return of the prince from tour looks very suspicious. Baroda requires a Diwán gifted with qualifications of a high order and a spirit of patriotism, and it is of still greater importance that he should have studied European and Asiatic politics. All departments of administration in Baroda betray a sort of confusion and a statesman that can initiate a new policy will be very useful. Hitherto every Native State has been governed by its own prince, and the relatives of the ruler have had a voice in the management of affairs. This system requires to be reformed and the voice of the people needs to be recognized. If the Mahárája hopes to carry on the administration on new lines of policy without the assistance of the Diwán the people will have no room to complain of the Kazi's appointment. But if he relies on the support of the Diwán it is in vain to expect that the Kázi will acquit himself satisfactorily in the discharge of his new duties. Under these circumstances it is impossible to say when the new *régime* will collapse.

Complaint regarding the Dhrángadra State.

The *Gujarát Mitrá* (72) of the 8th April says that it has received information from a correspondent that the Hindu subjects of the State of Dhrángadra have been much offended at the procession which was organized a few days back by certain Lotiyas (Boras). They therefore laid their complaint before their Chief, but instead of meeting with redress they were abused and kept under custody. The merchants therefore have made a strike and the Chief having locked all their shops has expelled them from his territory. Thus about 4,000 people have left the town and are proceeding towards Wadhwán. The *Mitrá* promises to report the full particulars of the case in its next issue.

Affairs at Gondal.

The *Gujaráti* (91) of the 8th April publishes a news letter regarding affairs in Káthiáwár in which it is stated that the people of Gondal have suffered much on account of the delay in redressing their grievances. One Devji Gamot was given a sound beating by a Mahomedan because he gave evidence against Bawa Miya. In the same manner one Sura Rabari received sword cuts from some unknown person for giving evidence against Ismael Miya.

Wadhwán affairs.

The *Gujaráti* (91) of the 8th April learns from a very reliable source that the Thákor of Wadhwán, who was to go to England, has abandoned his intention of doing so because he did not approve of the condition imposed by the Government of Bombay, viz., that he should place his territory under the administration of a British officer as has been done by the Thákor of Morvi. The Thákor deserves credit for having thus declined to yield to the wishes of the Bombay Government. If the Thákor of Morvi has really acceded to such a condition it is a matter for regret. The *Gujaráti* asks what authority the Government of Bombay have to impose such a condition. It does not see any valid reasons for the Bombay Government to thus interfere with the wishes of a Native Chief. If such pressure is brought to bear upon the Thákors of Káthiáwár, they can never rise above their present sphere. What is necessary is to allow them freedom in the administration of their affairs, and they will soon improve themselves.

Asks the Rádhanpur State to make proper sanitary and police arrangements at the annual fair to be held at Loti.

A correspondent of the *Jáme Jamshed* (95) of the 13th April states that the water of the sacred tank at Loti in the Rádhanpur State becomes impure at the annual fair which is held in honour of the idol of Mahádev. In this tank some Bráhmans throw the cremation ashes and bones of their dead relatives, and the pilgrims bathe there in large numbers. This makes the water so foul as to stink horribly. The authorities of the State should prohibit bathing by pilgrims, and should send a party of police to preserve due order among the large number of the pilgrims who congregate on the occasion of the fair.

Berár Affairs.

Disapproves of the reply given by the Resident of Hyderabad to certain Natives of Berár who applied to him for permission to enrol themselves in a volunteer corps.

In noticing the reply given by Mr. Jones, the Acting Resident at Hyderabad, to certain Natives of Berár who applied for permission to form themselves into a volunteer corps, the *Pramod Sindhu* (50) of the 9th April observes that since the Resident knew personally most of the applicants it was sanguinely expected that he would make a recommendation to the Supreme Government to permit the applicants to be enrolled as volunteers. But it is to be regretted that the reply received is likely to lead the public to construe it into a want of confidence in respectable Natives on the part of Government. After noticing the opinions recorded by the *Pioneer* and Mr. Hume that there is no objection to permit Natives to enrol themselves as volunteers, and after remarking that the Natives of the Panjáb are not likely to be permitted to become volunteers, the *Sindhu* observes that Government do not seem to desire that Natives should enrol themselves as volunteers; and if this be the real case, why should they not make a clean breast of the affair instead of resorting to such indirect replies? If Government will not allow Natives to form themselves into a separate corps, they might admit Natives to the existing corps.

RAOJI B. PAVGI,

Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
21*st April* 1883.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

RECEIVED 15 MAY 83 VIA BRINDI

[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 21st April 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	{280[1] {160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyá Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitrá	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitrá[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly ...	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Maháráshtrá Hitechchhu	Bombay	Weekly	1,000
38	„ Maháráshtrá Mitrá	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
*43	„ Nibandh Chandrika	Do.	Do.	200
44	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Satyá Prakásh	Bombay	Fortnightly ...	243
54	„ Satyá Sadan	Alibág	Weekly	400
55	„ Satyá Shodhak	Ratnágiri	Do.	140
56	„ Satyavádi	Bombay	Fortnightly ...	275
*57	„ Sharabh	Alibág	Weekly	200
*58	„ Shetakari	Poona	Monthly	400
59	„ Shiváji[3]	Do.	Weekly	200
60	„ Shubh Suchak	Sátára	Do.	90
*61	„ Srishtidarpan	Bombay	Do.	200
62	„ Suryakánt	Ellichpur	Do.	150
63	„ Suryodayá	Thána	Do.	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
64	The Svadesh Mitra	Bombay	Tri-weekly ...	600
65	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
66	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
67	„ Vengurla Vritt	Vengurla	Do.	200
68	„ Vicháráhil	Málvan	Do.	300
*69	„ Vinod	Poona	Do.	200
70	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*71	The Bombay Chronicle	Bombay	Weekly	200
72	„ Gujarát Mitra	Surat	Do.	400
73	„ Hitechchhu	Ahmedabad	Do.	349
74	„ Lok Mitra	Bombay	Do.	725
75	„ Surat Akhbár	Surat	Do.	600
76	„ Surya Prakásh	Do.	Do.	137
	GUJARA'TI.			
77	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
78	„ Akhbáre Sodágar	Bombay	Daily	750
79	„ A'rya Dharm Prakásh	Do.	Monthly	304
80	„ A'rya Dnyán Vardhak	Do.	Do.	500
81	„ Bombay Punch	Do.	Weekly	500
82	„ Bombay Samáchár	Do.	Daily	950
83	„ Broach Samáchár	Broach	Weekly	700
84	„ Broach Vartmán	Do.	Do.	60
85	„ Buddhi Prakásh	Ahmedabad	Monthly	600
86	„ Dátardun ... ... — ...	Bombay	Weekly	525
87	„ Deshi Mitra	Surat	Do.	1,000
*88	„ Dnyán Prasárak	Ahmedabad	Monthly	200
89	„ Dnyán Vardhak	Bombay	Do.	400
90	„ Fursad	Do.	Do.	100
91	„ Gujaráti	Do.	Weekly	400
*92	„ Gujarát Monthly Journal	Do.	Monthly	200
93	„ Gul Afshán	Do.	Do.	659
*94	„ Hitopadeshak Ratna	Ahmedabad	Do.	200
95	„ Jáme Jamshed	Bombay	Daily	525
96	„ Kaira Vartamán	Kaira	Weekly	115
*97	„ Kaiser-i-Hind	Bombay	Do.	200
98	„ Káside Mumbai	Do.	Tri-weekly ...	700
99	„ Kusum Guchchhá	Ahmedabad	Monthly	350
100	„ Nágar Udayá	Do.	Do.	300
101	„ Niti Prakásh	Kaira	Weekly	200
102	„ Nure Elam	Bombay	Monthly	381
103	„ Nyáyá Prakásh	Surat	Weekly	200
104	„ Pársi Punch	Bombay	Do.	225
105	„ Rást Goftár	Do.	Do.	1,814
106	„ Samsher Báhádur	Ahmedabad	Do.	200
107	„ Satya Mitra	Bombay	Do.	400
*108	„ Saur shtra Darpan	Junágad	Monthly	200
109	„ Stri Bodh	Bombay	Do.	533
*110	„ Subodh Prakásh	Nadiád	Do.	200
111	„ Svadesh Vatsal	Bombay	Do.	408
112	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*113	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
114	„ Vartamán Sár	Surat	Weekly	200
115	„ Vidnyán Vilás	Rájkot	Monthly	738
116	„ Vidya Mitra	Bombay	Do.	300
117	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
118	The Chandrodaya	Dhárwár	Weekly	150
*119	„ Karnáta Vritt	Belgaum	Do.	200
	URDU.			
*120	The Altáf	Bombay	Weekly	200
*121	„ Armagán	Do.	Do.	200
*122	„ Dabdabe Islám[5]	Do.	Do.	200
*123	„ Khádam-é-Hind	Do.	Daily	200
124	„ Khayir Kháh-e-Islám	Do.	Tri-monthly ...	300
125	„ Kushful Akhbár	Do.	Weekly	160
*126	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
127	The Mufarrehul Kulub	Karáchi	Weekly	300

3 Frequently admits English articles.

5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Points out the necessity for a public enquiry into the overgrown expenditure of Indian administration.

The *Indian Spectator* (1) of the 15th April says:—A recent telegram announces that Mr. Stanhope is about to move Parliament to enquire into the annually increasing public expenditure in the United Kingdom. The national expenses of the United Kingdom have increased 30 *per cent.* during the last 15 years. A portion of them no doubt must be taken as having been incurred for several war expeditions that had to be despatched in various quarters of the globe. Despite this fact it is considered that expenditure is growing apace and that a commission of enquiry is needed to have this tendency checked. If then such a necessity is felt for a scrutiny of expenditure in England, may we ask whether there is not a greater necessity for a similar scrutiny here? We are now told in unmistakable terms that our revenue is threatened with a material falling off in opium receipts. Salt may still yield for some time to come a smaller revenue than it did prior to the reduction of the duty last year. If so, is it not statesmanlike to meet such a considerable falling off in the absence of any other source of 'elastic' revenue by reduced expenditure? The Government of India, in their remonstrance against the arbitrary manner in which the Home Government proposed in July last to burden India with the cost of the Indian contingent to Egypt, openly announce that civil and military expenditure is growing apace, that provincial expenses cannot be controlled, that expenses necessary for the moral and material development of the country have to be foregone, and that in times of emergency the imperial treasury has to bear a great strain. Why do they not then resolutely set themselves to the task of remedying these grave evils that retard the progress of the country instead of talking of surpluses and elasticity? It is superfluous to add that more than in England there is a sad necessity for a public enquiry into our overgrown expenditure. England is passing rich and can afford to bear the strain. Not so India, as responsible authorities have publicly proclaimed. Here the least untoward thing disturbs the balance sheet and involves the Government in dire difficulties. And knowing this they sit complacent as if enjoying the situation!

Criticises the statement made by the Finance Minister that the Indian finance is elastic.

The *Lok Mitrá* (74) of the 15th April observes:—The fact is being slowly recognized that so long as the Government of India rely on opium and salt revenues, the financial condition of India cannot be said to rest on a sound basis. The precariousness of the receipts from the former has now been acknowledged in all quarters, and it is only a question of time when opium may entirely disappear as an important item of revenue from the annual financial statement of the country. When so much is now said of the so-called 'elasticity' of Indian revenue, it is worth enquiring whether any real elasticity can be predicated of it so long as opium receipts fluctuate from year to year. Nay, it may be further asked whether it is financially safe to at all enter it as an item of receipt in the annual budget. That the temptation to do so is great cannot be denied, for in the absence of any other kind of revenue which might replace it, it is not possible for the most talented Finance Minister to ignore it. Has the Indian Government any source of indirect taxation to fall back upon to recoup the loss of six or seven millions sterling? This is the problem which ought to engage the attention of the authorities, and as long as they are unable to devise any new system of indirect taxation that will not be felt by the masses, so long must they desist from talking of the 'elasticity' of the Indian revenues. But this is just the word of which Major Baring has for the first time made use in his recently published statement. Turning to the economic facts revealed by Major Baring in his speech the other day on the Bengal Rent Bill, it is found that he speaks in plaintive terms of the condition of the peasantry. Nay, so far as he has quoted the figures of agricultural produce and assessment for the various provinces, it may be inferred that it is not possible to hit upon any tax in a country so poor as India that can balance expenditure when opium receipts fall to half the amount that they now

yield. Again in the despatch of the Government of India on the expenses of the Indian contingent, it has been deliberately urged that "Indian finance is exposed to some special vicissitudes which should always be borne in mind," and in the next paragraph opium is described as a "fluctuating source of revenue" and as a "danger" that may at any moment disturb the balance sheet of the empire. The Government is at its wits' end to substitute any other equally large source of receipt. The people are admittedly poor and "their consequent inability to bear taxation" is recognized. The Government is obliged to acknowledge in the same despatch that "low taxation, a careful economy in the resources of the country, and prudent reforms in its fiscal system are necessary." Can any prudent financier under such circumstances boldly declare that the revenues of India are "elastic"? If they are really so, how is it that the Government does not expunge opium revenue from the credit side of its accounts? Why do they not utilise it for purposes of reducing the public debt as the *Economist* very pertinently suggests? The fact is that they cannot do it. Then why talk of "elasticity"? The revenue of a country is said to be elastic when its government can wisely dispense with a precarious item however large, and safely rely on increased receipts from some other sources which are considered as steady and least threatened with "danger." Is there any other source to replace the loss of opium revenue? None whatever. On the contrary it is plain that if any attempt is made to omit it from the heading of receipts a deficit would stare the cleverest Finance Minister in the face. He must either find out the means to raise a revenue of seven millions, or say even six or five, or reduce expenditure to that extent. But while they all talk of overgrown military and civil expenditure none dare rigidly apply the shears to them. But they speak of the "salt" revenue as elastic,—so elastic that the Finance Minister stated both this year and the last that he would rely upon it in times of emergency like famine or war! Now let us examine whether in the first place it is statesmanlike to increase the duty in times of famine. Salt is a necessary of life with the masses. Who are the masses? Of course the impoverished and indebted agriculturists. It is they who in times of famine suffer most. It is among them that dire distress prevails. It is they who die by thousands for want of food. Is it wise, is it humane, is it Christianlike that the vital necessary of life should be made dearer for this class of people when they are actually starving, and when salt goes a great way to sustain their skeleton frame and even to prevent them from dying of epidemic diseases? It is now recognized by free traders that the necessaries of life should be brought as cheaply as possible to the door of each poor man. Is there a doubt that the salt duty therefore needs to be further reduced? Nay, the Government of India have acknowledged in the despatch above referred to the expediency of further reduction. Now, how are the two statements to be reconciled? In one breath it is said that it ought to be raised in times of emergency, while in another it is asserted that oppressive as it is even now it must be reduced! One would suppose that the sooner the salt duty is entirely abolished the better. In fact, it should have no place in the annual budget in the same way as opium revenue. When therefore twelve or thirteen millions of receipts disappear from the receipt side of the account and are counterbalanced by a corresponding reduction on the expenditure side, then alone it can be acknowledged that Indian finance is maintained on a healthy footing with all prospects of "elasticity."

Suggests measures for the removal of the loss from exchange for the Home remittances.

In noticing the heavy loss which befalls India on account of unfavourable rates of exchange for Home remittances, the *Shiváji* (59) of the 13th April recommends a reduction in the amount of the remittances by employing Native agency more extensively in the administration of India and by making all costs of the Indian establishments in England payable in the Indian coin. The *Shiváji* further suggests that the Indian rupee should be made current in England and the English shilling should be made a legal tender in India. If these suggestions were adopted the heavy loss from exchange would altogether disappear.

Comments in connection with the address delivered by Mr. Bright on his installation as Lord Rector of the University of Glasgow.

The *Mahrátta* (2) of the 15th April, in referring to the address delivered by Mr. Bright to the students of the University of Glasgow on his installation as Lord Rector, remarks :—The Indian Government have always followed exactly in the footsteps of the English Government at home. From time to time they have imprudently engaged themselves in wars merely for territorial aggrandizement or for avoiding fancied dangers to their empire. The acquisitions thus made are represented as wonderfully glorious, while the loss of millions of souls and of money is altogether forgotten, and the poverty to which the whole nation is reduced is a matter of no concern to the ruling race. If statistics of the civil and military expenditure of the Indian Government are compiled in the same way as those of England, the proportion between the civil and military expenses in this country will not fall short of that of England. But we have no industries to make up our losses, the greater proportion of us are still labouring in shameful ignorance, and besides we have to pay for the costly government of a civilized people. The consequence is that our poverty has been far more severe and unbearable than that of the lower classes of people in the United Kingdom. This poverty pervades nearly all the classes of the people, but especially the lower classes. If in Scotland one-third of the people dwell in homes of one room, in India the proportion will be found far higher, while probably one-tenth of the population will be found altogether homeless. It is to be hoped that by the efforts of men like Mr. Bright the English nation will some day or other be roused from its indifference, lethargy and conservatism, and free India from most of her political disabilities.

Animadverts on the conduct of the detractors of Lord Ripon.

In an article headed "Lord Ripon and his detractors," the *Native Opinion* (10) of the 15th April says:—An attempt is being sedulously made by some irresponsible publicists in England and individual members of Parliament to represent or rather misrepresent to the British public that the present Government of India is now sitting on a smouldering volcano, and that nobody knows when that volcano may burst forth into volumes of fire. According to the traditions of British party politics, the party out of power, by an exercise of their wholesome vigilance, check Government from running on a fatal course, and thus direct their attention to measures that conduce to the common weal and good government of the empire. In this view opposition and criticism may be looked upon as a great boon; but when these assume the nature of hostility and try to pick up holes where there may be none, the party functions are degraded into a spirit of bitter animosity. Such is the character of the opposition to the present administration; we undertake to say nothing with regard to Ireland, because we are not good judges of the present position of that country; but so far as India and its present administration are concerned, we may say with the weight of an authority that the conduct of our affairs is in the safest hands. But an outcry is now raised in England by interested parties that unless the present Indian administration is changed and Lord Ripon is recalled the scenes of 1857-58 may be re-enacted and the empire be lost. The character of such opposition—rather hostility—bears its own condemnation on the very face, and cannot much interest the fair minded; but it may at the same time be interesting to know the real or imaginary causes which have raised the storm against the present Viceroy. The Viceregal measures which seem to have offended most the European community both in India and in England are the two Bills on our legislative anvil—the Jurisdiction and the Local Self-government Bills. And what do these Bills accord to the natives of the country that they should come to be looked upon as destructive of the first principles of British rule in India? One empowers the Native population to look after the cleanliness of their streets, roads and gutters—in short the general conservancy of their households,—the other accords Native Civilian Magistrates of high standing power to try British offenders, which power Native Magistrates do enjoy even now in the presidency towns. We should like to be enlightened as to how these harmless measures can be expected to affect the first principles of British rule in this country,—we mean the British supremacy over us. By supremacy we believe is not meant a deprivation of the ordinary rights of

citizenship, for that would simply mean a perversion of the term supremacy into tyranny, and the British people, whether here or elsewhere, do not mean to pander to the unrighteous zeal of those who seem so anxious to play the *role* of some of the white Czars of the Russians. Even they are gradually giving way to the force of the all-pervading reforms and progress, and we feel surprised to find one of the foremost nations of Europe, professing to have undertaken the mission of raising us in the scale of nations, denying to us the very preliminary privilege of citizenship. But are the proposed measures in any sense so radical as to lay the axe at the very foundations of the British empire in India, or is the party in power giving to the people of India privileges the like of which the party out of office has never given? If we are to believe our own experience, the Conservative party themselves, who are now crying down Lord Ripon, gave up an Englishman's most cherished rights, viz., entrance into the heaven-born service, to the natives of this country. We do not say that they were wrong in opening the service to us: what we find fault with is the trait in their character—that while they would connive at and approve of their doings, they would unmistakeably point to a mole in the eyes of others where there is none. And what did Lord Lytton himself, who has lately condescended to draw such a gloomy picture of the present administration, do with regard to the introduction of Natives into the same service under the new statutory rules? We do not mean to say that either Lord Lytton or his other Conservative compeers did anything unnatural in throwing open both the covenanted and uncovenanted services. What we find fault with is their temerity in misrepresenting matters the like of which they themselves have done when in power. [The *Indu Prakásh* (9) of the 16th April and several other Maráthi and Gujaráti papers also make unfavourable comments on Lord Lytton's remarks against the administration of the present Viceroy.]

A wish for the continuance of Lord Ripon as Viceroy of India.

The *Káside Mumbai* (98) of the 18th April, in referring to the rumoured resignation of Lord Ripon as Viceroy of India, remarks that the very idea of His Lordship's resignation is very displeasing. The resignation of a Viceroy who persistently follows the policy of making the millions of India happy and who has given ample proofs of sincerity of purpose cannot but create sorrow throughout the country. When the Native public is adopting memorials for an extension of his term of office for another five years, what an amount of grief will it feel instead if the original term of His Lordship's office is curtailed? [The *Surya Prakásh* (76) of the 14th and the *Bombay Punch* (81) of the 21st April express sorrow at the prospect of losing Lord Ripon, and consider the conduct of his mean detractors shameful.]

Remarks in connection with the publication of the official correspondence on the expenses of the Indian contingent despatched for service in Egypt.

The *Indian Spectator* (1) of the 15th April says:—The correspondence between the Secretary of State for India and the Government of India regarding the expenses of the Indian contingent despatched for service in Egypt leaves no doubt that a grave injustice has been done to this country. All the arguments that the Indian Government have urged in support of their contention that it would be unjust to saddle India with a portion of the cost stand unrefuted. Lord Ripon and his able colleagues could not have addressed themselves to the subject in a more vigorous and trenchant manner. Such being the truth, it is a matter of deep regret that the Liberal administration now in power should have forgotten the principles they inculcated when in opposition. In the first despatch of August it was urged that the telegram of 24th July conveying the somewhat autocratic order that it was proposed that the "Indian revenues shall bear all expenses of the Indian contingent for service in Egypt" was a complete "surprise." And why? For the very good reason that "British policy in Egypt has been up to the present time wholly under the direction of Her Majesty's Government in England. The Government of India have never been consulted as to the principles by which, having regard to Indian interests, that policy should be guided." What may we infer from these sentences? Simply this, that whenever it suits the British Ministry, it can override all constitutional restraints and carry out the object it may have in view by sheer force. They talk of doing justice to India and

acting strictly on the principles of the East India Bill of 1858. But it is now notorious that that sort of talk is mere political cant. Instances will readily occur to the mind of the reader where it will be found that the opposite policy has been adopted with equal facility and for achieving a similar purpose, namely, to save the pockets of John Bull at the expense of the famishing millions of India. Let us quote as an illustration the late Afghan war. Is it necessary to recall that famous statement of the Finance Minister of the day, who flourished a phantom surplus to serve a political purpose, and at the same time coolly declared that Indian finance was fully able to pay the expenses of that unhallowed war? The difference in the tactics was only this, that the Tory Government were able to enter on the war with a light heart inasmuch as the responsibility thereof was acknowledged by the then Government of India. The Liberals have done another injustice, but with this difference, that they did not at all consult the Government of India. Such is the elastic conscience of men in power who hold the destinies of India in their hands. There is no difference in kind in the moral wrong which a Conservative or Liberal Government may inflict on India and her people. At the best there is only a difference of degree. The Liberal, having a shred of conscience left to him, tries to soften the mortification of the Indians by sops in the shape of what he is pleased to call a "contribution," as if India was justly entitled to bear such war expenses and that the "contribution" was purely an act of generosity! What an array of unanswerable arguments have the Government of India put forward in the objections they have taken to the course so autocratically proposed in that telegram of the 24th July! Such arguments could only emanate from an intimate acquaintance with the true aspect of Egyptian affairs as they stood last year. We discern Major Baring's hand in the framing of the despatch. And what reply has the Secretary of State given to the arguments? Absolutely none. After the receipt of a subsequent despatch that enters more closely into the present impoverished condition of India, and after the discussion elicited here and in England as to the impropriety of burdening India with the expenses of the service of her troops in Egypt—a discussion which alone extracted the contribution of £500,000—a despatch follows which states in the concluding paragraph that all attempts at giving the subject "a controversial character" have been avoided. A more impotent and illogical despatch could not have been framed, and a foregone conclusion, viz., to saddle India with costs anyhow, could not have been supported by worse reasoning. After admitting the arguments of the Indian Government regarding the remote and indirect interest of India in the Egyptian imbroglio, the Secretary of State observes that no other course could have been possible in such circumstances, and the presence of the Secretary of State for India in the Cabinet afforded the constitutional guarantee provided by Parliament for the due representation of Indian interests. There is an obvious fallacy underlying this very plausible argument. In the first place, it must be remembered that though it was well known that events would lead to war, Her Majesty's Secretary of State for India never sounded the Indian Government on the subject. It is well understood that on all important subjects on the anvil the opinion of the Government of this country is formally or demi-officially asked either by a despatch or telegram. But in the present instance all such formality was purposely dispensed with. And why? Because Lord Hartington knew too well from private sources what opinion Lord Ripon and his able colleagues would give. And he thus coolly sat upon the first safety-valve of "constitutional" procedure. But admitting for a moment that he was within his right in not consulting the Indian Government as he was the minister responsible to Parliament, we may ask whether his presence in the Cabinet did actually afford that "constitutional guarantee" which is referred to in the 11th paragraph of his reply? Did he point out to the Cabinet that the precedents were against the proposal which it contemplated making and which was formulated in the telegram of 24th July? Is not the East India Bill distinct on this point? By what process of reasoning did Lord Hartington convince himself and the Cabinet that India was liable to share in the cost of the expedition? What inference are we to draw from the bold but perfectly truthful assertion of the Government of India that they "do not understand on what principle of political equity India can be called upon to defray any part of the

cost of armed intervention in Egypt unless the Australian and other colonies are called upon to pay their proportionate share"? The inference is that might still overrides right. The colonies are so powerful that they would have treated with contempt any hint conveyed to them to bear their share in the war expense. But India is weak, and notwithstanding the fact that her present rulers have nobly performed their part of the duty, the Mabárája at Westminster has culpably abused his position. Had Lord Hartington made as determined a stand as Lord Ripon did, the Indian treasury would have been richer to-day by £641,000.

Approves of the desire of the Duke of Connaught to accept an appointment in India.

The *Bombay Punch* (81) of the 21st April approves of the desire of the Duke of Connaught to accept an appointment in India. Let him have the post of the Viceroy or a Commander-in-Chief, but at any rate let him come out to India and see for himself the condition of the people of this country. Let him see the awe, pomp, and exclusiveness of Europeans in India, and then adopt some efficacious means for the amelioration of the depressed condition of the natives of the soil. He may reside in any part of India, but what is wanted is that he should judge for himself of the condition of this country.

Comments on the Amir's intended visit to India.

Referring to the intended visit to India of the Amir of Kabul, the *Indu Prakásh* (9) of the 16th April observes that though it is desirable and natural that such friends as the Amir and the British authorities should mutually exchange such visits, still a move of this nature on the part of Afghanistan is unprecedented. The British Government had friendly relations even with the predecessor of Abdul Rahman, but there had been no such interview as is now contemplated. The real object of the Amir's visit has not transpired; but it does not require much stretch of imagination or intellect to conjecture that the object of the visit is not simply that of a friendly interview, but that there are some political motives at the bottom. That the Russians have been making a gradual advance in Central Asia, that they have been receiving friendly treatment at the hands of the Persians, that the Kabul Darbár has been divided into two factions, and that the Russians have an eye on India—all or some of these circumstances are believed to have some connection with this political step. There is much truth in the remarks of a certain journalist that if there are political motives underlying this ostensibly friendly visit, the matters to be discussed had better be settled by written correspondence than by a personal interview, and these remarks deserve the careful attention of both the parties. Abdul Rahman must have been thinking of taking steps against the advance of the Russians and he has no other support than that of the British Government, and it goes without saying that the latter will at once fall in with his views. But it is necessary that both the parties should take care not to bring about a recurrence of the events of Shah Suja's time. Abdul Rahman is not the sole ruler of Afghanistan. There are many other Chiefs. The British Government ought first to make sure that the plan devised by Abdul Rahman meets with countenance from them. In fine, this is a very delicate matter and requires to be handled with ability, tact and judgment and with due regard to the sad experiences of the past. [The *Samsher Báhádur* (106) of the 13th April disapproves of the contemplated visit of the Amir to India, and says that Government should give no countenance to the Amirs of Afghanistan because they have proved faithless.]

Thanks Lord Ripon for instructing the subordinate Governments to open permanent art-museums in important cities and towns.

The *Bombay Samáchár* (82) of the 16th April alludes to the recommendation made by Mr. Caird, the President of the late Famine Commission, that industrial and art exhibitions should be opened from time to time, as one of the means for the advancement of Native arts and industries and for the mitigation of the miseries arising from famines, and tries to show how such exhibitions tend to bring about the desired results. The *Samáchár* expresses the gratitude of the people of India to Lord Ripon for having instructed the subordinate Governments to purchase as far as possible indigenous articles for the use of the State, and for issuing orders to the different local Governments to establish

in each important city or town within their respective jurisdiction art museums and to continue to make new additions to the collections made in them. Such museums as these, observes the *Samáchár*, are sure to encourage and improve Native arts and industries.

Fears that the policy initiated by the Government of India of sending Native engineers to England at the expense of the State for studying practical and technical engineering will injure the prospects of the *alumni* of the Indian Civil Engineering Colleges.

The *Native Opinion* (10) of the 15th April says:—Under a new resolution of the Government of India two Native assistant engineers of the Provincial Public Works, Panjáb, have undertaken to go to England to study practical engineering there under eminent engineers, the Government undertaking to bear all charges for their passage. We commend the zeal of the two Native gentlemen who have ventured to cross the black waters at the cost of what may be dear to them. State patronage in this way may encourage others also to visit the land of our rulers on the above errand. But we suspect the deputation of these people to England gives a sly thrust to the prospects of the *alumni* of our own Civil Engineering Colleges. Those who may undertake the journey may be promoted to the higher ranks, but in the case of those who will not do so their disinclination to go will prove an obstacle in their way to promotion. Nor can we say that Government can ever continue to pay the passage of everyone going to England for the purpose. This assistance must stop somewhere, and we only hope that the authorities do not make a visit to England as the only qualification for promotion in the higher grades of the engineering service.

Approves of the intention of the Bengal Government to open veterinary schools.

The *Bombay Samáchár* (82) of the 18th April heartily approves of the intention of the Government of Bengal to establish veterinary schools in that presidency. The *Samáchár* dwells on the subject of the importance of agriculture to the masses in India, the necessity of cattle for carrying on husbandry, the absence of a sound knowledge of the veterinary art among the agriculturists, and the large mortality of cattle, and observes that as Natives have long been praying Government to supply this great desideratum it is gratifying that the attention of the Bengal Government has been directed to it. The Bombay Government should not delay to provide veterinary schools for this presidency, if the subject has not already been taken up by the Supreme Government.

Recommends the employment of Indian labour in factories and on railways.

The *Arunodayá* (14) of the 15th April learns that a school has been established in the Madras Presidency for the purpose of training candidates in the art of engine-driving. Such a measure is quite in accordance with the principle that India is for the Indians, and is also in harmony with the policy inaugurated by Lord Ripon. The supposition that factories and railways worked by steam power are calculated to benefit a country is proved to be correct from an English standpoint but not from that of India. England finds a favourable market for all the wares that are turned out by the combined labour of her people, and hence her factories are a source of profit to her. But the same is not the case with India. The Indian people have not a sufficiently large field even for their manual labour, and hence a large number of people already find no employment; and the introduction of railways and such other improvements having a tendency to supersede bodily labour by new modes of turning out work has served to augment the number of unemployed masses of the population. Moreover the importation of foreign skilled labour for these new improvements has contributed in some measure to make these reforms prejudicial, instead of beneficial, to the interests of the country. In these circumstances the establishment of the school above alluded to ought to be hailed with joy as a step in the right direction. The *Arunodayá* does not maintain that such improved machinery will never prove advantageous to India. It on the contrary asserts that if the maxim of "India for the Indians" be followed in its entirety and its full significance recognized, such reforms cannot but be fruitful of much good. The several devices adopted in England for securing a favourable market for her merchandise ought to be attempted for the sake of India. But instead of this what we see is that the starting of a few mills in India aroused the jealousy of England, and the authorities did not shrink from

taking umbrage at an unthought-of precept of political economy for abolishing the import duty in India on English piecegoods. Nay, Indian mills have been subjected to restrictions the like of which are not witnessed in England. In short, no effort has been left untried that was calculated to put down the mill industry of India and to make Indian wares dearer than those of England. Though under the present circumstances it cannot be hoped that the same remedies as are used in the interests of English trade will be adopted for the sake of India, still the exclusive employment of Indian labour cannot fail to go a considerable way in securing benefit to this country and to redound greatly to the credit of England. The loss occasioned by the supersession of country cart traffic by railways can be made up by the exclusive employment by the several railway companies of Native labour. Such a step will also serve to liberate Government from the guarantee of certain rates of interest to the railway companies, and a diminution in the expenditure of the companies will lead to a reduction in the rates of charges, *i. e.*, to an alleviation of the burden of a kind of tax on the people.

Says that the land revenue assessment should be reduced in order to encourage the extension of the agricultural industry.

The *Lok Mitrá* (74) of the 15th April observes that the wisdom of Lord Ripon's policy in reducing the salt duty has been amply vindicated. The consumption of that useful commodity has increased, and with it the revenue derivable from that source. A fair trial of a similar character may well be given to the land revenue assessment. A reasonable reduction of the assessment will bring a larger area of land under cultivation, which besides increasing the produce will give employment to a large class of the people. In all parts of India there are vast tracts of land lying idle simply because the heavy Government exactions do not allow of their being cultivated with profit. If the experiment should work as satisfactorily as there is every reason to suppose it will with judicious management, a great step will have been taken towards the solution of a difficult and complicated problem, viz., the amelioration of the condition of the people.

Suggests a reduction in the rates of assessment.

The *Panchánan* (45) of the 15th April says:—Agriculture was once considered the best occupation in India, and the truth of this view was borne out during the first years of the English rule. The introduction of the system of revenue survey, however, rendered that profession positively ruinous. If the officers entrusted with the working of this system were to pay more consideration to the rates assessed by them, they would be satisfied that injustice has been committed on the poor ryots. The injustice becomes graver when such officers out of a false feeling of delicacy fail to represent the matters in their true light or altogether neglect the duty of revising their work with care. Under any circumstances the lot of the poor people of the Ratnágiri District is really pitiable. The cry is general that arid pieces of land, which usually would not pay more than one rupee of assessment, have been assessed at the rates obtaining in the case of the best garden lands. The people have no interest in raising such a cry unless it has the foundation of truth. There has never been any complaint regarding the heaviness of assessment on the best soil. On the contrary the people are of opinion that the rates on such land are lower than they should be. It therefore behoves the officers of Government to sift the matter carefully and to effect a proper adjustment between the different rates assessed on the soil with a view to stop this cry. Otherwise people may abandon their holdings, or at least may be overtaken with a powerful feeling of disaffection.

Recommends the institution of an enquiry into the damage caused by locusts.

The *Panchánan* (45) of the 15th April, while referring to the havoc committed by locusts in the Ratnágiri District, observes that the operation of the Indian Arms Act has rendered people helpless. If at such a juncture the people had pistols, rifles, guns and ammunition, they would have been in a position to protect at least their particular fields from the depredation of locusts. As, however, Government have undertaken to protect the interests of their subjects, it is high time that they should recognize the necessity of taking steps for the alleviation of the distress caused by this plague. A care-

ful enquiry should be instituted into the extent of damage caused by locusts through the agency of Mámlatdárs, the truth of whose reports should be verified by the Collectors by personal inspection, and the amount of remissions to be granted should be settled.

Complains of the hardship caused by the suppression of salt-works in Ratnágiri.

The *Jagan Mitrá* (30) of the 16th April states the inconveniences caused by the suppression of the manufacture of salt in Ratnágiri, and prays that the Government of Lord Ripon will take the matter into their favourable consideration. The *Mitrá* is emboldened to make this appeal on account of the decision passed by the Government of India in the matter of a similar appeal from the inhabitants of Shiravade, and expresses a hope that Lord Ripon will not fail to recognize the hardship caused to the poor people of Ratnágiri by being deprived of their only article of trade with the country above the ghâts.

Complains of the unjust treatment received by Khots in the Ratnágiri District.

A correspondent of the *Satyá Shodhak* (55) of the 15th April, writing from Dápoli, complains of the unjust treatment received by Khoti landholders at the hands of Government officers. Though the Khots have been legally authorized to receive rents from their tenants according to old custom, still they do not receive assistance from Government in the realization of the revenue due to them. Hitherto it has been the practice with Mámlatdárs and Mahálkaris to comply with requisitions for such assistance, but lately they have been ordered not to entertain such applications. What is however more strange is that the portion of a tenant's property that is indispensable for his maintenance is not liable to sale for default in the payment of the Khot's dues, while there is no objection to the sale of similar property in the case of Government villages. The Khoti Act contains a provision for the eviction of tenants in cases of default in payment of Khot's dues, but this power of eviction is not delegated to the Khots in the orders granting them assistance in the recovery of their dues. Government also appropriate the proceeds of the sale of trees that are felled by private individuals in a Khoti village. It is unjust that while the Khot has to pay the jamábandi for the whole of his village, Government should receive the proceeds from the sale of trees.

Complains of the injustice of an order prohibiting the use of tomtoms in Ratnágiri.

The *Satyá Shodhak* (55) of the 18th April complains of the vexation caused to the people of Ratnágiri by an order prohibiting the use of tomtoms after 9 P.M. Such an order is unjust and its injustice is felt more keenly at the present season, which is one of marriage festivities and religious festivals. The *Shodhak* mentions the steps taken by the people in the matter of securing a modification of the order complained of, and says that the order was the outcome of the action of certain European ladies and gentlemen whose auricular repose was disturbed by the noise of instruments that are listened to by the whole body of the population with calmness and patience. It would have looked more graceful in the European ladies to have put up with such a nuisance at least for the sake of humouring Natives. It is not beneficial to the interests of Government that their officers should thus interfere with the religious observances of the people, and should sow the seeds of disaffection by subjecting the people to arbitrary mandates. To prohibit the use of tomtoms on occasions such as marriages and the Holi and Rám Nawami festivals is nothing short of a direct violation of their manners and religious customs and an offence to their feelings. It is therefore to be hoped that the District Magistrate will give a patient and calm consideration to this matter and remove the grievance by cancelling the order complained of. [The *Bakul* (16) of the 15th April makes a similar complaint.]

Points out certain defects in the rules for the working of the postal savings banks.

The *Dhárwár Vritt* (22) of the 12th April points out certain defects in the rules recently published regarding the working of postal savings banks, and requests that the authorities concerned will see fit to supply them. The condition of declaration imposed by the rules is sure to be felt as an encumbrance by many, and it will be sufficient to substitute for it

the simple enquiry that is provided in the case of deposits in the ordinary savings banks. The convenience caused by the sub-post offices being authorized to receive deposits must be acknowledged, but there is no provision for immediately meeting with applications for withdrawing money from the banks. The necessity of a reference to the head office is likely to cause trouble. Moreover there is no mention made in the rules of the maximum amount that may be received by the banks, nor is there any provision declaring whether it is allowable to keep accounts simultaneously with the postal and ordinary savings banks.

Suggests certain reforms in the Sanitary Department.

The *Din Bandhu* (5) of the 15th April dwells at considerable length on the necessity of certain reforms in the Sanitary Department of this Presidency. The *Bandhu* deprecates the practice at present in vogue of conferring the appointment of Inspector of Sanitation and Vaccination on shirastedárs and clerks in the offices of Deputy Sanitary Commissioners. These persons have very little professional knowledge of their work, and are therefore unfit to discharge the duties appertaining to the office of Inspector in a satisfactory manner. It is therefore desirable that such responsible posts should be solely reserved for Hospital Assistants and Assistant Surgeons, whose education in colleges will serve them in good stead in making them competent Inspectors. It is also necessary that a uniform should be prescribed for all Inspectors, and they should be required to keep a sword or bayonet at their own expense. These officers while on tour often suffer a great deal on account of having no weapon and having no distinguishing badge to proclaim their rank to the public. These officers should also receive the *ex-officio* title of Ráo Sáheb or Khán Sáheb, and a form of diary should be prescribed for them with the view of enabling their superior officers to judge of the amount of work done by them. A system of periodical reports should also be established.

Comments on the rules regarding the examination and employment of probationers in the Registration Department.

The *Dhárwár Vritt* (22) of the 12th April does not approve of the rules recently published by Government regarding the examination and employment of probationers in the Registration Department. The condition that a candidate who does not succeed in getting employment within one year from the date of his passing the examination must again pass the necessary examination is very hard. The length of period prescribed for the confirmation of probationers is also improper.

A prayer for the location of a registry office at Mahudha.

The *Kaira Vartamán* (96) of the 18th April prays for the location of a registry office at Mahudha. If Mr. Spry were to call for information regarding the number of documents registered every year from Mahudha and the surrounding villages and the income derived therefrom, he would see his way to grant the prayer. What the people pray for is justice. If a registry office cannot be permanently located in Mahudha, the Sub-Registrar of Nadiád should be ordered to hold his office in Mahudha for a certain number of days every month, as is done at Kaira, Dákor and Ránder.

Complains that the list of jurors recently published is not correctly prepared.

In alluding to the list of persons eligible to serve as jurors in the High Court of Bombay, recently published in the *Government Gazette*, the *Jáme Jamshed* (95) of the 16th April observes that the list of special jurors contains the names of some Natives who ought to have been included among common jurors, and in the list of common jurors are to be found names which ought to be put in the list of special jurors. It is a disagreeable duty for a public organ to point out such names, and the Sheriff being a Native of high position in society is in a position to do the needful. Again, while 120 Europeans are selected from their comparatively small community to serve as special jurors, only 80 Natives are chosen for the same purpose. Every partner of every European firm is appointed a special juror, whereas the partners of several well-known Native firms are chosen to serve on the common jury. European secretaries of several public companies and European brokers are made special jurors, whereas Native agents of several cotton mills and

several Native merchants are appointed as common jurors. Thus no sound principle appears to have been followed in making selections, and it is therefore to be hoped that a better selection will be made when preparing a new list.

Desires the removal of the unruly gangs of the Kabulis which are wandering in this Presidency.

The *Bombay Samáchár* (82) of the 16th April observes that for some time past reports have been received that a gang of Kabulis has been committing plunder and spreading panic in the Salsette Táluka of the Thána District. News has also been received from Bhusával that about five hundred Kabulis had gathered at that station, that a misunderstanding having arisen between their two parties one of these parties had to be taken to Manmád, and that to prevent the other from doing mischief to the rail-roads the railway volunteers had to be called out. Under these circumstances it is desirable that the public should know what steps have been taken by Government to remove the panic spread by these Kabulis. They ought to be removed to some place where they would not be able to commit mischief.

Requests the Supreme Government to appoint a commission to enquire into the working of the police.

In noticing the report made to Government by Mr. Warburton, the Acting Superintendent of the Thuggee and Dacoity Department in the Panjab and the North-West Provinces, in which that officer has, among other things, mentioned that during the short period of his administration he has ascertained that in thirty cases the police have obtained the conviction of innocent persons, the *Bombay Samáchár* (82) of the 20th April observes that this is not the first time that the above-mentioned accusation has been preferred against the police of this country. Government should therefore appoint a commission for the purpose of instituting close and searching enquiries into the working of the police throughout the whole of India. Government have already recognized the necessity of an Education Commission and the question of police administration is not of less importance inasmuch as it affects the safety of the life, property and honour of the people.

Recommends an enquiry into certain evil practices of medical men.

The *Indu Prakásh* (9) of the 16th April complains that rumours are rife that the medical men who possess the exclusive privilege of certifying to the soundness of the health of new employés under Government and to their fitness for serving in any part of India, are given to extorting money from the candidates for employment, who are generally very needy and therefore yield to their demands. The *Indu* dwells on the objectionable nature of such practices, and advises Government to institute minute and secret inquiries by means of detectives. The sufferers can never be expected to come forward to tell their own tales, and unless Government take up the matter there is every chance that the misery will be perpetuated to the greatest hardship of the poor.

Disapproves of the verdict given by a special jury at the trial of Private Dwyer at the late criminal sessions of the Bombay High Court.

In noticing the trial of Private Dwyer at the last criminal sessions of the Bombay High Court for shooting a Native at Sátára, the *Jáme Jamshed* (95) of the 20th April observes that five eminent medical authorities deposed on oath that the accused was feigning madness and gave good reasons for making this assertion. The Honourable Justice Scott laid great stress upon the evidence of the above-mentioned witnesses in the charge he gave to the jury. Notwithstanding this, the jury gave the verdict that the accused was a lunatic. This decision is surprising, and it is still more surprising that the trying Judge did not record his protest against the wrong verdict. If special juries give a wrong verdict in a plain and simple case like that of the accused Dwyer, there is no necessity of convening special juries to try cases of murder.

Says that theft should be made a bailable offence.

A correspondent of the *Surat Akhbár* (75) of the 16th April says that while criminal breach of trust and fraud are considered bailable offences, theft, though insignificant, is not regarded by law as a bailable offence. The consequence of this is that innocent persons frequently suffer. Hence it is necessary that Government should make the crime of theft bailable with certain limitations.

The *Jáme Jamshed* (95) of the 16th April is glad that the Senate of the Bombay University have decided by a majority that the new clock in the Rájábái Tower shall keep Bombay time. When this conspicuous clock is to show the local time, and Madras time does not suit the people of Bombay, it is to be hoped that Sir James Fergusson will withdraw his order about the observance of Madras time, and remove the cause of complaints made on this score by the public. [The *Bombay Samáchár* (82) of the 18th April expresses similar sentiments. The *Rást Goftár* (105) of the 15th April however does not understand why so much importance should have been attached to such a trifling subject. It is immaterial to the people what time is generally observed, and it would have been more graceful in them to have responded to the call of the Governor to observe a uniform time throughout the city when they could have done it by the simple contrivance of changing the position of the minute hands of their clocks and watches.]

Hopes that His Excellency the Governor will withdraw his order to keep Madras time in Bombay.

Local Self-government.

The *Suryodayá* (63) of the 16th April does not understand why the Bombay Government have been delaying the enactment of the necessary law for the introduction of the scheme of local self-government into the Bombay Presidency. The scheme has already been introduced into the Central Provinces and measures in that direction are in progress in the provinces of Bengal, Burma and the North-West. The Bombay Government have not, it is feared, abandoned their attitude of persistent resistance towards the new scheme. It is however to be hoped that they will not delay the measure till they receive another reprimand from the Supreme Government, but will see fit to secure the good wishes of the people by prompt action in the matter.

Requests the speedy enactment of the law relating to local self-government.

A correspondent of the *Gujarát Mitrá* (72) of the 15th April says that the three years' term of office of the present municipal commissioners of Kapadvanj expired on the 31st March last and that arrangements are being made for the appointment of new members. The writer recommends that no change should be effected in the members for the present, inasmuch as if after the new members are appointed it is proposed to extend the privileges of local self-government to the municipality there will be great difficulty in securing their resignations.

Says that new commissioners should not be appointed in the place of those whose term expired on 31st March until the question of extending the privileges of local self-government to the municipality at Kapadvanj is settled.

Legislation.—The Native Magistrates' Jurisdiction Bill.

In alluding to the opposition raised by Lord Salisbury in the House of Lords to the Native Magistrates' Jurisdiction Bill, the *Bombay Samáchár* (82) of the 19th April observes that His Lordship argued that since in every foreign country a European is tried by his own countrymen alone the same rule ought to be applied to India, and since that rule has been in force for a long number of years in the Indian realm the same ought not to be disturbed. His Lordship also remarked that in Turkey, Egypt, China and other foreign countries cases between Europeans or Europeans and Natives are decided by the European consuls. The premises advanced by His Lordship are correct, but not so the conclusion drawn from them. India is not a foreign country like Turkey, Egypt or China. In the latter countries the Government and the people are quite foreign, whose conduct with the Europeans very much depends upon how the latter act with them. The laws of these countries are considered to be defective by the Europeans, and it is believed that the sacred character of justice is not properly preserved in them. These foreigners moreover do not entertain good feelings towards Europeans. In such circumstances it is right that Europeans should have no faith in the justice dispensed by the foreigners, and should reserve to them-

Disapproves of the opposition raised by Lord Salisbury to the Native Magistrates' Jurisdiction Bill.

selves the right of being tried by their own countrymen. On the other hand India is not a foreign country in the sense in which China, Turkey or Egypt is. India is ruled by the British Government under British laws, and justice is dispensed in strict accordance with those laws. The European and Native dispensers of justice are servants of Government, who have studied the laws and made themselves fit to dispense justice. There are appellate courts of different grades one above the other, and final appeal lies to the authorities in England. The people of India are the loyal subjects of the British Crown and are influenced by good feelings towards Europeans, as has been proved beyond doubt on two conspicuous occasions, viz., the Indian mutiny of 1857 and the assumption of the Imperial title by Her Majesty the Queen. In these circumstances the arguments advanced by Lord Salisbury against the Jurisdiction Bill are quite beside the mark. [The *Káside Mumbai* (98) of the 20th April expresses somewhat similar sentiments.]

Complains that the Poona Sárvajanik Sabha was not consulted by the Bombay Government in the matter of the Native Magistrates' Jurisdiction Bill.

The *Mahrátta* (2) of the 15th April says:—We learn from a Bombay paper that the Jurisdiction Bill has been forwarded by the Bombay Government to the Mill-owners' Association for opinion. We certainly do not understand why it should have been sent to one association in preference to others. We do not know if the Bombay Government has so soon forgotten that a representative association exists in Poona. If the Bombay Government really means to ascertain what the general opinion on the Bill is, it should see that all public bodies are consulted.

The Bengal Rent Bill.

Approves of the Bengal Rent Bill.

The *Mahrátta* (2) of the 15th April says:—The Bengal Tenancy Bill is no doubt to a certain extent an encroachment upon the rights implied, if not expressed, of the zamindárs; but taking into consideration the justness of the principles involved, we see no reason why the zamindárs should grudge to their tenants and ryots this extension of the permanent settlement. The evils of leaving the ryots to the mercy of their landlords are too well known and we cannot blame Government for taking steps in time to prevent these evils. What we wish is that Government should bind themselves by the same rules when they themselves occupy the position of landlords. The Bill is of great importance to the Bengal ryots in so far as it improves their position by granting to them a right to claim compensation for improvements in land not secured by the metayer system and the right of occupancy unknown to a cottier. The fixing of a maximum limit for enhancement of rent, which brings the tenant very near to a peasant proprietor, consistently with the permanent settlement granted to the landlord, is another favourable feature of the Bill. To the Bombay ryots also it is equally important on account of its clear enunciation of the principles of revenue settlement, which in time are sure to be extended to other presidencies, though not unless a cry is raised for the same.

Railways.

A suggestion to the Rájputána-Málwa Railway.

The *Hitechchhu* (73) of Ahmedabad of the 19th April says that owing to the busy character of the present season great want of waggons is felt on the Rájputána-Málwa Railway. It is therefore natural that merchants should offer, and station masters and goods clerks who are badly paid by the company should accept, bribes for the speedy conveyance of goods To prevent this evil it is necessary that a few rolling-stock inspectors should be employed. Their duty should be the supervision of the daily want and supply of waggons to the different stations in the districts under their respective charges. It is also necessary that the traffic inspector should be able to converse with the Native merchants in their vernacular. He should freely mix with them and impartially attend to their wants. Mr. Finigan, the present traffic inspector, is unable to attend to his duties properly, owing to the vast extent of the district under his charge. He should be relieved of a portion of his work to enable him to discharge his duty satisfactorily. It would be better to entrust the work to a Native well acquainted with the language of the district.

Economy and efficiency would both be secured by giving the post to a Native. If perhaps a qualified Native is not at hand for the purpose, the services of one may be applied for from the B. B. & C. I. Railway Company. It is to be hoped that Mr. Vining, Traffic Superintendent, Sábarmati District, will attend to this suggestion.

Municipalities.

Makes remarks on the constitution of the new Town Council of the Bombay Municipality.

The *Lok Mitrá* (74) of the 15th April remarks that the recent election of Town Councillors by the Corporation presents several curious and noteworthy features. Two out of the three Europeans elected by that body are officials who would surely have been nominated by Government if the Corporation had not honoured them with their confidence, the large body of Hindu rate-payers has had only one representative, while the Mahomedan community has been altogether left out in the cold. Such a result can hardly be considered satisfactory. Why the Corporation should have gone out of its way to elect two officials when non-official members in every way qualified for seats on the council were available it is difficult to understand. The exercise by Government of its right to nominate the four members now required to make up the full complement of the council has given a representative to the Mahomedans, but it has raised the number of the official members to six. One more Hindu councillor should have been appointed, and either the Honourable Ráo Sáheb Mandlik or Mr. Javerilál Umiáshankar would have been a desirable acquisition to the council. As it is, the European and official elements are very strong, and the council can hardly be said to be a fairly representative one. Altogether the constitution of the new Town Council will not commend itself to the approval of any right-thinking man. The preponderance of the official element and the nomination of an official Chairman at a time when the local self-government scheme is on its trial must be regarded as the reverse of satisfactory or encouraging. It is hardly creditable to the intelligence, public spirit, and independence of the Corporation that Mr. Nowroji Fardunji, who with all his faults has been a most valuable member, was elected only by an accident, because it was only an accident that Mr. Mehta, whose casting vote saved Mr. Nowroji's seat, happened to be the Chairman of the Corporation on the day of the election. Mr. Dádábhái Nowroji should have been elected to the council. His long and varied experience, his devotion to the good of the people, and his fearless and disinterested advocacy of their rights would have made him a most useful and valuable member. Surely it is high time some new and vigorous blood were infused into the body, the present system of electing the same members over and over again being hardly calculated to advance the cause of municipal government in this city. [The *Rást Goftár* (105) of the 15th April expresses similar sentiments. The *Yajdán Parast* (117) of the same date is of opinion that Government should have nominated only Hindu and Mahomedan members. The *Bombay Punch* (81) of the 21st April disapproves of the preponderance of Europeans in the new Town Council.]

Approves of the elections made for the new Town Council of Bombay.

The *Bombay Chronicle* (71) of the 15th April considers the election of the eight members of the new Town Council of Bombay by the Municipal Corporation as satisfactory, and remarks that the nomination of four more members by Government to complete the council is also happy. The *Chronicle* however regrets that the Honourable Ráo Sáheb Wishwanáth Náráyan Mandlik should not have been elected a councillor.

Complains of scarcity of water in Bombay.

The *Lok Mitrá* (74) of the 15th April observes:—Scarcely has the hot weather set in before the periodical cry of the scarcity and foulness of the water supplied to the city has again sprung up. Enormous sums of money have been expended in constructing, improving and enlarging the Vehar and Tulsi lakes. With the building of the Tulsi reservoir it was confidently asserted by the municipal authorities, who always look to the affairs of their own departments through coloured spectacles, that the cry of scanty water would be a thing of the past; and yet though a large sum of money has been devoted to raising the dam of the Tulsi lake on the recommendation of our engineers, the public are

again confronted with what threatens to be a water famine at no distant date. The subject was referred to by a member of the Town Council at one of its meetings the other day, but it provoked no discussion, and the matter was dropped as if it was a trifling matter with which the Town Councillors had no concern. Is all this the outcome of the boasted system of local self-government? Unless the arrangement under which the Town Council has been regulated for some time past is done away with and members who understand their responsibilities and duties to the rate-payers are elected to the council, and new members admitted from time to time, there is little hope of matters mending. If the members of the Corporation and Town Councillors were to work half as hard and energetically in doing their duty to their electors after they have been returned as they do in vying with one another in securing the largest number of votes, many of the defects of the administration would disappear; but the zeal of many of these representatives of the people cools down to freezing point directly they have secured the coveted seats.

Suggests that the working out of the new drainage scheme should be stopped.

The *Native Opinion* (10) of the 15th April, in a paragraph headed "Our Drainage Works," says:—Now that the new Corporation has been formed, its composition such as it is does not hold out the hope that full justice will be done to the burning question of drainage works. Though the work has been in its full swing, the recent lectures on the subject by our worthy townsmen Dr. Blaney and the Honourable Mr. Mandlik have given the Native public a rude shock as to the number of diseases the completion of the drainage works might bring in their train. It was suggested at the time that until the result of the enquiry into the Calcutta drainage works was out the work should be stopped. But the suggestion was not heeded and the works are now being pushed on. The result of the Calcutta inquiry is now out, and Mr. Thomas Jones, a member of the commission, reports that the Calcutta works "have proved a disastrous failure." He recommends that further expenditure on these works should be stopped until an engineer-expert from England overhauls the whole system and proposes remedial measures. Will our own Corporation pause for a moment and ponder whether it is advisable for them not to run on and take an unenviable responsibility on their shoulders? We hope they do pause.

Animadverts on the proposed extension of the people's park at Surat.

The *Gujarát Mitrá* (72) of the 15th April protests against the proposed extension of the people's park at Surat. The original circular embodying the proposition was circulated among the municipal commissioners and the opinion of the majority has been acted upon in spite of the amendment suggested by Mr. Kálábhái, viz. that the proposal should be laid before the new board on their coming to office. There has besides been no provision made in the last budget for the execution of the proposed work, and how can it be undertaken in the absence of due provision? Such a technical objection can generally be waived in the case of minor and emergent works. The emergency of the extension of the people's park is however not established, and even if it is, such a large sum as 30 or 40 thousand rupees cannot be expended without due provision in the budget. In spending such a sum in the teeth of such facts the existing board is undertaking a serious responsibility. The injustice of this affair was duly represented to the Government of India and the Bombay Government by the Hita Vardhak Sabha of Surat. But the Local Government declined to interfere with the action of the municipality and the Supreme Government advised that a representation on the subject should be submitted through the Local Government. Whatever may be the steps that the Sabha may deem it advisable to take in the matter, how can the present expenditure of such a large sum be prevented? The *Mitrá* then apostrophizes the commissioners and the president for their persistently obstinate attitude in the matter, and advises them to retrace their false steps while they have not yet advanced too far, and to divert the funds proposed to be spent on the people's park towards a scheme for supplying water to the town. [The *Suryá Prakásh* (76) of the 14th April says that as the matter has advanced too far, the most advisable thing under the circumstances is that the new board should undertake the work of the extension of the park.]

A correspondent of the *Bombay Samáchár* (82) of the 20th April states that four steam-engines are working in the different parts of the town of Surat, namely, the flour mill engine in Wádifalia, the iron foundery engine in Nahánpara, electric light engine in Chowk, and the ice factory engine in Muglisara, all these quarters being thickly populated. It behoves the authorities concerned to adopt the necessary precautions to avoid serious injury being done in the case of an accident to the people living in their neighbourhood.

Suggests that due precautions should be taken to avoid serious mischief being done by an accident to the four steam-engines working in the different parts of the town of Surat.

The *Hitechchhu* (73) of Ahmedabad of the 19th April observes:—Now that a new municipal board has been formed, we offer a few suggestions to it. It has hitherto been the practice to simply post notices of general meetings of the municipality on the walls of its office. This practice does not fulfil the desired end, viz., that of giving due information regarding such meetings to the public. It often happens that people have either absolutely no information about them or that they come to know of them some time after they have been held. The best course, therefore, would be to publish advertisements concerning them in a local newspaper. This course is followed in many other town and city municipalities, and we do not understand why it should not be followed here. In these notifications mention might be made of the business to be brought before the meetings. It would also be well if the proceedings of the meeting were furnished to one or more of the local newspapers for publication. It is also desirable that arrangements should be made for providing seats for visitors at the meetings. The new board ought to make a searching examination of the accounts of the expenditure on the new road. It is a general belief that the public money has not been properly spent towards the construction of this clumsy road. It is also said that proper discretion has not been used in awarding compensation in some cases. A professional health officer for Ahmedabad should be appointed. The health of the city is at present entrusted to three hands, called conservancy supervisors, who have no knowledge of hygiene. The aggregate of their monthly pay amounts to more than Rs. 250, while the services of a duly qualified man can be secured for Rs. 150. Such an arrangement will not only be an improvement, but will also effect a saving of more than Rs. 100 per mensem. Such a health officer should not be a Government servant and he should not be permitted to engage in private practice. The old municipal body has, it appears, disposed of the promissory notes of the value of Rs. 20,000 deposited with it in trust on account of the Ranchhodlál Dispensary Endowment. It is proposed to contribute towards the expenses of the dispensary the annual interest accruing thereon. This is a breach of trust. The new board ought to take an early opportunity to set apart the above sum. The establishment and other charges should be curtailed as far as possible, since they have increased considerably. Retrenchment is possible in every branch of the department. The saving thus effected may render possible the total abolition of, or a reduction in the tax on food-grains, which bears very hardly on the poor. The examination of the luggage of people at the gates of the city with the view of ascertaining that it contains no taxable article is very troublesome and annoying. We do not think any appreciable income is derived therefrom. Personal luggage should be exempted from search at the gates as is the case in Surat and other places. It would be advisable for the new board to publish a detailed account of the receipts and disbursements every year for the information of the tax-paying public.

Suggestions to the new municipal board at Ahmedabad.

Native States.

The *Mahrátta* (2) of the 15th April, in referring to the questions raised in Parliament regarding Mysore, observes:—On the 9th of April last a committee of inquiry was demanded to inquire what concessions were made during the minority of the Mahárája and what connection the Indian authorities had therewith. The special committee was refused, but it was promised that the Indian Government would be asked to submit a report on the subject. We have always held, and still hold, that the interests of a Native State are not very carefully watched during the ruler's minority, and if any concessions were made during the minority of the Mysore prince, they certainly could be due to nothing else than

Mysore affairs in Parliament.

this want of interest. It is not only with reference to Mysore that such an inquiry is necessary, but we are of opinion that such an inquiry is necessary in the case of all Native States that have minor rulers and are governed in trust for them.

Complains of the conduct of British officers at Hyderabad in the matter of securing the consent of the Hyderabad Darbár to the project for the construction of a line of railway from Chanda to Hyderabad.

Referring to the project for the construction of a line of railway from Chanda in the Central Provinces to Hyderabad in the Deccan, the *Satyá Shodhak* (55) of the 15th April observes:—The *Pioneer* is informed that while the chief nobles of the Hyderabad State advise the postponement of this project on account of the heavy expenditure involved therein, the British authorities are trying to extort the consent of the Darbár by means of pressure. If there be any truth in this report, the conduct of the British officers is indeed very reprehensible. Though it cannot be denied that the construction of the proposed railway will prove very advantageous to the State of Hyderabad and will develop the means of communication with distant provinces, still having regard to the circumstance that the Nizám is very soon to come to the throne, that the Council of Regency is not a thorough master of the financial situation of the dominion, and that the people generally are loath to make a speedy end of the business, it is not intelligible why British officers should have thought it fit to resort to coercion. As in 1853, the present Liberal Ministry may not have the intention of appropriating a portion of the Hyderabad territory. But such high-handed action of their officers naturally serves as a text for various and vague commentaries by the people, and thus Government are credited with intentions that have no foundation. It is therefore desirable that the officers concerned should abandon their policy of exercising pressure on the Darbár in this matter.

Approves of the result of the enquiry into the mismanagement of the Cambay State.

In noticing the Government resolution regarding the mismanagement of the Cambay State, the *Bombay Samáchár* (82) of the 20th April observes that the view expressed by Government regarding the administration of Mr. Laud proves the truth of the several complaints made against him by the subjects of that State. The conclusion drawn by Government is quite correct and was prophesied by the *Samáchár* before the enquiry into the affair was commenced. Though the course taken by the Cambay subjects was unique, they were justified in adopting it; and though they could not prove every grievance they alleged, yet the foundations on which those grievances were raised were strong enough. It is however not strange that they could not substantiate all their statements, since the evidence in support of them was given in great hurry and under considerable excitement. The result of the investigation has repaid the troubles they took in the matter, and it is to be hoped that they and their prince will hereafter live on friendly terms. [The *Jáme Jamshed* (95) of the same date expresses a similar opinion and requests Government to publish Mr. Spry's report. The *Akhbáre Sodágar* (78) of the 19th also expresses its approval of the result of the enquiry and of the Government resolution thereon. The *Bombay Punch* (81) of the 21st April is not quite satisfied with the resolution, and remarks that Government have tried to please both the parties in this matter.]

Says that affairs at Cambay have not yet been placed on a satisfactory footing.

The *Gujarát Mitrá* (72) of the 15th April says that since the removal of the chief officers of the Cambay State murders in open daylight and thefts and robberies have begun to be committed. The *Mitrá* cites 11 instances in which thefts have been committed during the past few days, and observes that since an experienced officer like Mr. Umedrám cannot effectually cope with such commotions, it is evident that he does not get proper assistance from others. The people have begun to defy the authority of the State. They decline to pay more than what they did before the administration of Mr. Shámráo, and thus great difficulty is being experienced in the collection of revenue. Thus have the intriguers in Cambay succeeded in doing injury to the State, and so long as competent officers like Mr. Dámodardás are not available, and so long also as those that defy the power of the State are not hunted down and met with condign punishment, the affairs at Cambay will not resume their normal state.

Remarks in connection with the slaughter of the Maiyás by the Junágad police.

The *Indu Prakásh* (9) of the 16th April, in an article headed "The Junágad Massacres," says:—Under the circumstances one cannot avoid the conclusion that a most unwarrantable carnage has been committed and that till an impartial and satisfactory inquiry is able to convince the public that it was committed under very sheer necessity and to avoid a greater evil the ostensible cause for it must be held to have been the land-hunger of the Junágad State. Is it a fact that on the day of the slaughter, when the corpses of the slain were to be brought into Junágad, the court went out with pomp and ceremony to receive their "faithful and victorious police," and the talk all over the town that day was that the administration had at one stroke added to the State "girás" land of the annual value of a lákh and a half rupees? Such things are being publicly talked of and yet the Government will not clear the mystery. The late Malhár Ráo Gáekwád was not guilty of sacrificing to his avarice or his lust the lives of his subjects, and yet he was justly asked to vacate the throne he dishonoured by his mal-administration. The Bhávnagar State in a fit of religious frenzy punished with death some wretches who had slaughtered a cow for purposes of eating at a time of great scarcity and hardship, and for this inconsiderate act Bhávnagar for more than half a century was denied judicial powers over the greater part of its territories. Poor Porbandar for a fault scarcely tangible has been reduced from a first class State to a third class one. And in all these cases the action of the Government was prompt, their decision speedy and unvacillating. Colonel Phayre's life was not more valuable than the lives of the Maiyás who were massacred by the Junágad Sibandi. And yet when Government found that an attempt was made on the Colonel's life they took very effective measures for eliciting the truth and put Malhár Ráo on trial. If the massacres in Junágad were the doings of the Sibandi alone neither directly nor indirectly prompted by the Darbár, then the conclusion is unavoidable that the Junágad administration is composed of men who cannot manage their police with discretion, and the sooner they are made to vacate their places for better men the safer for the State and its people. If on the other hand the massacres were prompted by the Darbár, the same conclusion forces itself on the mind and perhaps in a more striking manner. Such being the case, the sooner the mystery is cleared up the better for the reputation of those concerned. Junágad has a dependent State that pays its tribute through its agency. Over that State it is allowed to exercise a sort of undefined and uncertain supervision. This superior authority it is said Junágad does not exercise for the good of the subordinate State. The mess the Junágad Darbár has made of the Maiya question lends colour to this view. Will it not be just and politic, we may ask, to deprive Junágad of this power by way of punishment at this juncture? Certainly it has shown its unfitness to be entrusted with such powers. Its real resources at the same time would not suffer any loss. The subordinate States would have breathing time allowed them, which would enable them to effect internal reforms. They would thus come in for a share of those benefits which have accrued to Káthiáwár from the famous settlement of Colonel Walker, by which each Chief is to conduct the internal administration of his territory under the enlightened supervision of the British power without any interference or molestation from his neighbours, and from which arrangement by a mere freak of fortune or ignorance the Junágad States have been excluded. Such a measure in itself is highly desirable in the interest of good government in Sorath and has the advantage of being previously recommended by such authorities as Colonel Keatings and others. The "girás" that the Maiyás held in many of the villages was so held, it is believed, by them by virtue of "sanads" which the joint holders of these villages had granted them. It was not properly speaking competent for Junágad on its own account only to confiscate or reduce the "girás." Such being the case a fresh commission must be granted to them to test and sift the fairness and legality of the first award by Government. At all events liberal damages must be awarded to them for the heart-rending losses they have suffered and a satisfactory arrangement made for their future peaceful existence. The delay in disposing of the question on the part of the Government of Bombay has already excited comments amongst Natives, and we hope the affair will not be hushed up but properly enquired into and decided.

Disapproves of the changes in the Baroda Administration.

The *Rást Goftár* (105) of the 15th April regrets the changes that have taken place in the Baroda Administration. Sir T. Mádhav Ráo has resigned the post of Diwán and Kázi Shábuddin has taken his place. Khán Báhádur Pestonji Jehángir has also left the State service and returned to his former masters. The value of Mr. Pestonji's services is amply testified to by the honour Government have done him by conferring on him the appointment of Tálukdári Settlement Officer, and the Gáekwád has committed a serious mistake in having dispensed with the services of such a valuable officer. The same may be said of Sir T. Mádhav Ráo. Though it cannot be denied that this statesman was guilty of being too subservient to the wishes of European officers, still taking his administration of Baroda all in all it cannot be forgotten that he conferred immense benefits on the State. The Mahárája should have utilized the services of such high officers for placing the administration on a sound basis, and by doing away with them he has deprived himself of their most necessary assistance. The departure of Sir T. Mádhav Ráo has been the signal for the commencement of intrigues, and it is to be regretted that the Mahárája has begun to lend his youthful ears to them. Whatever poor Baroda has hitherto suffered, it has suffered on account of such intrigues, and the present changes in the administration are an unmistakeable sign that the Mahárája has begun to be drawn into their meshes. It is time that His Highness should make an attempt to keep clear of them, as if he is once caught in them there is no further chance of liberation. [The *Bombay Punch* (81) of the 21st April disapproves of the Mahárája losing the services of an able officer like Khán Báhádur Pestonji Jehángir. The *Gujaráti* (91) of the 15th April on the contrary censures the administration of Sir T. Mádhav Ráo, and says that he did nothing worth mentioning in return for the vast sums he received from the State. The *Samsher Báhádur* (106) of the 13th April expresses somewhat similar sentiments.]

Suggests for the consideration of the Cutch Darbár certain questions in connection with the Chhappanbhog ceremony to be performed at Cutch Mándvi.

The *Rást Goftár* (105) of the 15th April is glad that its protest against the performance of the ceremony of Chhappanbhog at Cutch Mándvi in this hot season has produced the desired effect on the Cutch Darbár. The Darbár have become alive to the gravity of the situation, and it is to be hoped that they maintain their own till the last moment. They have allowed the ceremony to take place on the understanding that Vaishnavas from other parts of the country will not be allowed admittance, and thus the danger from overcrowding has been removed. The *Rást*, however, again warns the Cutch authorities that invitation cards have been circulated all over the country for the past month and a half, and that crowds of people from different parts of the country are sure to flock to the scene of the ceremony. It will then be impossible to prevent them from witnessing the ceremony, and if the Darbár connive at it, hundreds and thousands of souls will fall victims to the demon of religious frenzy. Even a powerful and well organized government like the British does not sanction the performance of such ceremonies except in the cold season, and takes great care to see that the safety and comforts of the visitors are well looked after. Mándvi and its surrounding villages contain a population of nearly 75,000 souls. Of these nearly 40,000 people will go to witness the ceremony, and this number stands a fair chance of being enormously supplemented by visitors from Cutch and other parts. As the Diwán of Cutch intends to examine beforehand the extent and conveniences of the place where the ceremony has to be performed, it behoves him to take into consideration the means of ingress and egress. The old temple cannot accommodate more than 100 persons, nor has it any doors by which great numbers of visitors can pass. The Diwán should also ascertain what police and military force will be necessary for maintaining order in the congregation and for regulating the entrance and exit of visitors. It is also necessary to see what arrangements are required for the supply of drinking water to the visitors and for affording medical aid to the sufferers. A strict guard should be kept at the gates of the town to prevent the entrance of strangers. The *Rást* feels sure that on a mature consideration of the above particulars the Diwán will, with the *Rást*, recognize the necessity of prohibiting the performance of the ceremony in the hot season.

Gives the particulars of the recent disturbance at Dhrángadra.

The *Gujarát Mitrá* (72) of the 15th April gives the following account of the disturbance in the Dhrángadra State :—There has been a long standing custom in Dhrángadra, as in many other States of Káthiáwár, that the Boras are not allowed to start processions on horseback. On the 31st March the Boras applied for permission to start such a procession, which was granted. The Rája, however, took the precautionary measure of securing an agreement from the Hindus that they would create no agitation in the matter. This served to keep down the Hindus and to elate the Boras. The Boras were not satisfied with simply starting the procession, but indulged in abusive language while the procession was passing through the Hindu quarters. The Bráhmans remonstrated against the use of abusive language, but the Boras having assumed a fighting attitude the Bráhmans retracted. The same scene was repeated in the quarters of the Depala sect. Next day the matter was reported to the Rája, who caused a large number of Hindus to be arrested, and sent about a hundred of them to prison. Thereupon some respectable leaders of the trading community waited upon the Rája and prayed for the release of the prisoners. Instead of complying with their prayer the Rája abused the Mahájans and told them that they might leave his State if they chose and that he did not want them. The Mahájans returned to their homes and struck work. The Rája then sent for blacksmiths and sweetmeat-sellers and enquired of them whether they liked to stand by the Mahájans or himself. They replied that they preferred standing by the Mahájans. Immediately on hearing this reply the Chief ordered their houses to be locked and drove them away from the town. Their wives and children also were turned out without being allowed to take with them the necessary apparel, &c. A coppersmith's wife, who had only been confined three days, entreated to be allowed to remain in her house for five days more. Her prayer was disregarded and the infant consequently died on the outskirts of the town. In the same manner a tailor and a shoemaker's wives were driven out of their houses while they were in a mature state of pregnancy. One of them was confined when she was scarcely out of the town and the other was delivered in a waste. The number of these exiles is computed at 4,000, and they are said to have found shelter in the village of Narichana, where they are well looked after by the *girásias*. This affair almost exactly corresponds with the recent exodus from Cambay, with this difference that while the Cambay Government were desirous of coming to terms with the disaffected, the Rája of Dhrángadra declines to have anything to do with the exiles and proposes to people his town anew. The discontented public have sent for counsel from Bombay. An officer came from Dhrángadra to effect a reconciliation with the people at Narichana, but the people replied that they would listen to no terms unless the imprisoned men were set at liberty. The Rája on hearing of this reply not only flatly declined to release the prisoners but threatened to punish them more severely. He is determined upon plundering the property of the exiles that has been confiscated, even at the risk of losing his State. Such is the account of the recent disturbance. The picture appears to the *Mitrá* to be one-sided and it is willing that it should be corrected and contradicted. The *Mitrá* requests Government to lose no time in instituting an enquiry into the merits of the case and to punish the offenders with an unsparing hand. [The *Gujaráti* (91) of the 15th April also expresses similar sentiments.]

Berár Affairs.

Makes remarks on the disposal of the case against Mr. Mackoy, the head clerk to the Deputy Commissioner of Akola.

The *Varhád Samáchár* (65) of the 16th April observes that the enquiry into the case of Mr. Mackoy, the head clerk to the Deputy Commissioner of Akola, has ended and the Commissioner has issued his orders on the subject. It is said that the head clerk has been acquitted of criminal or dishonest intention, and found guilty of gross neglect of his duties and has been therefore dismissed from the service. This decision does not appear to be correct. At the trial of Parashram, Mr. Mackoy made certain statements which were quite sufficient to raise grave suspicions regarding his complicity with Parashrám, and which could not be gainsaid afterwards. Clerk Anandráo stated some facts in his examination,

which went to show that Mr. Mackoy must have been an accomplice of Parashrám. The latter was a tool in the hands of the former, and yet Mr. Mackoy escapes with simple dismissal from the service, while he who was simply a tool in his hands has been sentenced to three years' rigorous imprisonment.

Makes remarks on the rules for the examination of candidates for pleadership.

With reference to the rules for the examination of candidates for the office of pleaders published in the Hyderabad Residency Orders of the 2nd instant, the *Pramod Sindhu* (50) of the 16th idem observes that these orders plainly prohibit the appearance of a vakil in a revenue court. This is not a proper ruling, as in many revenue cases witnesses are examined, evidence is called for and received, and the cases are regularly proceeded with; and in such cases the help of a pleader is highly desirable. The candidates for the pleaders' examination ought to be required to possess a knowledge of the revenue laws and the pleaders should be allowed to practise in the revenue courts. The 17th rule authorizes the Examination Committee to prevent a candidate that is ill prepared from appearing at the subsequent examination. It is not plain whether the prohibition is to last only for the year next after that in which he presented himself unprepared, or whether it is to apply to all future examinations. It would be better if some official were to examine the candidates superficially and grant them certificates that they are eligible for presentation at the examination. The 18th rule lays down that after the examination committee gives a certificate to a candidate as to his having passed the examination, the Resident reserves to himself the right of according permission to plead in the courts of the province. There appears no reasonable ground why the Resident should possess such discretionary powers.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
28th April 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERAR
For the Week ending 28th April 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	{280[1] 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyá Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitrá	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitrá[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly ...	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
38	„ Mahárashtrá Mitrá	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
*43	„ Nibandh Chandrika	Do.	Do.	200
44	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*51	„ Puna Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Satyá Prakásh	Bombay	Fortnightly ...	243
54	„ Satyá Sadan	Alibág	Weekly	400
55	„ Satyá Shodhak	Ratnágiri	Do.	140
56	„ Satyavádi	Bombay	Fortnightly ...	275
*57	„ Sharábh	Alibág	Weekly	200
*58	„ Shetakari	Poona	Monthly	400
59	„ Shiváji[3]	Do.	Weekly	200
60	„ Shubh Suchak	Sátára	Do.	90
*61	„ Srishtidarpan	Bombay	Do.	200
62	„ Suryakánt	Ellichpur	Do.	150
63	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also

No.	Names of Newspapers.	Places of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
64	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
65	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
66	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
67	„ Vengurla Vritt	Vengurla	Do.	200
68	„ Vichárshil...	Málvan	Do.	300
*69	„ Vinod	Poona	Do.	200
70	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*71	The Bombay Chronicle	Bombay	Weekly	200
72	„ Gujarát Mitrá	Surat	Do.	400
73	„ Hitechchhu	Ahmedabad	Do.	349
74	„ Lok Mitrá	Bombay	Do.	725
75	„ Surat Akhbár	Surat	Do.	600
76	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
77	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
78	„ Akhbáre Sodágar	Bombay	Daily	750
79	„ A'ryá Dharm Prakásh	Do.	Monthly	304
80	„ A'ryá Dnyán Vardhak	Do.	Do.	500
81	„ Bombay Punch	Do.	Weekly	500
82	„ Bombay Samáchár	Do.	Daily	950
83	„ Broach Samáchár	Broach	Weekly	700
84	„ Broach Vartmán	Do.	Do.	60
85	„ Buddhi Prakásh	Ahmedabad	Monthly	600
86	„ Dátardun	Bombay	Weekly	525
87	„ Deshi Mitrá	Surat	Do.	1,000
*88	„ Dnyán Prasárak	Ahmedabad	Monthly	200
89	„ Dnyán Vardhak	Bombay	Do.	400
90	„ Fursad	Do.	Do.	100
91	„ Gujaráti	Do.	Weekly	400
*92	„ Gujarát Monthly Journal	Do.	Monthly	200
93	„ Gul Afshán	Do.	Do.	659
*94	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
95	„ Jáme Jamshed	Bombay	Daily	525
96	„ Kaira Vartamán	Kaira	Weekly	115
*97	„ Kaiser-i-Hind	Bombay	Do.	200
98	„ Káside Mumbai	Do.	Tri-weekly ...	700
99	„ Kusum Guchchhá	Ahmedabad	Monthly	350
100	„ Nágar Udayá	Do.	Do.	300
101	„ Niti Prakásh	Kaira	Weekly	200
102	„ Nure Elam	Bombay	Monthly	381
103	„ Nyáyá Prakásh	Surat	Weekly	200
104	„ Pársi Punch	Bombay	Do.	225
105	„ Rást Goftár	Do.	Do.	1,814
106	„ Samsher Báhádur	Ahmedabad	Do.	200
107	„ Satyá Mitrá	Bombay	Do.	400
*108	„ Saurashtrá Darpan	Junágad	Monthly	200
109	„ Stri Bodh	Bombay	Do.	533
*110	„ Subodh Prakásh	Nadiád	Do.	200
111	„ Svadesh Vatsal	Bombay	Do.	408
112	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*113	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
114	„ Vartamán Sár	Surat	Weekly	200
115	„ Vidnyán Vilás	Rájkot	Monthly	738
116	„ Vidya Mitrá	Bombay	Do.	300
117	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
118	The Chandrodayá	Dhárwár	Weekly	150
*119	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*120	The Altáf	Bombay	Weekly	200
*121	„ Armagán	Do.	Do.	200
*122	„ Dabdabe Islám[5]	Do.	Do.	200
*123	„ Khádam-é-Hind	Do.	Daily	200
124	„ Khayir Kháh-e-Islám	Do.	Tri-monthly ...	300
125	„ Kushful Akhbár	Do.	Weekly	160
*126	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
127	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Says that India should take a warning from the present condition of Ireland.

The *Shiváji* (59) of the 20th April reviews the present state of affairs in Afghánistan and Ireland. Referring to the former country, it says that the Amir has not yet been able to establish his sway throughout his dominion, and that he has resorted to the shift of keeping up friendly appearances with the British Government with the intention of securing their assistance for making his position firm in his country. But when his object is served or when he despairs of help from that quarter, he will not hesitate to retract the overtures he has made or to break the friendship he has shown himself so solicitous to cherish. In these circumstances it is necessary for the British Government to be very cautious in entering upon any particular line of policy. The state of things in Ireland on the other hand is more distressing. The people there have begun to devise various contrivances for committing destruction and doing injury to their oppressors. The very circumstance that the people of Ireland, who are so near the chief seat of the British Government, should be discontented with the rulers who indulge in tall talk about their assiduity in doing good to the distant dependency of India, warrants the inference that there is some defect in the administration and that the Irish are not allowed the full measure of justice due to them. Matters would not have come to such a pass if timely and adequate redress had been granted to the people. The people of India should become wise by the example of the Irish. It is in vain to expect that proper justice will be done to a foreign country like India when the Irish, who are the equals of the English in point of status and who moreover are their neighbours, are so shabbily treated. Though it must be admitted that rulers of the stamp of Lord Ripon are very straight-forward and just, yet such Viceroys of India are an exception, while those of Lord Lytton's class are the rule.

Comments on the agitation raised in England against Lord Ripon's policy.

The *Maháráshtrá Mitrá* (38) of the 26th April refers, with feelings of deep concern, to the recent agitation in England against the policy of Lord Ripon's Government and to His Lordship's rumoured resignation of the Viceroyalty of India. It is not clear what interests the agitators intend to serve by such conduct. If they hope to nip in the bud the scheme of local self-government inaugurated by Lord Ripon, they are much mistaken, because Lord Ripon's successor cannot go against the avowed policy of his predecessor. Such a state of internal discord in England indicates a bad look-out for the future of the British empire in India. Mutual quarrels have sprung up, jealousy has gained a firm ground, egotism has begun to affect the brains of the people, and immoral practices have become the order of the day. In short, all the causes that led to the fall of the Marátha and Musalmán powers have begun to show themselves. It is therefore to be hoped that the English nation will endeavour to avert such an impending fate and devise means for leading India to a safe harbour.

Approves of the intention of the Duke of Connaught to take up an appointment in India.

The *Panchánan* (45) of the 22nd April approves of the intention of the Duke of Connaught to accept an appointment in India. It is of great importance that our sovereign should know how the people of the country are affected towards the rulers, what the present condition of this dependency is, whether the people deserve to be called loyal, and whether the laws enacted are for their welfare. Up to this time we have been favoured with visits by the Prince of Wales and the Duke of Edinburgh, but their visits were not attended with good results. Nay, it would not be wrong to say that India suffered a great deal on their account. But these two royal visitors made only a temporary sojourn in this country, while the Duke of Connaught has the intention of taking up the command of one of the Indian brigades. It is advisable to await the result of this Duke's visit before venturing on an opinion on the question.

Remarks that the volunteer corps are a burden on the State treasury.

The *Jáme Jamshed* (95) of the 25th April flatly repudiates the charge of inimical attitude towards European volunteers brought against the Native press, and observes that the volunteers are a burden on the State treasury. The *Bombay Gazette* remarks that there are 12,000 volunteers in India, and in their absence the Indian army will have to be increased by at least 6,000 soldiers. But it ought to be remembered that ten years ago there were no volunteers, while the numerical strength of the army was what it is at the present day. The volunteers are given to assuming airs and for trifling reasons threaten to lay down their arms, and if they resort to such a threat in time of war Government will find themselves in an awkward position. Volunteer troops cannot be fully depended upon for the protection of any country, and the truth of this assertion impresses itself more forcibly in the case of India, where the constitution of the corps is very defective. All Eurasians should not be allowed to enlist themselves as volunteers. Government servants of all castes and creeds should be permitted to enter the corps, and then there would be no chance of its members proving as untractable and unruly as the Bengal volunteers have done. Such volunteers as these will prove far more useful than the volunteers of the present day. If the regular troops had been guilty of such misconduct they would have been visited with heavy punishment. Was it then wrong in any member of the Native press to recommend the disbandment of the volunteer corps under the circumstances? [The *Akhbáre Sodágar* (78) of the same date expresses similar sentiments. The *Jáme Jamshed* of the 21st April is glad that a reduction of Rs. 30,000 has been made in the expenditure on volunteer corps, and recommends a further reduction by the disbandment of all parties of volunteers in towns and cities. It has great faith in the usefulness of railway volunteers and advocates their maintenance.]

Says that the British Indian Government ought to check the vagaries and follies of King Theebaw of Burmah.

In alluding to the objects of the embassy which it is rumoured the Government of Burmah intend sending to Paris, the *Jáme Jamshed* (95) of the 23rd April observes that King Theebaw has ruined his kingdom, has given a rude shock to the trade of Rangoon, and has involved himself in heavy debts. He sells the monopolies by public auction, and the merchants of Rangoon have frequently prayed the British Indian Government to confer a good and peaceful rule upon Burmah in order to duly protect the trade of that country. King Theebaw is barbarous, deceitful and perfidious. At the time he sent the embassy to Simla he was engaged in the work of increasing his army. He has manufactured some Henry-Martini rifles with the aid of Italian workmen and intends to turn out more. His cruel murders of his relations are well known. The British Indian Government ought to adopt stringent measures to keep him under check.

Requests Government to abolish the export duty levied on rice.

The *Jáme Jamshed* (95) of the 28th April observes that ten years ago the export duty on wheat and some other kinds of grain was abolished, and since then the export trade in these articles has considerably increased to the great benefit of the country. If therefore the export duty on rice were abolished, this article also would be largely exported and the country vastly benefited. It is true that the export duty on rice yields the large amount of more than seventy-five lákhs of rupees, and if it be given up it would not be easy to make up the deficit. But in the interests of free trade and for the ultimate benefit of the country the export duty on rice needs to be given up and the deficiency made up by the reimposition of the import duty on cotton goods which has been recently abolished. The *Jáme* apprehends no keen competition in the market for the exportation of this article, and is of opinion that it will find an extensive sale in Great Britain and Ireland, inasmuch as it will serve as more tasty and substantial food than potatoes.

Prays the Bombay Government to open veterinary schools.

It is gratifying to find, observes the *Lok Mitrá* (74) of the 22nd April, that the importance of opening veterinary schools in India is being gradually recognized. The Government of Bengal is already contemplating the establishment of such an useful institution, and the Director

of Public Instruction has been consulted on the subject, but that officer has not yet submitted his views to the Government. There can be no doubt that the establishment and successful conduct of such schools will prove an inestimable blessing to the agricultural classes in India, and through them to the whole country, the material prosperity of which will thereby be considerably enhanced. It is surprising how the Government, which have done so much to promote the diffusion of medical science in this country, should have so long neglected to direct their attention to the opening of veterinary schools, which are quite as necessary and useful as medical schools and colleges. Now that a beginning in this direction is about to be made in Bengal, the other Governments should not content themselves with simply looking on instead of promptly taking up the matter themselves for consideration with regard to their respective administrations. Bombay ought to take the lead in initiating this useful and interesting experiment and thus justify its proud title of *urbs prima in Indis*. [The *Jâme Jamshed* (95) of the 24th April makes similar observations.]

A complaint regarding a change in the jurisdiction of certain law courts in Upper Sind Frontier.

The *Indian Spectator* (1) of the 22nd April, in an article headed "The new Courts in Upper Sind Frontier," says:—A judicial farce has been played for the last year in Upper Sind Frontier by order of His Excellency the Governor in Council. This new farce differs from all other farces in two things: (1) the people have no option but to attend it, and (2) no option but to pay for it. The people of Upper Sind Frontier did what they could to ward off the calamity. They sent petitions after petitions to all the powers that be, His Excellency not excepted. They even sent emergent telegrams. But the farce ran on as usual and runs on still. In the meantime abundant mischief has been played, which unfortunately cannot be unplayed. The whole of Upper Sind Frontier is governed by a Deputy Commissioner and his Assistant. Both are invested with plenary revenue and magisterial powers. They have plenty to do and little leisure. In this instance Government did not see why the civil judicial work should not be done by the officers above-mentioned. Accordingly, all of a sudden and without the least warning, a notification appeared in the *Government Gazette* creating the Deputy Commissioner a District Judge and his Assistant a Subordinate Judge. But there was already a Subordinate Judge at Jacobabad having jurisdiction over the whole of Upper Sind Frontier and some more places besides. He was, however, told to pack off with his establishment to Ghotki and thence to exercise jurisdiction over the whole of the Rohri Division—a division the jurisdiction over which had formerly for the sake of convenience been divided between the Sukkur and the Jacobabad courts. The Rohri people complained bitterly of this change. Sukkur was closer to them than Ghotki. Their town was much more important than Ghotki and far ahead in trade, wealth and population of this insignificant little village. It was the head-quarters of the Assistant Collector of the division, and if the local limit of the jurisdiction of a Subordinate Judge were to be assimilated and co-ordinated with those of a Sub-divisional Magistrate, it was difficult to see why their head-quarters should not be the same. It was quite clear that without Rohri the Sukkur court, having already a narrow local jurisdiction, could not have much to do; and it was equally clear that the Rohri people, divided from Sukkur only by the Indus, would meet with great difficulties in the execution of their decrees if they were annexed to any other court. The question is whether the English administration of justice being notoriously costly and dilatory, the cost and delay should be further increased by a hasty revision of the local jurisdiction of the courts without the least regard to the interests and convenience of the people and without any the least reference to their wishes or to their views. That the cost and delay have been increased to the Rohri people we challenge any one to deny. That there was no administrative reform imperatively necessitating such change is equally beyond doubt. Where then is there any justification for this hap-hazard alteration of the local limits of the courts,—an alteration fraught with so much mischief and inconvenience? Is it not a retrograde measure to supplant a purely judicial officer by a three-headed monster of a functionary who has too much to do in his revenue and magisterial capacities to allow of his paying any attention to his civil work? Is it wise or expedient or fair to appoint persons altogether

innocent of the very complicated and intricate law they have to administer without the least previous training or experience? We are told that for the first two months there was no officer to receive any plaint and many suits thus became time-barred, that even later on there was no regular process-serving establishment and the processes either of the Jacobabad court or of other courts sent to it for service could not be served, that there was even no Munshi to keep a register of suits or a memorandum book, that the suitors often found on the day of hearing that the Judge had gone on circuit or was required at some other place owing to some emergent revenue or magisterial business, that several cases filed in January or February 1882 were for the first time proceeded with in November or December, that the most ridiculous mistakes were made by the new Judge in the trial of cases, that the civil work was taken up by fits and starts and finished in a happy-go-lucky fashion, and that it still continues to be so dealt with. The new Subordinate Judge takes but little interest in it, first, because he is not paid a single pie for this extra duty; secondly, because he has but little time left after performing his usual functions as a magistrate and a revenue officer; thirdly, because he feels himself perfectly incompetent for the work; and fourthly, because he has neither a shirastedár nor a názir, neither a process-issuing nor a process-serving establishment, neither a good law library nor an efficient bar. The new District Judge labours under the same disadvantages, and cares as little for his civil work. He has but little to do, because the Subordinate Judge has yet done but little! Up to this day, though a full year has now elapsed, the Munshis attached to the revenue and magisterial offices of the Subordinate Judge continue to do the civil ministerial work without any extra remuneration, and hence always unwillingly and therefore inadequately. Up to this day there is not a single bailiff, messenger or peon attached to the court, and the summonses are served by the police whenever they can be spared. If a defendant or a witness lives in an out-of-the-way village, the Tapadár or the second or third class magistrate has to serve the summons upon him at leisure. This is the system introduced in Upper Sind Frontier by our benign Government!! Under it the number of suits has terribly declined, trade is palsied, and private transactions are few and far between. None sue but those whose claims are about to be time-barred or those who cannot come to any amicable arrangement, however prejudicial to them. Is not this a pretty pass to bring the people to? A brave new Judge unbroken to his work, raw and inexperienced, ignorant of the principles as well as the practice of civil law, is set to administer justice without any establishment and without any incentive to work. He wants to be relieved of his thankless duties. The people want to be relieved of him. The whirligig of time has shown the utter impracticability and absurdity of the whole scheme; but though suitors may come and go, this judicial farce has evidently to go on for ever, as there is no sign yet of the cancellation of the obnoxious notification.

Comments on the appointment of Mr. Lester de Fonblanque as Deputy Registrar of the High Court.

The *Rást Goftár* (105) of the 22nd April complains that injustice has been done to a deserving officer by the appointment by the Chief Justice of the High Court of a foreigner to the post of Deputy Registrar vacated by Mr. Adams. Sir Charles Sargent has hitherto achieved a name for justice and has endeared himself to the people of Bombay. The Chief Justice is leaving India on furlough, and it is to be regretted that at such a time he should have incurred the displeasure of the officials of the Court by this act of injustice. One Mr. Lester de Fonblanque is to be brought to Bombay all the way from Egypt. This gentleman is quite unknown in this country and does not appear to be a barrister-at-law, and the supersession by him of old, experienced and qualified officers cannot be explained on any grounds, and does not deserve a better name than a pure job. Mr. Limji Nowroji Banáji is the greatest sufferer in this affair. He is a barrister-at-law and has for many years past been discharging the duties of Head Clerk to the Prothonotary in an efficient manner—nay, he has practically been doing the duties of the Prothonotary himself. He has also acted as Judge of the Court of Small Causes at Ahmedabad. Mr. Adams and other officers of his rank are not barristers, and though out of regard to their standing in the service it might be unjust to replace them by new barristers, still it must be urged that such

posts, as they fall vacant, should not be conferred on persons that are not of that legal status. The Chief Justice may have special reasons for the appointment he has made, and we would be glad to give them publicity; but in the absence of such reasons we cannot desist from calling into question the justice of the measure, which is calculated to cast a slur not only on Mr. Limji but on the whole of the Native community. We earnestly ask Government not to approve of this appointment when it comes before them for confirmation in the usual course.

Complains of injustice arising from a defect in the criminal law of the country.

The *Mahrátta* (2) of the 22nd April says:—We are sorry we have one more occasion of referring to the invidious distinction which the criminal law of the country makes between the different communities of Her Majesty's subjects. Who will deny that the distinction is certainly unjustifiable after reading the particulars of the Shepherd case recently tried in the Ratnágiri Court? The particulars are: Mr. Shepherd and a Native captain on one of the steam-boats plying between Bombay and Ratnágiri were ordered to take their trial before a European Magistrate, and were found guilty under the Native Passenger Ships Act. Mr. Shepherd being a European had a right of appeal against the decision of the Magistrate who tried him. He exercised his right and the decision of the Magistrate was quashed by the Sessions Court. The other accused being a Native had no such right, and though in the same boat with Mr. Shepherd had to rest contented with the decision of the Magistrate. Two persons accused of the same offence and found guilty by the same Magistrate stand in two different situations, simply because of the accident that one happens to be a Native while the other is a European. The present case is only of a trivial nature, but we can suppose one which is serious. Then what would the Calcutta agitators say? Are they prepared to say that even in the present case the requirements of justice have been met? Dare they say that the Native has rightly suffered? Can the law which allows an appeal to one accused, while it refuses the right to another, be said to be just and impartial? [The *Indu Prakásh* (9) of the 23rd April also refers to the same case and says that it is high time that the British Government should take measures to remove the unevenness of justice administered to the two sections of their subjects. The *Yajdán Parast* (117) of the 22nd April expresses similar sentiments.]

Comments on the compromise effected by the Chief Presidency Magistrate with the members of the Salvation Army.

Referring to the recent decision of the Chief Presidency Magistrate in the matter of the processions of the Salvation Army, the *Dnyánodayá* (7) of the 26th April observes that if the case had come for decision before Mr. Dosábhái Frámji, he would have sentenced the offenders to terms of imprisonment which would have been looked upon with favour in some high quarters. The fact is significant and deserves to be noted that whenever Salvationist offenders have been placed on their trial before European Magistrates they have been invariably acquitted, but that when they appeared before Mr. Dosábhái they were either severely fined or put in prison. The *Dnyánodayá* fears that this circumstance will strengthen the conviction of Europeans that Native Magistrates would unsparingly punish European offenders if they were invested with the power of trying them.

Recommends that a Pársi should be appointed as Acting Clerk to the Pársi Chief Matrimonial Court.

In alluding to the report that a European gentleman will be appointed in the place of Mr. Jehángirji Mánakji Shroff as clerk of the Pársi Chief Matrimonial Court, the *Bombay Chronicle* (71) of the 22nd April observes that the duties of the clerk require a special knowledge of Pársi manners and customs and tact to deal with Pársi females, &c., having business in the Court, and hence it is indispensable that the clerk should be a Pársi gentleman. It is therefore to be hoped that a Pársi gentleman will be appointed for the duties of the clerk.

Complains of the treatment of prisoners in the Ahmedabad Jail.

The *Samsher Báhádur* (106) of the 20th April says that prisoners in the jail at Ahmedabad are now allowed only a piece of rag to cover their nakedness. This economy on the part of Government is not at all commendable. While krors of rupees are drained off in other ways,

it is impolitic to treat poor prisoners in this manner. It is very cruel not to allow raiment for their bodies and shoes for their feet in this hot season. Why do not Government take the opinion of medical men in this matter? [The *Ahmedabad Samáchár* (77) of the 25th April expresses similar sentiments.]

Some grievances of the Bombay Preventive Service.

A correspondent of the *Indian Spectator* (1) of the 22nd April says:—From facts which have recently come under my cognisance, I have come to the conclusion that the management of the Bombay Preventive Service is susceptible of improvement, particularly the regulations regarding Custom-House officers. The lower subordinate officers of this branch rejoice in salaries of from Rs. 50 to Rs. 75 per month. Out of this salary an expensive uniform has to be provided which approximates as nearly as possible to that of a naval officer. The work they have to do, if not demanding a strain on the mental faculties, is fatiguing and incessant, absorbing twelve hours of their time daily, and privilege leave is rare. Where there is hard work and small pay, there should at least be prospects. Promotion should be within the grasp of all as vacancies occur and as each man's turn comes for advancement. But is this so in the Preventive Service? Under what rules are outsiders brought in who have had no previous training, and placed over the heads of those whose good service has given them the most just and reasonable of all claims for advancement? This is a queer way of encouraging integrity and perseverance in the service, and is a great deal more likely to lead to confusion and disorganisation than to anything which is desirable or good. It is true that there are a number of young Europeans to be had even for Rs. 50 per mensem. But where is the use of furnishing fine uniforms for men who can obtain the privilege of wearing them by a helter-skelter scramble and whose services are as little valued as those of ordinary day-labourers? Government would do well to institute enquiries and satisfy itself that the mode of treating these public servants is consistent with justice.

Complains of the havoc caused by locusts in the Ratnágiri District.

The *Vichárshil* (68) of the 16th April complains of the tremendous havoc caused by locusts in the Ratnágiri District. All trees have been rendered leafless and fruitless and the garden lands present to the sight a dreary appearance. The owners of such lands have been put to loss to the tune of thousands of rupees, and such of them as have no agricultural produce to fall back upon cry over their lot and are overtaken by almost a panic and are unable to hit upon any means for protecting themselves. They are at their wits' end to find out means for satisfying the Government demand. It is the duty of Government to come to the aid of the ryots, and having regard to the circumstance that people in the Konkan are generally not as well off as those in other parts of the presidency, they should grant remissions of revenue with unsparing liberality. District officers are generally averse to representing matters to their superiors in their truly unpleasant character, and are actuated by a desire to achieve credit by evincing over-zealousness in recovering Government dues by exercising undue pressure on the ryots. At such a juncture Government should not be guided by the representations of such selfish officers, but should take care to appoint officers who have achieved a name for independence of opinion and firmness of purpose, and should secure through their agency the necessary information for forming an idea of the extent of the distress prevailing in the district and of the remissions of revenue that are called for. The case of the owners of garden lands requires to be treated with special indulgence, inasmuch as their gardens will take between 30 and 50 years to reassume their verdant foliage and to be fruitful. It may also be necessary to grant takávi advances in some cases. [Many other Vernacular papers allude to the same subject and request Government to treat the sufferers leniently. The *Poona Vaibhav* (47) of the 22nd April also expresses similar sentiments, and while referring to the measures suggested to be adopted for the destruction of locusts by the State Kárbhári of Kolhápur, hints at the feasibility of giving a trial to the shift resorted to in old times, viz. that of destroying locusts by the smoke of different kinds of trees or by burning other similar substances. The *Bakul* (16) of the 22nd April recommends the deputation of Lieutenant Bor to the Ratnágiri District with the view of preventing the devastation of crops and trees by locusts.]

The *Jagan Mitrá* (30) of the 23rd April complains of the insufficiency of the present shed at the Ratnágiri Bandar for the requirements of the increasing number of passengers by steam-ferries, and requests the authorities concerned to see for themselves the distress caused to the people by want of sufficient shelter from the sun. It is necessary either that the present shed should be extended or that a new one should be erected near the dharmashála.

Complains of insufficient shelter to passengers on the Ratnágiri Bandar.

In noticing the fire which recently broke out in a steamer lying at the Prince's Dock, the *Bombay Samáchár* (82) of the 24th April observes that the arrangements made by the Port Trust committee for extinguishing petty fires are very satisfactory, but considering the large quantity of valuable goods always lying in the warehouses of the Dock and the probability of large fires frequently occurring among them, it seems desirable that sufficient provision should be made for extinguishing extensive fires as well. At present steam-engines from the city are taken to extinguish fires, but before they arrive on the spot and commence work some time must inevitably elapse and in this interval the fire must commit serious havoc. It is desirable therefore that the Dock should have one or two steam-engines of its own to begin work no sooner an alarm of fire is raised.

Advises the Prince's Dock authorities to have one or two pumping engines of their own.

In alluding to the disturbance created by a large gang of Beluchis at the Dádar station of the B. B. and C. I. Railway on the refusal of the station master to carry them free of charge to certain places in Gujarát, the *Bombay Samáchár* (82) of the 25th April observes that it is not known from what country they have come. They are possessed of a few articles of trade, but the quantity of the articles is so small that it seems probable that they maintain themselves by theft and rapine, and it is very likely that they will prove a real pest to the inhabitants of the villages they visit. It is desirable therefore that Government should prevent them from going into Gujarát and should deport them at the expense of the State to their own country. [The *Bombay Punch* (81) of the 28th April expresses similar sentiments.]

Requests Government to deport to their country the Beluchis who recently created a disturbance at the Dádar station of the B. B. and C. I. Railway.

The *Broach Samáchár* (83) of the 26th April says that more than a hundred houses have been destroyed by the recent fire in the village of Jhanor. Not only has great damage been done, but the whole town consisting of about 2,000 houses was in imminent danger of being burnt down owing to the want of means for extinguishing the fire. Fire-engines are kept in towns possessing municipalities, but in many villages and towns of the Broach District where there is no municipality, great damage is done by fires owing to the want of fire-engines. It is therefore advisable that in the present prosperous condition of the local funds fire-engines should be kept in large villages and towns at the expense of those funds. Arrangements should also be made for utilizing the fire-engine up to about five miles from the place of location. The local funds committee would be doing a wise thing by adopting this suggestion.

A suggestion to the local funds committee at Broach.

The *Din Bandhu* (5) of the 22nd April observes that in Calcutta a system has for some time past been introduced by which letters and packets for the different branch offices of the city are sorted in the railway train and delivered to the branch offices irrespective of any communication with the head office. This system is a great convenience to the trading community and contributes to the prompt transaction of business. Madras has followed the example of Calcutta, but it is strange that the Bombay authorities, notwithstanding the greater briskness of commercial transactions in this city, have not been awakened to the necessity of introducing the system here. The Calcutta mail reaches Bombay at 8-30 A. M. and is delivered at the branch post offices at 12-30 P. M. A system of sub-deliveries organized on the principle above referred to is sure to result in a great saving of expenditure at the General Post Office and to afford the entertainment of a larger number of delivery peons than at present exists. It is reported that the present numerical strength of the post office

Suggests certain reforms in the postal arrangements at Bombay.

establishment is shortly to be increased, but it is not unlikely that the sanction accorded will be utilized for providing a few highly paid appointments, and that the present state of overwork observable in the branch offices will remain as it is. If Mr. Stewart has become incapacitated for the efficient discharge of his duties it is better he should retire. It requires a smart and experienced officer to initiate new reforms. Mr. Stewart's position requires that he should have a thorough acquaintance with all the quarters of the town, and that he is wanting in such acquaintance is evident from his slovenly way of doing business. Has Mr. Stewart ever troubled himself with writing to his superior authorities on the subject of the advantages from a reduction in the rates of postage and regarding the means of securing a prompt distribution of letters among the public? The *Din Bandhu* is certain that if the present rates of postage were reduced by half, the income of the Department would be augmented two-fold or three-fold.

Complains of the early closing of the post at Ránder.

A correspondent of the *Gujarát Mitra* (72) of the 22nd April complains of the inconvenience caused to the people of Ránder by the closing of the post at that place at 5 P.M. instead of at 5-30 P.M. as before. Ránder is a respectable mercantile station and the traders have considerable correspondence with Bombay, Siam, Rangoon, Calcutta, &c. It therefore behoves the postal authorities to restore the convenience of a later closing of the post.

Suggests certain arrangements for the comfort of the pilgrims at Yamagnur.

The *Chandrodaya* (118) of the 21st April says that there is a shrine at Yamagnur in the Navalgund Táluka consecrated to the memory of Raja Bux. A large concourse of people assembles at this shrine on the occasion of the annual fair and the Government realize a revenue of from 10 to 15 thousand rupees by the levy of a capitation tax of one anna on each pilgrim. It is therefore evidently the duty of Government to look to the comforts of the pilgrims, but it is to be regretted that there is not a single tree in the compound to protect the people from the scorching sun. Hundreds of sheep are sacrificed at the altar, and while the sight is offensive to the visitors the stink arising from the streams of blood pouring from the offerings is calculated to affect the sanitation of the place. There are no police guards to regulate the entrance and exist of pilgrims and to check petty thefts. The *Chandrodaya* hopes that Government will see their way to diverting a portion of the income derived by them to the supply of the above wants of the pilgrims.

Prevalence of small-pox in Káthiáwár.

The *Samsher Báhádur* (106) of the 20th April hears on good authority that small-pox is raging virulently in Káthiáwár and that children and cattle fall a prey to the epidemic. Chicken-pox is also very prevalent. It is therefore necessary that measures should be taken for preventing the disease from spreading from one village to another. Vaccinators should be sent to the different villages of Káthiáwár and care should be taken to note the results of their work. The Pálitána Darbár has asked for the services of a veterinary surgeon from the British Government. This example should be imitated by the other Chiefs of Káthiáwár.

Hopes that His Excellency the Governor will rescind his order to keep Madras time in Bombay.

The *Lok Mitra* (74) of the 22nd April remarks that ever since the hasty and ill-advised mandate of Sir James Fergusson went forth that Government offices shall keep Madras, or as it is called official, as opposed to the local time, a great deal of unnecessary confusion and discussion has taken place on the subject, and the supporters of the Governor's *fiat* and its opponents have had a keen contest over this petty matter. The Senate has resolved by a very large majority that our handsome University clock on the Rájábái Tower shall keep the local and not the official time. The resolution is in harmony with the distinctly pronounced public opinion on the subject, and it is a pity that so much learned disquisition and vehement energy should have been expended over such a trifling matter. From the beginning of the attempt made by Sir James Fergusson to introduce Madras time into the city the people generally have pronounced against it, and after a trial of so many months the Government finds that the public is not disposed to change the time to which it has so long been accustomed. It now remains for the Governor in the face of this consensus of public opinion to retire gracefully from the false

position in which he placed himself rather hastily, though no doubt with very good intentions, and to cancel the order for keeping Madras time in deference to the wishes of the public. It is to be hoped that in a matter of such little consequence the Governor will cheerfully yield to popular sentiment, and make no attempt to run counter to the resolution of the Senate.

Disapproves of the refusal of His Excellency the Governor to pay half the cost of lighting and repairing the clock on the Rájábái Tower on the Bombay University Library.

The *Jáme Jamshed* (95) of the 28th April severely censures Sir James Fergusson for refusing to bear half the expenses of lighting and repairing the new clock on the Rájábái Tower of the Bombay University Library, and observes that His Excellency has refused to pay the cost because the Senate has decided that the clock shall show Bombay time. When His Excellency has seen that his order to keep Madras time has caused great inconvenience to the people, who have loudly complained against it, and when the Senate has by a majority decided that Bombay time shall be kept by the clock, His Excellency should have submitted to the decision of the majority. But Sir James has shown stubbornness in this as in some other cases, which ill-befits the high position he fills, and prejudicially affects the respect from the public due to his high rank. The *Jáme* advises the public of Bombay to appeal to the Supreme Government, and requests the Municipal Corporation to bear the expenses of lighting and repairing the clock if the Supreme Government should refuse to interfere with Sir James' decision.

Local Self-government.

Complains of the delay in the introduction of the scheme of local self-government into the Bombay Presidency.

The *Mahrátta* (2) of the 22nd April observes:—The Government of Sir James Fergusson has shown itself to be dilatory and lethargic on several important questions, but nowhere so egregiously as in the matter of local self-government. The Government of Sir James, being not of its own accord interested in the matter, does not probably care much if any delay is caused in carrying out the intentions of the Supreme Government, which to Mr. Ashburner at least savoured of nothing but danger and revolution. We had hoped that with the accession to power of Mr. Peile the honour of the Bombay Government would be soon retrieved, but therein also we are, it seems, destined to be disappointed. The Government of Sir James drafted a Bill on the local self-government question and submitted it to the Supreme Government for approval several months back; but if rumour be correct, it was sent back with several severe remarks for correction and emendation. Some say that Sir James is so conservatively obstinate on some important principles involved in this local question that he will not yield a jot, but will show his Toryism in such a manner that he will be, in the words of Macaulay, "the ballast without which there would be small safety in a tempest." We do not grudge His Excellency his conservative tendencies or idiosyncracies; but what we expect from him is that he should have shown as much alacrity in carrying out the noble intentions of the Government of India when he could not help doing so as other Governments have done. According to the predictions of some politicians both parties will hold out so resolutely that the matter will have to be decided by appealing to the Secretary of State for India. Whatever be the cause and whatever the result of this scandalous delay, the Bombay Government is at present far in the background with regard to self-government. While comparatively less advanced parts of the country like the Central Provinces have begun to enjoy the practical benefits of the Local Self-government Act, the "enlightened" presidency is still in painful suspense as to what is being done for it by its Governor. We frankly say that the Chief Commissioner of the Central Provinces has by his cordial sympathy with and active steps in furtherance of local self-government put to shame apathetic and dilatory Governments like our own. Leaving, therefore, our ease-loving gubernatorial officer to deal freely with horse-shows, addresses or correspondence regarding the yacht club, we gladly turn to what Mr. Morris has done for the provinces committed to his fostering care. The writer here alludes to certain passages in the circular issued by Mr. Morris regarding the working of the scheme of local self-government in the Central Provinces and concludes:—Well might Sir James Fergusson read this and blush! Well might self-willed

and autocratic Collectors and Commissioners of our presidency, who would not willingly part with an inch of their power, peruse the remarks of Mr. Morris and feel ashamed of the narrowness of spirit which characterizes their poor Lilliputian brains! [The *Native Opinion* (10) of the same date also refers to the Chief Commissioner's circular, and while approving of the views therein expressed advises the Bombay Government to take a lesson from them.]

Legislation.—The Native Magistrates' Jurisdiction Bill.

Disapproves of the compromise suggested by some Europeans in connection with the Native Magistrates' Jurisdiction Bill that the European prisoners should be allowed the choice of being tried by European or Native Judges.

After severely censuring the English newspapers of Calcutta for foully abusing Lord Ripon for the part he has taken in the Native Magistrates' Jurisdiction Bill, the *Jáme Jamshed* (95) of the 23rd April observes that the Europeans who have been opposing the Bill, having seen that the measure was sure to be enacted at last, have suggested a compromise that European criminals should be allowed the choice of being tried by a European or a Native Judge. The suggestion means that when a European criminal is brought before a Native Judge, and if the accused objects to be tried by that Judge, his case should be transferred to a European Judge for disposal. Such a concession as this would enable European prisoners to insult Native Magistrates and Judges by electing to be tried by Europeans only. It is far better to withdraw the Bill than to adopt the suggested compromise. The suggestion has been made in connection with a recent occurrence, in which a Mr. Houston preferred to be tried by the Native Magistrate of Allipore. But it ought not to be forgotten that every European is not so liberal-minded as Mr. Houston. Certainly the planters who make grievous assaults on their Native employés would not like to be tried by a Native Magistrate!

Remarks on the Native Magistrates' Jurisdiction Bill.

The *Arunodayá* (14) of the 22nd April says:—The opponents of the Native Magistrates' Jurisdiction Bill have now resorted to another shift with the intention of deterring Government from proceeding with the proposed legislation. They threaten to withdraw their pecuniary support to the State and thus calculate upon driving Government to a critical position. On the face of it such a threat inspires a belief that Government being generally in want of money will not be able to make a stand against such a contingency. But there is no reason for Government to flinch, inasmuch as Native capitalists will take the place of the English. The policy of utilising Native capital for the purposes of national debt is calculated to prove beneficial to the people by making them gainers to the extent of the interest accruing on such capital. Moreover it is very likely that under the altered circumstances Government would be very cautious in contracting debts. It is thus clear that the agitators against the Bill have, instead of weakening the position of Government and the people, on the contrary strengthened it by holding out the prospect of a beneficial change in the financial situation of the country.

Education.

Complains of the appointment of a low-caste schoolmaster in the English school at Broach.

The *Broach Vartamán* (84) of the 23rd April says that it has learnt from a reliable source that several Bráhman lads do not attend the English school at Broach owing to the employment of an assistant master of the shoemaker caste. Several lads who attend the school bathe in cold water after coming home in the evening. How long should the students suffer? Will not Government remove this inconvenience by transferring the assistant master to some other place? It is said that the brother of this assistant is also to be appointed a teacher in the same school. Why not then employ teachers of this caste wholesale instead of the present Hindu masters?

Railways.

The *Khándesh Vaibhav* (34) of the 20th April learns on good authority that the project for the construction of a line of railway from Manmád to Surat has been abandoned in favour of a line either from Manmád to Dhulia or from Chálisgaon to Dhulia. It is well that the project of a Surat-Manmád line has been given up, inasmuch as it was not calculated to develop in an appreciable degree the means of communication in the region through which the line was to pass. As for the alternative projects that are on the carpet, the *Vaibhav* is of opinion that a line of railway from Manmád to Dhulia is hardly calculated to pay its own way. Málegaon is the only place of commercial importance on this line, and there are three or four hilly passes to be crossed which will involve Government in an enormous expenditure. Besides it would be an inconvenient line for the traffic from east and north, while the distance between Dhulia and Chálisgaon is only 34 miles, and this road is at present generally used for purposes of traffic, and moreover it is not likely that the construction of a railway line from Manmád to Dhulia will divert any portion of the traffic from this road. If on the other hand a line of railway communication were opened from Chálisgaon to Dhulia, it would meet the conveniences of the general public and would serve as a sure impetus to the trade of the country. There are important villages on this line and the country is plain. The only difficulty is about bridging the river Girna, which can be obviated by taking the current of the river further up than near the present road, to the west of the village of Mehunbara or to the east of Dashegaon, where there are plenty of rocks that can serve as sure foundations for the arches of the bridge.

Comments on the proposed construction of a railway line either from Manmád to Dhulia or from Chálisgaon to Dhulia.

The *Poona Vaibhav* (47) of the 22nd April learns that the station master at Lonávla has employed a shoemaker to assist the Bráhman servant who gives water to passengers by the railway, notwithstanding the complaints raised by the people against the arrangement. The feeling of Hindu passengers must have received a rude shock by being made to take water from a low-caste man, and it behoves the railway authorities and the district officers to see that the cause of complaint is removed.

Complains that a shoemaker has been employed to give water to passengers on the railway station at Lonávla.

The *Ahmedabad Samáchár* (77) of the 25th April complains of the overcrowding of passengers on the Rájputána Railway. As a limited number of carriages is attached to trains great inconvenience is caused to travellers owing to want of accommodation. Though only 32 persons are allowed by law to travel in one carriage, passengers are packed in the carriages like sheep. When the passengers remonstrate against the injustice of being so pressed together, they are threatened with assault by the railway employés. There is no comfort even in the intermediate classes. As no facilities are provided at the stations for issuing tickets, travellers are crushed in procuring them and sometimes lose their luggage. It is very surprising that Government do not attend to these complaints.

A complaint regarding inconvenience to passengers by the Rájputána Railway.

Municipalities.

In alluding to the appearance of cholera in Bombay, the *Bombay Samáchár* (82) of the 23rd April observes that there are certain thickly populated quarters of the city in which dirt and filth have accumulated so much as to make it unbearable for passengers to pass through them. The quarter lying to the east of the main road leading from the Crawford Market to Sir Jamsetji Jijibhái's Hospital is in this condition. The underground drains of many quarters are more or less choked up with horribly stinking dirt. The Corporation ought therefore to adopt the necessary means to remove the dirt and filth collected in the above-mentioned quarters and to wash off the choked up drains at once in order to prevent cholera from breaking out and committing serious havoc.

Requests the municipality of Bombay to adopt certain sanitary measures in order to prevent cholera from making a vehement attack.

[The *Yajdán Parast* (117) of the 22nd April also makes a recommendation for the preservation of cleanliness in those quarters of the city that are inhabited by poor people.]

Prays for the suspension of the Contagious Diseases Act in Bombay.

In alluding to the disapproval recently expressed by a majority in the House of Commons of the compulsory operation of the Contagious Diseases Act in England, the *Bombay Samáchár* (82) of the 24th April refers to the unpopularity of this Act in Bombay and the unsuccessful attempts made before by the Municipal Corporation to induce Government to repeal the Act, and repeats the old suggestion that a charitable hospital for the treatment of such patients suffering from venereal diseases as would willingly present themselves at the hospital should be established. If this suggestion cannot be carried out for want of funds, some arrangement should be made at the several hospitals to receive and treat patients suffering from these diseases. Government are once more exhorted to repeal the Act and the Corporation are advised to make one more attempt to induce Government to do so. [The *Bombay Punch* (81) of the 28th April expresses somewhat similar sentiments.]

Advises the Municipal Corporation of Bombay to condemn the working of the Contagious Diseases Act.

The *Jáme Jamshed* (95) of the 24th April is glad that the House of Commons have condemned the operation of the Contagious Diseases Act in England, and advises the municipality of Bombay to adopt the same course in regard to the operation of the same law in this city. Last year's report on the working of this Act will be soon placed before the Corporation, and will furnish a nice opportunity for condemning it with full force. The precedent set by the House of Commons is quite enough for throwing out the immoral Act and saving the city from a further spread of immorality and waste of money.

Complaint from certain employés of the G. I. P. Railway Company at Igatpuri.

The *Din Bandhu* (5) of the 22nd April publishes a communication purporting to have been signed by 13 persons, being the employés of the G. I. P. Railway Company at Igatpuri. These persons complain of the injustice of a notice served by the municipality of that place calling upon them to remove their houses, which have been standing in their present site for the last 23 years. The municipality has not shown sufficient reasons for the issue of such a notice, nor has it allotted any other place for the use of the complainants. They have not been compensated for the removal of their houses, nor was any opportunity afforded them for representing their case. The servants of the municipality have thought fit to remove their houses during their absence and thus to expose their families and children to the scorching sun. The writers assert that they have not caused any disturbance to the neighbourhood, but have been treated harshly without any cause, and pray that their case may receive due consideration at the hands of Government.

Native States.

The lesson derivable from the recent exodus from Cambay.

The *Mahrátta* (2) of the 22nd April says:—The history and the result of the recent exodus from Cambay fully illustrate the dangers which an over-zealous though well-meaning Diwán of a Native State, unsupported by a strong hand, is likely to encounter in the discharge of his duties, and specially in the work of civilization for which he is often specially appointed. At the same time it shows clearly how the subjects of a Native prince can intimidate him by a show of opposition backed by the threat that if their grievances be not redressed they will appeal to the paramount power, who in their turn, it is supposed, would not fail to take advantage of such a timely opportunity of offering their advice to the prince, though in all probability they would turn a deaf ear to all complaints of a similar nature from their own subjects. Our view may appear a little strange; but we are sure that a careful examination of the facts will bear us out. Anyone who reads the Government resolution on the subject will certainly admire the sense of justice of the British Government. Let it be remembered, however,

that this is the mole which everyone sees in his brother's eye. For who can say that the British administrators are not guilty of all acts attributed to Mr. Lád? Let us not be misunderstood. We do not wish to make out a case for Mr. Lád and his friends in the administration. By attempting too much at once they failed to please the people and in consequence ought to make room for better men. But is not the rule one of universal application? If so, how many times has it been applied in the British territories? Who can say that the Inám Commission was not less obnoxious than Mr. Lád's alienation department? How was the Military Relief Fund raised? Can anyone assert that no official influence was used in any way to raise it? To come nearer home, can anyone show that in every case when the roads in this city were widened compensation was given? Were not the octroi duties illegally enhanced in this city and a *post facto* sanction obtained? Is not a market saddled upon us and private property destroyed in consequence before any compensation is settled? All this and more has been done; and yet all the representations of the people affected thereby have received from Government the stereotyped reply that "Government sees no reason to interfere" or that whatever is is right. What a contrast! Is it not strange that while the inhabitants of Cambay receive justice at the hands of our Government, it should be denied to their own subjects? Is it because we do not exaggerate or misrepresent our grievances and leave the district, or because Government have greater confidence in their own officials? If the former, Government are mistaken in their policy; if the latter, in their judgment. Mr. Lád is not a singular instance of an executive officer. Many of the Collectors in the khálsa districts may be found to be of the same type. An intense desire on the part of the chief executive of introducing all western reforms and giving a western appearance to our cities, encouraged by a band of subordinates little distinguished for anything else than their devotion to the work which their superiors allot to them, has been oftentimes the cause of standing complaints from many of our cities. Hitherto Government have been systematically neglecting such complaints; but we hope they will not follow the same course under similar circumstances in future. If anything is to be learnt from the Cambay case, it is this; and we hope the lesson will not be lost both on the people and on Government. The local self-government scheme promises to remove the difficulty in some cases at least, though it yet remains to be seen how much can be done by it.

Approves of the Government resolution on the recent exodus from Cambay.

The *Indian Spectator* (1) of the 22nd April says:—The Government of Bombay's resolution on Mr. Spry's report on the recent *khatpat* at Cambay is all that could be reasonably desired. Judging from the spirit of the resolution, Mr. Spry's report must be a singularly able document. The Government of Bombay deserves great credit for its candid outspokenness and its desire to do justice to both sides. It is seldom, indeed, that State resolutions in such matters are free from the clever ambiguity which tells you everything except what you particularly want to know. Here it has been made abundantly clear to His Excellency the Governor in Council, and we doubt not to every intelligent reader, that there was gross exaggeration in the more serious charges against the late administration. The Mahájan is an all-powerful body in a small Native State, and when it works its power for evil, as it has partly done in this instance, it must be plainly told not to count upon the sympathy of an enlightened Government. On the other hand we see that Mr. Lád's administration gave some cause for popular discontent. The late administration seems to have been composed generally of 'zealous' officials, men who want a rude and backward community to be at once raised to the position of a civilized people. Mr. Lád and his young lions must give the rustics of Cambay fine roads and tanks and gardens, and lights and latrines and the thousand and one things they know of in Bombay. So they put the screw on wherever they can, and the underlings try to make a penny out of this fashionable civilization. The reforms are certainly necessary; but our reform-mongers must know that even reforms cannot be thrust down people's throats. It strikes us that poor Mr. Lád has tried to follow the zealous District Collector. What he attempted at Cambay, for which he has paid too dearly, is being done

everyday by the district autocrat in British service. The decision of the Government in the present instance is eminently just, though in Mr. Lád's case at least we feel that the justice is too rigid. We find against him little more than weakness of judgment. We are glad, however, that the employment of relatives and friends has been so strongly condemned by Government. There are Native States managed by families and clans. A little friendly combination may be necessary, but when it is carried to excess this happy family arrangement is ruinous to the State as well as the subjects. [The *Rást Goftár* (105) of the same date expresses similar sentiments. The *Káside Mumbai* (98) of the 23rd April thinks that the resolution will not give much satisfaction to the people.]

Makes remarks upon the Government resolution on the complaints about the mal-administration in the Cambay State.

The *Lok Mitrá* (74) of the 22nd April observes:—Those who have paid any attention to the circumstances connected with the now famous exodus of the people of Cambay to Kanissa towards the end of the last year will be disposed to accept the general conclusions at which the Government has arrived on a consideration of the report of Mr. Spry, the Commissioner specially deputed to hold the enquiry. We are constrained to say, however, that the resolution is not so outspoken and full as we had a right to expect it to be, though for this hardly any blame attaches to the Government, which had to work with the materials placed at their disposal by Mr. Spry. That these materials were not submitted to Government fully and forcibly there is sufficient evidence in the resolution itself to show, and this accounts in a large measure for the omissions in, and the milk-and-water character of, the resolution. We have drawn our own conclusions of the grievances of the petitioners from the evidence as it has been published, and from what has been brought to our notice by persons in a position to know the real affairs of Cambay about the time of the enquiry; but we will confine ourselves at present only to the results of Mr. Spry's investigation as appearing in the extracts from his report embodied in the Government resolution, with many of which we cannot agree, and in the observations of Government thereon. On the whole, we approve of the Government resolution so far as it goes and agree with our contemporary of the *Bombay Gazette* that the whole of the evidence adduced before Mr. Spry together with his report should be placed before the public, which will then have an opportunity of judging for itself as to the real character of the administration of Mr. Shámráo Náráyan Lád and his friends, and as to the correctness of the observations and deductions of Mr. Spry. Whatever reason there may be for withholding Mr. Spry's report, which perhaps is regarded as a "confidential communication," (the expression is conveniently elastic) there can be none whatever for not publishing the evidence. [The *Yajdán Parast* (117) of the same date expresses somewhat similar sentiments.]

Comments on the resolution of Government regarding the recent affairs at Cambay.

In an article headed "The late Exodus at Cambay," the *Indu Prakásh* (9) of the 23rd April says:—The gods of the Bombay Castle have said their benediction on the recent troubles at Cambay. There is an equal distribution of praise and blame. The late administration has been declared to be faultless, but only a little too anxious for progress and reform, and the poor Cambayites have been charged with exaggerating their grievances, which yet had 'a substratum of truth' in them. So far has officialism been vindicated; but are the public to be content with this? The conscience of Government may rest satisfied with the fact that an enquiry has been made, and a resolution published, as regards the results of the enquiry, for the information of the public. But are the public, we mean the Native public particularly, to complacently believe that several thousands of the usually peaceful and harmless subjects of a Native State left the protection of that State *en masse* without a more potent cause than the instigation of Mahájans and sowkárs? Secession for the purpose of making a demonstration against the ruling power is a rare phenomenon in this country, and it is not until the cup of bitterness is filled to the brim, until the people are goaded by mal-administration into resistance, that the peace-loving Hindu raises his voice against his *má-báp* Rája. We are quite willing to admit that Mr. Spry, who conducted

the enquiry in this instance, has done his work with uprightness, sincerity, and without conscious bias, but as Political Agent previously connected with the State and the old administration, we fear Mr. Spry was somewhat disqualified to make a thoroughly judicial investigation and impartially report thereon. It was for this reason that we suggested an independent mixed commission of enquiry headed by a judicial officer of the character of Mr. Birdwood. The public would have gladly acquiesced in whatever result such a commission might have arrived at. The wrongs of our fellow-countrymen in Cambay would have been shown to be either real or imaginary; the character of the administration would either have been blasted or saved; but once for all a sure rule for future guidance would have been laid down. As it is, we cannot but think that the Government resolution, based on the report of Mr. Spry, is anything but satisfactory. It acquits Mr. Lád and his coadjutors of any wilful misgovernment, yet suggests their complicity in certain acts which were the subject of the charges, and declares them unfit for their posts. It treats the people who were offended against as the real offenders, but nevertheless admits that many of their complaints were not unreasonable. It approves of the Nawáb's action in dismissing Mr. Lád and others, and yet warns His Highness against showing too great a deference to the wishes of the opponents of progress. Surely the happiness and well-being of our countrymen in Native States is quite as important to the British Government as that of their own subjects, and the fortunes of the British power in India are in a great measure intertwined with and dependent upon the state of administration in the territories of the allied Princes and Chiefs of India. For these reasons we should have wished that a more thorough-going and judicial enquiry had been instituted into the causes of the late exodus of the Cambayites. We regret that all the papers on which the resolution of Government is based have not been published. Those papers would have shown the character of the enquiry instituted, what opportunities were given by Mr. Spry to the people to substantiate their charges, and how far the report is borne out by the evidence recorded. We are sorry for Mr. Lád, but we are still more sorry for the people who were entrusted to his care, and who, we are deeply persuaded, have not obtained full justice in Mr. Spry's enquiry. As we have said above, we do not accuse Mr. Spry with intentionally mincing the matter, but we fear his relation to the State as Political Agent could not have failed to give a certain warp to his mind which must have worked injuriously as regards the case of the complainants. If what appears on the resolution is the whole truth the people do not deserve our sympathy, and the sooner the inhabitants of the Native States are taught to appreciate reform the better. But if, as we fear, the whole truth has not come out in Mr. Spry's enquiry, then a very undesirable effect will be produced on the mind of the people, who will lose all faith in the efficacy of Government interference and official enquiries, and will be discontented and unhappy. Such a calamity the British Government are, we think, bound to avert, and it cannot be so well done by anything as by full and fair enquiries into all grievances, whether of their own subjects or of those of Native States in whose welfare they are vitally concerned.

Comments on the resolution of Government regarding Cambay affairs.

The *Gujaráti* (91) of the 22nd April says that the resolution of Government on the subject of the recent exodus from Cambay is so inconsistent that while Mr. Gonne styles Mr. Lád in one place clever and competent, in another place he sets him down as devoid of pluck in the administration of the State. The law of morality lays down that without the aid of discretion all virtues are useless or nugatory, and when Mr. Shámráo is declared devoid of discretion it is a thousand pities that anything should be said regarding his strength of character and goodness. Though a great many of the charges of mal-administration preferred against Mr. Shámráo and his colleagues could not be proved, what good can be said to have come out of Mr. Spry's investigation when the offenders have not been punished for whatever was proved against them. It often happens that many truthful statements are incapable of being proved, but then can it be inferred that there is no truth in them simply because they cannot be proved? Among the complaints lodged by the people of Cambay there were many that related to police oppression,

but as no allusion is made to them in the resolution, is it to be inferred that a veil has been allowed to fall on them? The resolution of Government deserves approval in so far as it has exposed at least some of the tyrannical doings of the Cambay authorities, but it is not sufficient that the perpetrators of such acts should be allowed to escape with simple censure.

Says that the Nawáb of Cambay did not act rightly in dismissing the late Diwán, Mr. Shámráo Náráyan Lád, from his office.

The *Bombay Chronicle* (71) of the 22nd April observes that the Government resolution shows the machinations which were at work to bring about the fall of the Diwán and other high officers of the State who were unfortunate enough to give, through inadvertence, some trivial cause for offence to a semi-barbarous community led by designing wire-pullers into committing wild disturbances. The late Diwán, Mr. Shámráo Náráyan Lád, appears to Government to be able, well-meaning and energetic, and to have been fully impressed with the benefits of modern civilization. He meant to serve the State of Cambay to the advantage of the Nawáb and his subjects. However some of the means adopted to secure this end did not tally well with the conservative notions of the people, who are backward in the stage of civilization. The least dissatisfaction on their part with the work of the Diwán was a signal to the intriguers at court and to the disaffected in the bazár. By means of false alarm, false complaints and other means they managed to intimidate the Nawáb into dismissing the minister, whose faults, venial as they were, might under a more powerful and stable regime have at the utmost formed the subject of a mild reproof from superior authority. But the weak Nawáb was apparently unable to check the designs and other illegal proceedings of the intriguers, and submitted himself to their successful intrigues. His Highness and those about him ought to remember that there can be no security for the well-being of the State when the ruler is able to hold his own merely by changing his advisers on the frivolous demands of a mob put up to create disturbances by crafty characters. If His Highness has any sense of his own dignity and self-respect, he must feel humiliated to discover how improperly he was led into believing that his late trusted minister was the occasion of the ruin of the State, when he has comprehended the full meaning of the Government resolution. [The *Vartamán Sár* (114) of the 24th April advises the Nawáb of Cambay and his Diwán to find out the agitators of the recent disturbances and to duly punish them with a view to make an example of them. It is said that the leaders of the disturbance are forcibly levying contributions from the people to meet the expenses incurred by them and are holding out threats of excommunication if they refuse to contribute. If such pressure is being exercised, it is the duty of the Diwán to get the persons concerned to be punished. The *Vartamán Sár* also advises the new Diwán to be very cautious in placing confidence in and being guided by the advice of one Mahádev Parjárám, who was said to be one of the leaders of the recent agitation and who was considered a dangerous man by a former Political Agent at Kaira. The *Gujarát Mitrá* (72) of the 22nd April also offers similar advice.]

Is glad that the alleged complaints against the Gondal administration have been proved to be baseless.

The *Bombay Chronicle* (71) of the 22nd April is glad that the official enquiry into the complaints against the Gondal administration has resulted in proving the falsity of the charges. It would be well if feasible plans were devised to prevent intriguers from successfully converting the right of the subjects to publicly ventilate their grievances into the means of causing annoyance to their rulers. The instigators or ringleaders should be made amenable to punishment when found guilty of actively inciting ignorant people to create disturbances such as those in Cambay and Gondal. [The *Vartamán Sár* (114) of the 24th April condemns the conduct of the complainant Dámodar Manji and congratulates Mr. Báwa Miya on his having come off scathless from the ordeal.]

Disapproves of the changes in the Baroda Administration.

The *Rást Goftár* (105) of the 22nd April says that the British Government is responsible for all the recent changes that have taken place in the Baroda Administration. It cannot be maintained that Sir T. Mádhav Ráo and Mr. Pestonji Jehángir were very popular at Baroda. The former on

account of his inclination to subserve to the wishes of the Europeans and the latter on account of his extreme straightforwardness could not succeed in gaining the hearts of the people. But from the demonstration of public feeling on the occasion of the departure of these two officers from Baroda one could gather that the subjects of the State were grieved at the loss of the services of these two valuable officers, whose experience, tact and skill were a guarantee for the proper administration of the State. The *Rást* however does not wish it to be inferred from this that the British Government had any hand in this affair. That Government may on the contrary have been displeased at the changes effected by the young Gáekwád, but nevertheless they cannot keep clear of any responsibility in the matter. *Firstly*, Government erred in conferring administrative powers on the Mahárája at an unripe age. With a more mature understanding the Gáekwád would not have so easily deprived himself of the services of such able counsellors. *Secondly*, Government effected a change in the Residency simultaneously with the bestowal of powers on the Mahárája. Mr. Melvill was Governor General's Agent at Baroda during the greater portion of the Regency, and he was the only officer thoroughly acquainted with the doings of the officers of the State, and he having been allowed to leave it there was nobody that could guide the prince, who was infatuated by his early accession to power, without running on the rock of intrigues. *Thirdly*, it was a mistake to have allowed Mr. Elliot to continue with the Mahárája on his acquiring independence. Mr. Melvill had recommended the separation of Mr. Elliot from the prince, but no sooner did Mr. Melvill turn his back on Baroda than Mr. Elliot began to exercise his influence in the State.

Berár Affairs.

Over-crowding of fourth class carriages on the G. I. P. Railway in Berárs.

The *Urdu Akhbár* (12) of the 8th April complains that of late the G. I. P. Railway Company have been over-crowding its fourth class carriages on the Berár line. Though these carriages ought not to take more than fifty passengers, more than sixty are sometimes found in each of them. The railway police in this part of the country is given to annoy and insult poor passengers. A few days ago a policeman serving on the Badnera station beat a poor Mahomedan without cause and drove away his wife and children from the station precincts. The railway authorities ought to enquire into this case and order the policemen not to treat the passengers harshly.

Says that revenue appeals to the Commissioner in Berár should be allowed to be presented at the head-quarters of the office when the Commissioner is moving in the districts.

The *Varhád Samáchár* (65) of the 23rd April observes that it is the practice of the court of the Commissioner in Berár that appeals in revenue cases should be presented to the Commissioner by the appellants in person. This practice puts the appellants to the trouble of sometimes going from distant parts of the district to the place where the Commissioner may be while moving on circuit. The inconveniences suffered by the appellants are diverse, particularly in the hot season, when the Commissioner is at Chikaldara. In civil and criminal cases appeals are received at the head-quarters when the officers themselves are moving in the districts. If a similar practice be adopted in regard to revenue appeals the inconveniences now suffered by the appellants will disappear. Some cases have actually occurred in which the appellants could not meet the Commissioner in time, on account of their not knowing his whereabouts, and therefore could not present their appeals.

Recommends that extra Assistant Commissioners in Berár should be promoted to the posts of Assistant Commissioners.

In alluding to the report that the Berár administration intends to abolish the posts of Assistant Commissioners and to increase the number of extra Assistant Commissioners, the *Pramod Sindhu* (50) of the 23rd April observes that it would not be right to do so, because by that arrangement Natives would be the sufferers. Of late Natives alone have been appointed Assistant Commissioners. Their pay is more than that of the extra Assistants though there is no difference whatever in the duties performed by both. The Assistant Commissioner can rise to the post of a Deputy Commissioner. The extra

Assistant has to continue in that post during the whole period of his service. The Assistant Commissioners who are serving in Berár are persons that have not served before in any capacity and cannot therefore get through a sufficient quantity of work. There are some extra Assistants who are able and experienced, and they should be promoted to Assistant Commissionerships while new appointments should be made in the ranks of the extra Assistants.

Suggests that the course of the river at Dongaon should be diverted.

A correspondent of the *Varhád Samáchár* (65) of the 23rd April observes that the river Dronávati passes through the town of Dongaon, and when the river overflows her banks in the rainy season several houses are washed away and much damage is caused. It will be better therefore to divert the course of her stream. The writer also complains that the present municipal commissioners of the town do not discharge their duties properly, and requests that able townsmen should be appointed in their places.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
5th May 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 5th May 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyá Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitrá	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitrá[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly ...	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
38	„ Mahárashtrá Mitrá	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
*43	„ Nibandh Chandrika	Do.	Do.	200
44	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Satyá Prakásh	Bombay	Fortnightly ...	243
54	„ Satyá Sadan	Alibág	Weekly	400
55	„ Satyá Shodhak	Ratnágiri	Do.	140
56	„ Satyavádi	Bombay	Fortnightly ...	275
*57	„ Sharabh	Alibág	Weekly	200
*58	„ Shetakari	Poona	Monthly	400
59	„ Shiváji[3]	Do.	Weekly	200
60	„ Shubh Suchak	Sátára	Do.	90
*61	„ Srishtidarpan	Bombay	Do.	200
62	„ Suryakánt	Ellichpur	Do.	150
63	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
64	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
65	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
66	„ Vártáhar	Bombay	Do.	200
67	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
68	„ Vengurla Vritt	Vengurla	Do.	200
69	„ Vichárahil	Málvan	Do.	300
*70	„ Vinod	Poona	Do.	200
71	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*72	The Bombay Chronicle	Bombay	Weekly	200
73	„ Gujarát Mitrá	Surat	Do.	400
74	„ Hitechchhu	Ahmedabad	Do.	349
75	„ Lok Mitrá	Bombay	Do.	725
76	„ Surat Akhbár	Surat	Do.	600
77	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
78	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
79	„ Akhbáre Sodágar	Bombay	Daily	750
80	„ A'ryá Dharm Prakásh	Do.	Monthly	304
81	„ A'ryá Dnyán Vardhak	Do.	Do.	500
82	„ Bombay Punch	Do.	Weekly	500
83	„ Bombay Samáchár	Do.	Daily	950
84	„ Broach Samáchár	Broach	Weekly	700
85	„ Broach Vartmán	Do.	Do.	60
86	„ Buddhi Prakásh	Ahmedabad	Monthly	600
87	„ Dátardun	Bombay	Weekly	525
88	„ Deshi Mitrá	Surat	Do.	1,000
*89	„ Dnyán Prasárak	Ahmedabad	Monthly	200
90	„ Dnyán Vardhak	Bombay	Do.	400
91	„ Fursad	Do.	Do.	100
92	„ Gujarátí	Do.	Weekly	400
*93	„ Gujarát Monthly Journal	Do.	Monthly	200
94	„ Gul Afshán	Do.	Do.	659
*95	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
96	„ Jáme Jamshed	Bombay	Daily	525
97	„ Kaira Vartamán	Kaira	Weekly	115
*98	„ Kaiser-i-Hind	Bombay	Do.	200
99	„ Káside Mumbai	Do.	Tri-weekly ...	700
100	„ Kusum Guchchhá	Ahmedabad	Monthly	350
101	„ Nágar Udayá	Do.	Do.	300
102	„ Niti Prakásh	Kaira	Weekly	200
103	„ Nure Elam	Bombay	Monthly	381
104	„ Nyáyá Prakásh	Surat	Weekly	200
105	„ Pársi Punch	Bombay	Do.	225
106	„ Rást Goftár	Do.	Do.	1,814
107	„ Samsher Báhádur	Ahmedabad	Do.	200
108	„ Satyá Mitrá	Bombay	Do.	400
*109	„ Saurashtrá Darpan	Junágad	Monthly	200
110	„ Stri Bodh	Bombay	Do.	533
*111	„ Subodh Prakásh	Nadiád	Do.	200
112	„ Svadesh Vatsal	Bombay	Do.	408
113	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*114	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
115	„ Vartamán Sár	Surat	Weekly	200
116	„ Vidnyán Vilás	Rájkot	Monthly	738
117	„ Vidya Mitrá	Bombay	Do.	300
118	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
119	The Chandrodayá	Dhárwár	Weekly	150
*120	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*121	The Altáf	Bombay	Weekly	200
*122	„ Armagán	Do.	Do.	200
*123	„ Dabdabe Islám[5]	Do.	Do.	200
*124	„ Khádam-é-Hind	Do.	Daily	200
125	„ Khayir Kháh-e-Islám	Do.	Tri-monthly ...	300
126	„ Kushful Akhbár	Do.	Weekly	160
*127	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
128	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

The *Lok Mitrá* (75) of the 29th April observes :—One remarkable result of the discussion provoked by the Jurisdiction Bill has been the enunciation of the fundamentary principles on which the stability of British power in India really rests. The fact is now being recognised that the greatest safeguards of the British empire in India are neither an adventurous policy beyond its frontiers, nor the terrors of repressive Government within, but the loyalty and gratitude of the people of India to their rulers. People gifted with political foresight, and not blinded by narrow-mindedness, selfishness or bigotry, plainly perceive that at no distant date the political history of the country will pass through remarkable changes, and that it is true statesmanship and sound policy to found the empire in the hearts and affections of the people, and not on bayonets and swords. Politically considered, this is the most important and practical outcome of the Ilbert Bill controversy ; and it is hoped that the fact will now be generally accepted as the true solution of an embarrassing difficulty. It is only by abolishing invidious and galling distinctions between Europeans and Natives, by cultivating friendly intercourse between them, by admitting freely and unreservedly qualified Natives of the country to a greater share in the administration of the country, and generally by treating them not as slaves or an inferior order of beings, but as friends and equals, that the British power in India will be consolidated.

Remarks that the loyalty and gratitude of the people of India to their rulers are rightly considered the safeguards of the British Indian rule.

The *Indu Prakásh* (9) of the 30th April quotes the substance of a news letter from Afghanistan, and observes that though the letter does not set forth all the phases of the position of the present Amir, still it sufficiently explains the difficulty which he has to face. The object of his contemplated visit to India in the next season cannot be any other than to beseech the assistance of the British Government to enable him to bring under subjection the refractory tribes that do not recognize his authority and adopt an hostile attitude towards him. And having regard to the circumstance that the British are actuated with a desire to court the Amir's friendship, the conclusion is easy that the British Government will readily respond to the call of their ally on the frontier. A glance at the portion of Indian history relating to the annexation of Oudh and Karnátic shows that the policy of compassing secret political ends by rendering such assistance as is desired in the present case is of a long standing. The *Indu* however emphatically asserts that the British Government would be committing a serious blunder if they sympathised with the Amir's cause on the strength of that policy and with the view of benefiting themselves. The case of Indian States was very different from that of Afghanistan. The people that the British had to deal with in India were illiterate, weak in numbers, and poor. The Afghans, however, are of a different stamp. They have been accustomed to independence for many years, and have been fully impressed with the idea that they will sacrifice their independence by recognizing the authority of Abdul Rahman. They are a strong and well-built people and death cannot frighten them. The report of the English having assisted the Amir will, instead of filling them with consternation, serve to exasperate and unsettle them. They have already had an idea of the strength of the British, and they might raise a commotion even before the Amir actually received assistance, which is not desirable. Under these circumstances the best plan for the Amir would be to throw off the garb of duplicity and to declare himself either in favour of the English or the Russians, or to be perfectly neutral, and for the English to extricate themselves from this imbroglio, unless they have special political reasons for acting otherwise.

Advises the British Government not to take up the cause of the Amir.

The *Bombay Samáchár* (83) of the 1st May observes that the opposition raised by Europeans to the Native Magistrates' Jurisdiction Bill is said to have been caused by their accumulated displeasure with certain measures of Government intended to benefit the Natives. This assertion has been substantiated of late to a certain extent. Several Europeans complain that the Government of India have commenced to gradually deprive Euro-

Says that the complaint set up by Europeans that the Natives are favoured to their prejudice under the present Government as regards their employment under the State is groundless.

peans of their rights by bestowing them upon the Natives, and in support of this complaint they state that certain posts in Government service which were formerly enjoyed exclusively by Europeans are now conferred on Natives. They argue that the Civil Service examinations are held in England for the benefit of Europeans, while the Natives are admitted into the service without having to pass any examination, and this they advance as one of the grounds for complaint. This system was sanctioned by Lord Lytton, whose object in initiating it was not to bestow higher rights on Natives to the prejudice of Europeans, but to tide over the difficulty created by the persistent agitation of Natives for admission into the Civil Service. The Natives represented that many difficulties stood in the way of their going to England for passing the examination, and prayed either that they should be removed or that the examination should be held in India. Lord Lytton and other higher authorities saw that if either of the prayers were granted a large number of Natives would successfully compete for admission so as to leave little room for Europeans, and that after the Natives had passed the examinations it would not do to refuse them admission. His Lordship therefore ruled in favour of the admission of Natives without prescribing any examination test. The Natives have not found such a system beneficial because according to it very few gentlemen are admitted to the service, while a large number of them would have entered it in open competition. Thus this arrangement has benefited Europeans while it has proved detrimental to the interests of Natives. Another complaint of the Europeans is that Natives are now appointed to posts in the uncovenanted service that have been hitherto enjoyed by the former. This score of complaint, however, has its origin in certain arrangements effected during the time of Lord Lytton. In order to prevent Natives from laying claim to all kinds of uncovenanted posts, His Lordship arranged that the higher and more lucrative posts should be reserved for Europeans, while the Natives should be admitted to the lower and meagrely-paid posts. This arrangement is also beneficial to Europeans and disadvantageous to Natives, since the latter have been excluded from the higher posts of the service. The third complaint of Europeans is that among the successful students of the Roorkee Civil Engineering College, Natives are preferred to Europeans for employment under Government. This originated in a protest made by Natives against the policy of allowing the students of the Coopers Hill Engineering College, maintained in England at the cost of India, admission to the Public Works Department to the exclusion of Natives. Instead of meeting this protest satisfactorily, His Lordship tried to soothe the feelings of the Natives by an arrangement under which the students of the Roorkee College are admitted only to the lower posts in the service, while the higher ones are reserved for the Coopers Hill College men. It will thus be seen that the complaints made by Europeans in regard to the employment of Natives in preference to them are groundless.

Is glad that the question of reducing the ecclesiastical expenditure of India is engaging the attention of Parliament.

The *Gujarát Mitrá* (73) of the 29th April is glad that Mr. Baxter has drawn the attention of Parliament to the necessity of reducing the ecclesiastical expenditure of India. The writer advises Europeans to make a saving out of their enormous salaries that they spend in luxuries, and thus to raise a fund for the maintenance of their Lord Bishops, Archdeacons and Chaplains. By doing so the European community would free themselves from the obligations to Natives and the State. It is also a hopeful sign that the question has engaged the attention of the Government of India. The Viceroy however is reluctant to deal with such a question, which is not very agreeable to his religious feelings, and wishes that it were entrusted to other hands.

Comments on the ecclesiastical expenditure of the Indian Administration.

The *Panchánan* (45) of the 29th April does not understand why India has been saddled with the cost of an Ecclesiastical Department. Why are so many Bishops and Chaplains maintained at the cost of the State? It may be that they are the religious teachers of the Europeans, but what connection have they with the people of India? The people of India never sent for them, nor did they evince any desire to be favoured with initiation into the truth of the Christian Gospel. Is this consistent with the policy of non-interference with the religious prejudices of the people?

Suggests certain alterations in the rules for the appointment of Natives to the Civil Service.

The *Dnyán Prakásh* (8) of the 30th April says that now that the Supreme Government have undertaken to initiate a reform like the Native Magistrates' Jurisdiction Bill, they must see that the officers who have to be invested with the power of trying European offenders are well chosen. It is not that such a necessity was not felt and recognized hitherto. However, when the Bill introduced by Mr. Ilbert is passed into law, it will be incumbent on the Supreme Government to see that their nominations to magisterial posts give no cause for complaint, and to devise means by which Europeans will have no reason to be dissatisfied with those that are appointed to the Native Civil Service. The rules that at present regulate the appointments to this branch of the service are not as they should be, and have produced a great deal of discontent among Natives, and it would not be strange if the defects in the rules are made much of by Europeans when the Bill is passed. Under the present system little regard is paid to the education and attainments of the nominees, while interest and family pedigree occupy an important position in the qualifications for admission. This being the case, there is reason to apprehend that the officers appointed will not be able to do justice to the choice and that their incompetency will be a standing topic among the public. The public had from the beginning expressed themselves in favour of a system of competitive examination, but their view was pooh-poohed by the Imperial administration of Lord Lytton, who enacted these unreasonable rules and laid down the practice of preferring birth to merit. The correspondence between the Government of India and the India Office that led to these rules has exposed the narrow-mindedness of the then Viceroy of India. He insinuated that Natives could not come up to the Europeans in point of general ability, and therefore he intended to make a distinction in the treatment accorded to the two sections. But this insinuation has not been verified. The Secretary of State disapproved of many of the suggestions made by Lord Lytton, but he agreed with him in making high birth a paramount consideration and in giving the power of nomination to the Government of India. The result therefore has been that the nominations are not as happy as they should be, and that the interests of deserving men are not promoted. The demands of the Natives have from the commencement been that they should be treated with the same consideration as is shown to Europeans in the matter of admission to the Civil Service, and that an examination similar to the one held in England should be held in India under similar conditions, the standard of age being raised higher. The Natives have already been dissatisfied with the coldness with which their demands have hitherto been received, and the feeling of dissatisfaction will be aggravated if the nominations made by Government under the rules framed by them for admission of candidates to the Native Civil Service are such as will give rise to complaints after the passing of Mr. Ilbert's Bill. The only remedy which can meet such a contingency is that the present system of nomination should make room for that of competitive examinations. Then all cause for complaint will be removed and the bestowal of new powers on Native members will not be taken exception to.

Is grateful to Lord Ripon for several of his administrative acts and desires the prolongation of his Viceroyalty.

The *Svadesh Vatsal* or the *Patriot* (112) for the month of Chaitra, Samvat year 1939 (March-April 1883), gratefully acknowledges that various benefits have been derived by India from the British rule, and is convinced that in the end her connection with England will prove glorious. The *Patriot* dwells upon some of the acts of Lord Ripon's administration, such as the repeal of the Vernacular Press Act, the appointment of an Education Commission, the initiation of the policy of encouraging local industries, the scheme of local self-government, the Native Magistrates' Jurisdiction Bill, &c., and expresses deep gratitude to His Lordship for the same, and earnestly hopes that the Home Government will extend the period of His Lordship's Indian Viceroyalty as prayed for in the several memorials sent to Her Majesty the Queen.

Expresses an opinion that the Lieutenant-Governor of Bengal should be an English statesman.

In alluding to the reports that the Honourable Mr. Rivers Thomson ignored the claims of Mr. Gupta of the Bengal Civil Service to the post of Senior Magistrate of Police at Calcutta, that he promoted two Europeans in supersession of their Native seniors, assisted the Calcutta correspondent of the *London Times* in sending partial accounts

about the Native Magistrates' Jurisdiction Bill, conferred on the correspondent the post of an Assistant Secretary to the Bengal Government, and opposed the Jurisdiction Bill because he was displeased with the Viceroy, the *Jáme Jamshed* (96) of the 5th May observes that if all these reports have the foundation of truth the Bengalis are right in desiring that their Presidency should not be entrusted to Lieutenant-Governors of long Indian experience, but should be consigned to the care of able statesmen accustomed to the free atmosphere of English politics. European officials who reside in India for a long time become wilful, and learn to rule with a high hand. It is desirable therefore that Bengal, like the Presidencies of Madras and Bombay, should have a Lieutenant-Governor who is brought up in the purer atmosphere of English politics.

Says that the present system of assessment is faulty.

The *Jagaddárdarsh* (29) of the 29th April says that the mechanical system of assessing lands according to their quality without regard to the circumstances of the particular localities where they are situated is calculated to cause injury to the agriculturists. Such hard-and-fast tests cannot be reasonably made applicable to all parts of the country. The conditions under which the soil is cultivated in Sind do not apply to that in the Deccan, while those obtaining in the case of Kánara and Ratnágiri may not apply to other parts. It is a peculiarity with the Deccan soil that its crop cannot be anticipated with any degree of accuracy. The cultivators do not reap a full harvest even once in three years. There are no garden lands, while the crop of agricultural lands is dependent on rainfall, which is generally precarious.

Suggests certain reforms for the amelioration of the condition of the Indian cultivator.

The *Shetkari* (58) for the month of April regrets that the subject of the disadvantageous position of the Indian agriculturist in relation to other countries does not sufficiently occupy the attention of Government. It appears that under similar physical conditions the yield of crops in India is much less than that in other countries. In India wheat is produced at the average rate of 330 seers per acre, while in America the farmer reaps a produce of 800 seers for the acre. With the view of removing this anomaly, the writer suggests the following remedies and says that there may be many others :—(1) The assessment on land should be reduced and made permanent; (2) the assessment should be made leviable in kind instead of in money; and (3) the knowledge of agricultural science should be diffused among the cultivators of the soil. The writer then proceeds to explain the oft-repeated conveniences of levying the assessment in kind.

Complains of an increase in the duties levied at Mozambique on Indian goods imported into that port.

The *Jáme Jamshed* (96) of the 4th May regrets that the Portuguese Government should have raised by twenty per cent. the import duties levied on Indian goods at the port of Mozambique, and hopes that the Government of India, who have already taken up the subject, will induce or, if necessary, coerce the Portuguese Government to retrace their steps. The augmentation in the duties has checked the Indian trade, particularly the rising trade of Bombay in local cotton manufactures, and it is gratifying to find that the Mill-Owners' Association have submitted a memorial on the subject to the Supreme Government.

Disapproves of the Government resolution on the subject of the discontinuance of pensions to the families of Native soldiers serving at Quetta.

With reference to the resolution passed by the Government of Bombay with the sanction of the Government of India, ruling that from the 1st May Native soldiers serving at Quetta shall not be considered as employed on foreign service, and that no claims to pension to their families will be allowed subsequent to that date, the *Jáme Jamshed* (9) of the 3rd May observes that the decision is an evident piece of injustice to the soldiers. The climate of Quetta is quite different from that of India. The extremes of severe cold and heat and the diseases prevailing at Quetta are unknown in India. The account given of this place by the column that was located there during the recent Afghan war has led the public to believe that it is a very unhealthy place, and that a person intending to visit it should either insure his own life

or make his will before going to it. When the Native soldier goes to such a place as this on service, Government ought as usual to show some consideration to him. Every Native soldier is furnished with a copy of an order stating that the next of kin of every sepoy who dies while serving out of India is entitled to pension. This written promise ought to have dissuaded the Government of India from giving its sanction to the proposal of the Bombay Government. It is to be hoped that the Supreme Government will withdraw the resolution, but if this is not done, the heirs of the soldiers who die at Quetta should compel Government through the Civil Court to give them the promised pension. If for certain reasons it is considered necessary to enforce the new order, it should be held applicable to such soldiers as may enlist after 1st May 1883.

Points out the advantages of having a Native volunteer corps.

The *Mahrátta* (2) of the 29th April, in approving of a leading article in the *Bombay Gazette* on the volunteer corps in India, says:—The Indian volunteer has indeed been somewhat useful in saving to Government a considerable expense on military accounts, but if attempts had been at the same time made to form, where possible, a Native volunteer corps, Government would now have saved a considerable expense in addition. The arguments which the *Gazette* has adduced in support of the Anglo-Indian volunteer would apply much more forcibly and truly in the case of a Native volunteer. A Native corps would add as much to the defence of the country if not more as the English corps has done. Besides, in the case of a Native volunteer the annual expense per head will be even less than what it is for the English. Now the question is, are Natives so worthy of the confidence of Government as to be trusted with voluntary military organization? Our reply to this question is in the affirmative. We think that whosoever will carefully observe Native society from its highest stratum to the lowest, will be convinced that there is no disloyalty to Government observable in any class whatever. All that even a biased mind can find is a kind of passive uneasiness under the foreign Government in certain cases. If we inquire into the causes of this uneasiness we shall find that it is only a temporary feeling arising from the oppressive and uncongenial measures of the Government itself, which vanishes away in no time under a Government like that of Lord Ripon, which is distinctly bent upon removing the grievances of the Natives. If Natives are treated, as they were treated under the Government of Lord Lytton, with contempt for almost everything that they have, their habits, manners, religion, their physical as well as mental capacities, and even for their colour and dress, it is but human under such circumstances that those who receive this contemptuous treatment should feel uneasy at it. Another thing is that the feeling of contempt when it is once harboured leads English minds into manifest iniquities and barbarous cruelties, which are perhaps inconceivable to those who observe the Natives and their rulers from a distance. Such then are the causes of the uneasiness which sometimes arises in the Native mind; but it must be observed that the feeling is perfectly passive and politically innocent, for in spite of all its oppressiveness it is everywhere believed, at present at least, that the English rule is the best that India can have. If such is the state of the Native mind, there is no reason whatever why Government should not trust to the Natives this kind of voluntary military organization. There is no possible danger, while the advantages to Government as well as to the people are immense. Government will also have the advantage of adding local knowledge to military tactics in the case of a Native volunteer corps. Such local knowledge is absolutely necessary to make the volunteer system really serviceable. Government will moreover remove all the uneasiness that may be prevailing in any quarter by trusting to the Natives themselves the defence of their country and of the British rule, and by thus removing to a great extent the distinction which up to this time has been maintained between Her Majesty's subjects born in the British Isles and those born in India. By placing more confidence in the Natives, Government will increase the confidence of the Natives in itself. Such confidence is particularly needed when schemes like that of local self-government are undertaken. To the Natives themselves the formation of a Native volunteer corps is as advantageous as anything can be. We, the Maráthás at least, have yet fresh in our minds the

traditions of our ancestors who displayed all on a sudden a wonderful military genius and capacities. These traditions are likely to fade away soon under the unceasing pursuit of personal ends. The first and foremost advantage to us then will be the partial revival of that spirit of bravery which our ancestors so prominently displayed. Besides, is it not shameful on our part to see foreigners enrolling themselves voluntarily in military service, apparently at least with the object of our defence? If Native volunteer corps are formed, we shall have an opportunity of showing that we are as anxious to take our share of the defence of our country and our Government as we ought to be.

Comments on the remarks of the *Bombay Gazette* on the so-called hostile attitude of the Native press towards the Anglo-Indian volunteers.

The *Subodh Patrika* (11) of the 29th April says:—The *Bombay Gazette*, in its issue of Tuesday last, complains of the hostile attitude taken by some Native journals towards the Anglo-Indian volunteers and ascribes it to the dissatisfaction caused by the opposition of the volunteers to the Native Jurisdiction Bill. The *Gazette* is mistaken in its account of Native feeling on this subject. No doubt the undignified, not to say the disloyal, conduct of the Calcutta volunteers in connection with the Jurisdiction Bill has shown them to be utterly unworthy of the confidence hitherto placed in them by the authorities, and has rudely shocked Native ideas concerning European volunteering. It has clearly shown that the Government of this continent of many peoples cannot rely on the support of these volunteers, or rather that it may count on their deadly hostility in carrying out any measures of a large and liberal policy the moment any of those measures appears to them opposed to the narrow and selfish interests of rampant Anglo-Indianism. But the opposition of Native journals to the volunteer movement has not arisen solely from this circumstance. To expect the Natives to sympathize with the volunteer system as it exists at present is absurd; for not only is there nothing to enlist that sympathy, but there is everything in it calculated to repel it. The volunteers look down upon the Natives with contempt, and shun their society to such an extent that the mere proposal to open their ranks to any Native, whatever be his social rank or position, is met with the declaration that they will resign in a body. Such being the relations of the volunteers with the Natives, the only reason why their existence might be acquiesced in would be on the score of economy in the military expenditure of the State. The Indian military system is already the most costly in the world. It costs the State not much less than a third of the gross national revenue, and nearly half of the net national income, and this with such a peaceful and law-abiding population to govern. The national resources are drained almost to the dregs. In order to keep the income up to the requirements of the ordinary expenditure, the State is still under the necessity of keeping up the license tax,—a tax which while it silences agitation by leaving the pockets of the influential classes untouched, presses very heavily on the poorest classes of traders. As regards extraordinary expenditure, it has almost invariably to be met by making large additions to the national debt, which entail an increasing burden of interest on each succeeding generation. If the volunteer system could lead to the reduction of the ordinary force, and thus effect a saving in the military expenditure, it would undoubtedly be welcome to all classes of the people, but it is clearly impossible to turn the existing volunteers to such useful account. The volunteers should be a body of citizens of all classes without distinction of caste and creed—citizen-soldiers in fact, who to save the country an enormous waste of public money on unwieldy standing armies, are ready to do such military service to the State as they are capable of rendering, and if volunteer corps are raised on this principle the Natives will gladly welcome the measure. But what has the present arrangement in common with such a system? The volunteers of the day are a mere supernumerary body and an exclusive class, who are supplied by the State with the means of sporting and exercise, and who superciliously look down upon Natives of all ranks and doubtless consider them as inferior beings and treachercus malcontents whom they are dressed and accoutred to guard. Expenditure on them, therefore, cannot be looked upon as economy, but is a wasteful addition to the already crushing military expenditure of the empire. And with all this the European volunteers have shown by

their recent action in connection with the Criminal Procedure Code Bill that their allegiance is not to be relied upon. This was heretofore the one great point on which they prided themselves, but this credit they have forfeited by their unsoldierlike conduct. If you object to have mixed corps, let us have sectional bodies—but let the standing British force in India be appreciably reduced by the substitution of the voluntary system, and let the standing Native army be likewise reduced by the free addition of Natives to the voluntary forces, and then no one will object to the outlay on their account. But so long as Anglo-Indians are not prepared to depend on the sympathy and the co-operation of Natives, secured by equal laws and impartial administration, for the safety of the British power in India, they cannot expect hearty support from their Native fellow-subjects in their volunteering manœuvres. [The *Indu Prakásh* (9) of the 30th April expresses similar sentiments. The *Arunodayá* (14) of the 29th April advocates the abolition of the Anglo-Indian volunteer corps.]

Comments on the utility of Anglo-Indian volunteers in India.

The *Native Opinion* (10) of the 29th April says:—We are quite prepared to admit that the expenditure incurred by Government on account of our volunteers is comparatively small, but does the smallness of expenditure prove either the utility or the necessity of such a force? And if the existence of such a force is felt to be a necessity, can it stand as an argument against the enrolment of Natives as volunteers, when the avowed purpose for which the force is raised is the defence of the British Indian empire? The organization is peculiarly defective in that in the case of a European an amount of cajoling and exhortation is often found necessary to induce him to join the force, while the Native, who is all willingness in the matter, is summarily rejected from the volunteer service. And what are the grounds of his disqualification? Those who oppose his admission cannot accuse him of disloyalty to Her Majesty's throne, because the evidences of the existence of that loyalty are too strong to be gainsaid. We are open to admit that as foreigners our rulers may naturally not have that amount of confidence which they have in their own people; but when our worthiness for such confidence is proved by a course of events showing unquestionable loyalty to the British Crown, it is merely a perversity of intention not to recognize what evidently does exist, and what many an Englishman is so free and willing to admit. A volunteer force is admittedly not considered so effective as a standing army, the purpose of the former being only coextensive with the duties of guarding the different stations in the country where the force is located, when the regular force is sent out on an expedition. If the usefulness of volunteers is so limited, we cannot see how the admission of a number of Natives can be a danger to the British empire in India as some Europeans seem to suppose. Positive historical evidence proves that it was the Native army of the old John Company that placed the empire in the East in the hands of the English, and that historial evidence is enough to rebut the gratuitous assumption we have alluded to above. The worthlessness of the idea underlying such a supposition is patent to every careful observer, and none are more conscious than Natives themselves that their own welfare and that of their country are bound up with the permanence of British supremacy in India. We have often suggested the permanent location of the European army as one of the most efficient means of curtailing our military expenditure. But nobody seems to consider it his business to carefully consider the proposal. The question of the reduction of the expenditure in this branch and the maintenance of the present strength of the European force in India still hangs fire, and though we have been often promised the consideration of the same, no practical move seems to have been made towards a satisfactory solution of it. The Russophobist of every shade urges the increase of the European force on the ground of the near approach of the Russian bear to our frontiers, while others say that the strength of that army may be kept at its present level, though at the same time they propose to make up the required complement by increasing the number of our volunteers. But while both parties agree in the main, they seem to forget that the reduction of the army cannot produce any harm. A European army of sixty or sixty-five thousand men may have hitherto been found necessary,

but are not the circumstances of the country changing so as to justify a reduction of the whole by one-third at least, the proportion reduced being made up by offering every facility to Native as well as European civilians to enrol themselves as volunteers? It may be that a volunteer force is not so effective as a standing army; but when a reduction of the strength of the latter is deemed necessary, it is as well that its place shall be supplied by volunteers. For our own part we are not against a volunteer force being raised, but we do object to its sectional character.

Makes certain suggestions for providing lepers with free board and lodging.

The *Poona Vaibhav* (47) of the 22nd April says that a correspondent of a certain English journal has suggested the advisability of confining all lepers in one place with the view of preventing them from coming into contact with other people. The *Vaibhav*, however, is of opinion that the sufferers from this disease should be provided with free quarters outside cities, towns and villages, where they should be fed at the expense of the State.

Recommends the removal of the duty levied on toddy and an increase in the duty imposed on spirituous drinks.

In noticing the memorial submitted by the mill-owners of Bengal to the Lieutenant-Governor of that province, complaining that the vice of intoxication has of late increased among their mill labourers, and praying that the sale of liquor may be prohibited within a radius of two miles from the locality in which the mills are situated, the *Jáme Jamshed* (96) of the 1st May observes that the British Indian Government are responsible for the addictedness of the poor classes of India to the vice of drinking. The poor working classes require some stimulant to drive away the fatigue of a day's labour, and nature provided them with the beverage of toddy, which is at once healthy and cheap. Spirituous liquors on the other hand are a slow poison, the consumer's longing for which increases day by day until it carries him to an early grave. Notwithstanding this fact, a practical bar has been placed on the use of toddy by the poor people by taxing it very heavily. The heavy tax on spirituous drinks also has served to make pure liquors scarce, and the poor people are driven to use adulterated mixtures which are merely poisonous. The cheap adulterated brandy which some of the poor people use is well known, and yet Government have taken no measures to prevent its sale. It is desirable therefore that the heavy duty on toddy should be removed, while a prohibitive tax should be levied on spirituous drinks.

Is not quite satisfied with the Government nominees to the municipal board of Ratnágiri.

With reference to the nominations made by Government to the municipal board of the town of Ratnágiri, the *Bakul* (16) of the 29th April observes that the selection has not been quite happy. The people of this town have shown that they know better than Government what persons are fit to be entrusted with their municipal government.

Points out the evils arising from the School of Industry at Dhárwár.

A correspondent of the *Dhárwár Vritt* (22) of the 26th April dwells on the losses that have followed in the train of the School of Industry at Dhárwár. Not only has the profession of blacksmiths and carpenters suffered, but the people have been subjected to a serious loss by being deprived of the cheap assistance of artisans of those classes who have now disappeared. Indigenous manufactures have been supplanted by improved machinery, the productions of which are thrown on the people who have no other alternative but to accept them, though at a cost out of all proportion to the quality of the articles received by them. The writer approves of the contemplated abolition of the school, and exhorts Natives to start an independent factory with the materials that are ready in the existing School of Industry.

The license tax at Broach.

The *Broach Samáchár* (84) of the 3rd May gives nine cases in which, in its opinion, the parties concerned have been over-assessed in the matter of the license tax, and requests the Collector of Broach to see that justice is done to these poor people.

A correspondent of the *Bombay Samáchár* (83) of the 2nd May suggests that the postage on letters from correspondents to newspapers should be reduced. This reduction will enable correspondents to write more fully and legibly. than they at present do. The postal authorities are requested to take up the suggestion and obtain the required concession.

Suggests a reduction in the postage levied on the letters of correspondents to newspapers.

The *Kaira Vartamán* (97) of the 2nd May says that owing to want of repairs water finds its way in the monsoon into the elegant and celebrated building built by Mubarak Saiyad on the banks of the river Vátrak in the Mehmadabad district. It is unsurpassed by any other building throughout Gujarát and many visitors come to see it. It is therefore necessary that Government should attend to the repair of this specimen of ancient architecture, as otherwise it is likely that this valuable and splendid building will become a heap of ruins.

Complains of the want of repairs to an ancient building in Mehmadabad.

In noticing the report that Mr. Hewett, an Assistant Superintendent of the Revenue Survey, wounded his peon at the village of Mojhváni in the Ratnágiri District by firing at him, the *Bombay Samáchár* (83) of the 5th May observes that in the *Bombay Gazette* of the 4th idem it is mentioned that Mr. Hewett was kept under surveillance for some time in the traveller's bungalow by the District Magistrate of Ratnágiri, but was released on his furnishing security for his appearance when called for. This statement of the *Gazette* reminds one of the Viramgam shooting case, in which a Jain priest was accused by a European Inspector of the Salt Department of having fired at him; and though there were no marks on the body of the Inspector, the police kept the priest in the lock-up for several days. In the case of Mr. Hewett, the peon he fired at has been wounded and is lying in a precarious state in the hospital, and yet Mr. Hewett has been released on bail. This kind of invidious distinction between the treatment of Europeans and Natives is noticed by the Native public with displeasure. It is however to be hoped that justice will be allowed to take its due course in this case.

Disapproves of the release on bail of Mr. Hewett of the Revenue Survey who wounded his peon by firing at him.

The *Sharabh* (57) of the 2nd May says that the disclosures made by Mr. Warburton in his report on the working of the Thuggi and Dacoity Departments in the North-west and the Panjab, regarding the oppressive and corrupt conduct of police officers, call for serious consideration. Apart from the care of life and property, the police are entrusted with the care of the honour of the people and are invested with extensive powers. The *Sharabh* is of opinion that such failings in the members of police forces are due to imperfect education, and suggests the employment of educated people with the view of putting an end to the commission of such obnoxious acts.

Suggests the employment of educated men in the police forces.

A correspondent of the *Suryodayá* (63) of the 30th April disapproves of the intention of the authorities to establish a police station at Dongri in the Thána District. He says that this village is quite in a corner of the tract which is frequently disturbed by crimes for the prevention of which the proposed police station is to be established. The village of Gorái is in a central position and a police station existed there in previous years and effectively checked crimes. The latter is therefore the best locality for the establishment of a police station.

Wishes that the police station proposed to be established at Dongri should be opened at Gorái in the Thána District.

A correspondent of the *Yajdán Parast* (118) of the 29th April observes that the number of policemen at Bandora is small in proportion to the population, and the necessity for an additional police force was shown the other day when the disorderly Baluchis and Afghans visited the place. The Superintendent of the Thána District police is requested to tell off more policemen to this town.

Requests the Superintendent of the Thána Police to appoint additional policemen to guard the town of Bandora.

The *Rást Goftár* (106) of the 29th April says that it is very discreditable to the British Government and to the police of Bombay that the people about the towns of Máhim, Dádar and Bandora should be in a state of jeopardy regarding the security of their life and property. A gang of nearly 150 Baluchis has been infesting these parts for many days, and it is to be regretted that the police instead of making an attempt to quell the disturbance have joined these gangs. They wander in these parts with the ostensible purpose of trading in false pearls, &c., and hold certificates from Hyderabad authorities certifying to their trading avocation, but their real object seems to be rapine and plunder. It behoves the authorities to adopt some effective measures for putting a stop to the panic that has been caused by these unwelcome visitors. [The *Gujarát Mitrá* (73) of the same date refers to the same subject and asks the Gujarát police to be ready to deal with these troublesome people.].

Suggests the adoption of certain measures for putting a stop to the panic prevailing in Salsette.

The *Rást Goftár* (106) of the 29th April is sorry that the University of Bombay has of her own accord brought upon herself a heavy fine by engaging in a trivial and unjust contest with Government, who have declined to pay the cost of lighting and repairing the clock on the Rájábái Tower. And what has been the cause of such a fine? Nothing else than the mere sentiment of not acceding to the observance of Madras time. The *Rást* has from the beginning been in favour of the adoption of Madras time by the public of Bombay in response to the call of His Excellency the Governor. As all the railway and telegraph offices observe Madras time and as all Government offices have been made to follow suit it is very convenient for the public to adopt the same time even in their private affairs. Madras time is, in other words, a mean time for the whole of India. Madras occupies astronomically such a middle position that it is an honour due to the Madras observatory that Bombay should follow its mean time. A literary institution like the University should be the foremost to do honour to a scientific institution like an observatory, and it is strange that she is beh ndhand in doing her proper service to the public. If however the University has any objection to the epithet "Madras," let her drop it. What we call Bombay time is not the correct time. The proper time is either 16 minutes in advance or 16 minutes behind the time observed in this city, and there is only a difference of 7 or 8 minutes between the real Bombay time and the so-called Madras time. The epithet "Madras" might therefore conveniently be dropped and the mean time might be styled Bombay time if that would soothe the susceptibility of the Bombay public. It is a matter of regret that the Bombay University should have failed to understand such a simple question in its proper bearing, and she deserves the fine that has been inflicted on her for her meaningless opposition.

Says that the University deserves the punishment inflicted by Government for her opposition to Madras time.

The *Indu Prakásh* (9) of the 30th April says:—The long expected thunderbolt has after all fallen on the University clock tower. Mr. Premchand Roychand perhaps now regrets that his bounty has been the cause of so much heart-burning in high quarters. The clock has been put up, but it is as good there as if it were not. The resolution of the Senate that it shall keep local time and obey the sun and not His Excellency the Governor has drawn forth the ire of the offended Government, who have now issued a mandate that threatens to mar the usefulness of Mr. Premchand's bounty. The Government refuse to have anything to do with the clock. They will not pay either wholly or partly for its repairs and lighting. They leave the Senate to do what they like with it; and the Senate, while they can meet and resolve, have not money to shame the authorities by taking the clock into their own hands and looking after it. Now that the Government of Bombay have been, after nearly six months' fighting, able to come to terms with the Salvation Army, they ought to find some way of coming to terms with the University Senate as well. It does not add to the dignity of the Government to be splitting hairs on matters so trivial. What will they say in London if they hear that in Bombay the Government and the people are

Comments on Sir James Fergusson's conduct in regard to the Rájábái Tower clock.

quarrelling about Madras time and Bombay time? Sir James Fergusson probably sees that he has made a mistake in showing his partiality for Madras time, and His Excellency would probably withdraw his resolution if he could only do so without feeling mortified by a sense of humiliation. But he should look at the question from a nobler standpoint. As Governor of Bombay, he has, no doubt, to guide the public, but in guiding them, he has to be guided himself not by his own feelings but by the feelings of those over whom he is appointed to rule. There is no mortification caused if a Governor yields to a popular desire. In so yielding he only makes himself popular and proves that he is open to persuasion and conviction. Bombay has for years stuck to local time, and under no Governor save under Sir James were the good people of this city told that their local time caused serious inconvenience to both public and private business. The experiment has been tried and public opinion has pronounced itself most clearly against it. Why should Sir James think that if he were to withdraw his resolution he would simply humiliate himself in the eyes of the people over whom he is set to govern? The wiser and more dignified course would be to confess the mistake and rectify it in deference to public opinion. [The *Lok Mitrá* (75) and the *Yajdán Parast* (118) of the 29th April express similar sentiments.]

Comments in connection with the action of the Governor of Bombay regarding the keeping of Bombay time by the University clock.

The *Indian Spectator* (1) of the 29th April says:—What an undignified spectacle? The Jupiter of the provincial Olympus is wroth at the Senators of the University because they will have nothing to do with Madras time. His Excellency is riled and well he may. But it must be remembered that he has brought himself to this pass. Autocracy in such small matters is absurd. The enlightened public cannot brook it. In fact it resents it. Sir James must now put up with it instead of fretting and fuming. It would have redounded to his credit had he gracefully given way to the wishes of the public. We think the best course is, now that Government have declined to have anything to do with the tower, to set a subscription on foot. Let it be as low as annas 8 and as high as Rupees 100, and we dare say a sufficient fund will be gathered to pay the expenses of lighting and repairs. The Municipal Corporation can contribute a moiety. [The *Vartamán Sár* (114) of the 1st May also disapproves of His Excellency the Governor's action in this matter, and remarks that His Excellency is showing his Conservatism, which may be defined as afterthought or even stubbornness in everything. Mr. Ashburner was hitherto censured for coming in the way of public interests, but His Excellency is in no way inferior to him. What fresh boons have the people received during the independent Government of Sir James after the departure of Mr. Ashburner? What has the public got in the matter of the scheme of self-government? Where is the Local Self-Government Bill? To what works has not His Excellency brought forward objections, and in what has he not managed things according to his own wishes?]

Legislation.—The Native Magistrates' Jurisdiction Bill.

Suggests that every Native Magistrate should be empowered to try European offenders.

The *Jáme Jamshed* (96) of the 5th May quotes a case that recently occurred in Bengal in which a poor Babu was prevented from prosecuting a European offender on account of his inability to lay his complaint before a European Magistrate, and observes that the proper course would be to empower every Native Magistrate to try European offenders. This the Jurisdiction Bill does not do, and yet the Europeans have raised a great outcry against the Bill.

Regrets that the Calcutta High Court has given its opinion against the Native Magistrates' Jurisdiction Bill.

The *Yajdán Parast* (118) of the 29th April regrets that the Calcutta High Court should have given its opinion against the Native Magistrates' Jurisdiction Bill. The Bombay High Court, with the exception of a single Judge, recorded its opinion in favour of the Bill. This difference between the opinions of the two Courts may be attributed to the circumstance that while the Calcutta

Court has been influenced by the excitement of passion and race feeling, which have disturbed the European community of Calcutta, the Bombay Court had no such influence to warp its judgment, and therefore it has considered the measure with due calmness and impartiality.

Railways.

Points out the advisability of effecting a reduction in the grain rates at present levied by the G. I. P. Railway Company.

The *Indian Spectator* (1) of the 29th April, in an article headed "The Bombay Chamber of Commerce and the G. I. P. Railway Grain Rates," observes:—When the importance of the growing export of wheat has engrossed the serious attention not only of the traders in that commodity but of the Imperial Government, we may take it for granted that the very opportune representation that has now been made by the Chamber of Commerce will be favourably considered by the G. I. P. Railway Board in England. And to say that that public spirited body of merchants have made out as complete a case as could be desired is to give it but scant praise. For, really the representation is full of facts and figures, the accuracy of which it would be difficult to deny. Coming so soon after that exceedingly interesting and most able pamphlet by the anonymous Calcutta writer, and after the elaborate and statesmanlike observations made on the wheat trade in Major Baring's recent financial statement, the arguments urged by the Chamber derive additional significance and support. The comparative table of grain rates as charged on the G. I. P. Railway stations, from Khangam to Jabalpore on the Rájputána-Málwa line, and on the Sind and Panjáb line, is indeed very striking. It shows clearly how the railway which taps grain fields from the shortest distances charges the heaviest rates, while that which sweeps away the granaries from the farthest places charges the cheapest rates. The percentage of average rate per mile is greater on the G. I. P. than on the Rájputána line by full one pie and a little over or is three times as much. This is most extortionate. Why should this be the case? The Agent of the railway in question alleges that the grain traffic rate does not pay its present share of the guarantee. This is a most fallacious principle to go upon. The Railway Company is blind to the suicidal policy it has maintained for years. And if it is still powerful enough to ignore the voice of the Chamber and the public on grave matters affecting not only private but public interests, it is owing to the entire absence of competition. Were there another rival railway which could side by side tap the wheat traffic of the Deccan and Central Provinces, the G. I. P. Railway Company would soon see the imminent propriety of reducing its rate. In fact, the very force of circumstances will oblige it to do so. The railway authorities think that they can make hay so long as the sun shines, that is, so long as they are virtually the monopolists. It is this pernicious monopoly that is retarding the export of wheat from the Central and Deccan provinces in such quantities as is desirable. It is this that indirectly prevents all stimulus to extension of the acreage of wheat fields in the districts through which the line passes, and it is this profitable monopoly which the railway authorities seem determined to keep in their hands so long as they can. Are the Government of India to shut their eyes to the evils of the monopoly? If the railway authorities will not yield to public pressure, why, the best thing is to build a rival State railway. The Chamber can successfully agitate for it. The G. I. P. Railway entirely forgets the wholesome principle that receipts in the long run increase in proportion to the volume of traffic; and the volume of traffic entirely depends on rates. The lower the rates, the greater the volume of traffic and consequent receipts. The committee of the Chamber has pertinently pointed out the increased traffic on the Rájputána and Sind lines owing to lower rates, and it very reasonably asks the G. I. P. Railway Company to do the same. It has very ably exposed the fallacy of the Agent's reasoning touching the plea of the non-payment by the rate of its share of guarantee. It is therefore to be earnestly hoped that the G. I. P. Railway Directors will see the eminent desirability of complying with the representation now made by the local Chamber for the reduction of the grain rate. It is also to be hoped that the Local and Imperial Governments will fully support that representation, as it is urged on behalf of great public interests.

The *Poona Vaibhav* (47) of the 29th April complains that great inconvenience is caused to passengers on account of the mail trains of the G. I. P. and the B. B. & C. I. Railway Companies not stopping at their stations at Dádar. There are corresponding stations of both the companies at this place and passengers desirous of taking the mail trains from either line are obliged to undergo a deal of trouble, which would be saved if the managers of both these companies recognized the necessity of stopping their mail trains at this convenient station.

Suggests that the mail trains of the G. I. P. and the B. B. & C. I. Railway lines should be made to stop at Dádar.

The *Jáme Jamshed* (96) of the 3rd May gives credit to the authorities of the B. B. & C. I. Railway for paying due attention to the comforts and conveniences of its passengers without making any invidious distinction of caste or creed, but observes that notwithstanding this there are several stations on this line between Colába and Bandora that do not afford due conveniences to passengers. Though an expensive passenger traffic goes on on this line, yet none of the stations except the Grant Road have waiting rooms. Moreover the stations are ornamental and costly, but are so ill-built as to afford little protection to passengers from the sun, the rain and the cold. There is also such a small number of benches on the platforms that they are quite insufficient for the requirements of passengers waiting for trains, and Native ladies rich or poor are frequently seen standing for want of seats. The Marine Lines and Churney Road stations are particularly wanting in these conveniencies. It is to be hoped that the Company will remove the inconveniences complained of before the commencement of the approching monsoons, and if they fail to do so the Consulting Engineer to Government should compel the Company to remove the complaints at once.

Says that the stations between Colába and Bandora on the B. B. & C. I. Railway do not afford the necessary conveniences to passengers.

The *Hitechchhu* (74) of Ahmedabad of the 3rd May complains of the insufficient supply of drinking water at the railway stations to third class passengers by the Rájputána-Málwa Railway. The railway authorities have employed two watermen, one of them being a Bráhman, at every station for giving water to passengers free of charge. As the major portion of the travellers are Hindus, one Bráhman waterman is unable to supply water to all the Hindu passengers within the short time for which the train stops at a station, and the result is that most of the Hindu passengers, especially children, have to go without it in this hot season. The watermen are not supplied by the railway authorities with vessels for holding water, and it is hard to expect these watermen to supply themselves with the required vessels with their pay of five rupees. It is also in vain to hope that the Bráhman waterman shall keep an assistant, for he will not be paid anything either by the railway authorities or by the passengers. It is therefore necessary that the railway authorities should employ more than one Bráhman waterman at every station and should supply them with the necessary utensils. Strict supervision should be exercised over these watermen. If the railway authorities cannot do so, they should allow watermen to sell water at the stations. By this arrangement passengers will be kept well supplied with water, for it will be in the interests of the watermen to do so.

Insufficient supply of drinking water at the stations of the Rájputána-Málwa Railway.

Municipalities.

The *Indian Spectator* (1) of the 29th April, in referring to the scheme of extended water catches at Vihár and Tulsi proposed to be undertaken by the Bombay Municipality at an expense of 10 lákhs of rupees, observes :—It is to be hoped that there will be found at to-morrow's meeting of the Municipal Corporation half-a-dozen sturdy citizens who will denounce this fresh folly about to be perpetrated and agitate for a comprehensive system of independent water supply. Mr. Arthur

Says that the Bombay Municipality should take up the Tansa lake scheme instead of wasting ten lákhs of rupees on the construction of extended water catches at Vihár and Tulsi.

Crawford from the beginning condemned the construction of the Tulsi reservoir as a piece of the greatest financial folly. He was firmly persuaded that it would fail to meet the requirements of the growing population of the city, that in fact all the money that might be spent on the "Tulsi tea cup" would be sheer waste. But his advice was never taken. The sage members of a former Corporation sanctioned the works. They were to cost at first 17 lákhs. The estimates then rose to 40 lákhs. And the wonder of wonders, they actually cost 58 lákhs when completed! That is to say, a sum less by 2 lákhs only than that for which Mr. Crawford could give an independent supply equal to that of Vihár by the Tansa lake scheme! Now we are convinced that sooner or later the Tansa scheme will have to be considered. Our advice is that the Corporation should reject the makeshift scheme of 10 lákhs now proposed, as it would scarcely arrest the water famine so much dreaded. Let it courageously face the expenditure of 60 lákhs for the Tansa scheme and agitate for the construction of that lake. Thus it would confer a real boon on the city and save the public funds the present worthless expenditure of 10 lákhs. Let it remember that even now, if the Tansa reservoir is taken in hand, it will cost really a kror and 20 lákhs, for the cost of the Tulsi lake must be added—the Tulsi lake in which 58 lákhs have been wasted away. We repeat it would be financially cheaper even now to build the Tansa lake than to build it 10 years hence. [The *Káside Mumbai* (99) of the 27th April also does not approve of the municipality involving itself into fresh expenditure by undertaking the construction of extended water catches. The *Lok Mitrá* (75) of the 29th April expresses similar sentiments.]

Prays for the discontinuance of the Contagious Diseases Act in Bombay.

The *Indian Spectator* (1) of the 29th April says:—The British House of Commons has sealed the doom of the Contagious Diseases Act in the United Kingdom, and that by a considerable majority. It is high time for the new Corporation to imitate Parliament when the expenses in connection with the local Contagious Diseases Act again come before them for consideration. The infamy of the Act is in itself condemnatory. All the capital cities of Europe, with their most perfect organizations, have been unable to bring within their meshes the large percentage of those who clandestinely defy the law. That is the weakest point. But it has for years past afforded the opponents of the Act the strongest argument against its retention. The subject has been threshed threadbare. Committees and Royal Commissions, blue-books and statistics—all combined have now completely attacked the Contagious Diseases Act citadel and dismantled it. And it would be fool-hardiness on the part of the provincial autocrats to persist in their vain attempt to continue the Act in the city. Let them be wise in their generation. Let them acknowledge their fallibility. There is nothing wrong in doing so. Nay, they will rehabilitate the reputation they have long since earned for unreasoning stubbornness by undoing this miserable piece of protective legislation. Sir Richard Temple's so-called scientific nostrums for the health and morals of the city are being slowly condemned as so many devices of the mountebank. The scientific drainage is now unmasked in all its nakedness. And here is this scientific Contagious Diseases Act which was to make this city a highly virtuous one condemned by the first legislative assembly of the world. Oh! What mischievous legacies has Sir Richard bequeathed to Sir James! Will not Sir James Fergusson throw them up and earn the lasting gratitude of the suffering citizens? [The *Lok Mitrá* (75) of the 29th April expresses similar sentiments.]

Condemns the introduction of the new drainage system into Bombay.

The *Indian Spectator* (1) of the 29th April quotes extracts from an article on "the Sewers of London and Paris" which appeared in the *Pall Mall Budget* of 6th April, and remarks:—Let the official advocates who have always dinned in our ears the untold advantages to result from the make-believe system of "scientific" drainage foisted on the city by the notoriety-hunting Sir Richard Temple ponder over the statistics of mortality, and let them, if they dare, give their opponents an effective rejoinder. The percentage of deaths in Paris from typhoid fever, diphtheria, small-pox, measles, and

scarlet fever has doubled itself in three years from 1879 to 1881. What does this fact indicate? That the underground system of drainage in Paris is creating the same havoc in the population there as here. Similar causes give similar results. Has not Dr. Blaney proved by statistics that since Kámáthipura has been converted into a sewered district the mortality has nearly doubled itself there? How closely the results in the two cities tally? But it must be borne in mind that Paris is situated in Europe and that she is nearly 50 degrees removed from the Equator; while Bombay is situated in Asia and is removed only 19 degrees from the Equator. Again, the Parisians' habits of living are hardly to be compared with those in vogue in a promiscuous population such as we have in Bombay. It should also be remembered that the engineering staff of Paris is incomparable, and that her municipality expends millions of francs on her Health Department. Her organization is almost perfect. And yet here is the precious result that people die from the noxious gases escaping from the sewers at an annually increasing rate of 35 per cent.! These fearful mortality statistics eloquently condemn the fatal system. What has Mr. Ollivant to say to this? What has Dr. Blanc and the sturdy phalanx that surrounded him a few weeks ago in the Framji Cowasji Institute to urge against the Paris mortality? Have not the opponents of the new drainage system repeated over and over again that the system is "utterly unsuited" to this city and the people, that the out-fall at Warli is the most dangerous being windward, and therefore liable to contaminate the pure atmosphere, and that the water-supply is utterly inadequate for the flushing of the drains? Has not the Calcutta Committee of Inquiry shown that an extraordinary quantity of deposits had accumulated in the unflushed sewers for many a month, and that a regular army of halálkhors had to be employed to clear the deposits with the view of facilitating the easy flow of liquid matter? The new system is condemned, and pneumatic drainage, which is simple, unscientific and withal free from all the horrors and dangers of the rival system, is recommended. There is much to be learnt on the subject, and yet there is a class of men in the city who are infatuated enough to make the public believe in the inestimable virtues of the precious system they are unceasingly advocating and endeavouring by might and main to force on a voiceless and helpless people! They are not public benefactors but public murderers. We again raise our voice against the arbitrary attempts of the Municipal Commissioner and his friends to push on with railway speed this most fatal system of underground drainage. Bombay to a man ought to arouse herself and compel the authorities to desist from converting this salubrious and first city of the empire into a vast sepulchral mound.

Requests the Health Officer of Bombay to prohibit the importation and sale of rotten mangoes.

A correspondent of the *Kaiser-i-Hind* (98) of the 29th April requests the Health Department to prohibit the importation and sale of rotten mangoes in the town of Bombay. It is well known, observes the writer, that poor people use rotten fruit and cholera breaks out as a consequence. In the interests of the health of the city rotten mangoes should not be allowed to the consumed.

Complains that Vihár water was not procurable at the recent street fire in Tamarind Lane, Fort, for two and a half hours after the discovery of the fire.

The *Bombay Samáchár* (83) of the 4th May observes that on the occasion of the recent street fire in Tamarind Lane in the Fort, Vihár water was not procurable for extinguishing the fire for two and a half hours after the discovery of the fire, and that similar great delays have frequently taken place on other occasions. It is really incomprehensible why so much tardiness is allowed in opening the pipe and diverting water to the place of the catastrophe, while the fire spreads unchecked in the meantime. It is therefore to be hoped that the Corporation will not fail to take immediate steps to ensure better arrangements for the future. [The *Káside Mumbai* (99) of the 4th May complains of the scarcity and bad quality of water at present supplied to the city. It also complains of the want of water, especially on occasions of fires, and requests the municipality to attend to the matter.]

In noticing the proposal made by the Municipal Commissioner of Bombay for the construction of a wide road from the verge of the Esplanade to the Custom House, to pass through the Tamarind Lane in which a fire recently occurred, the *Bombay Samáchár* (83) of the 3rd May observes that the project is calculated to prove very costly, as the ground in that part of the Fort sells at a very high rate, while valuable buildings will have to be removed to carry out the project. This quarter of the Fort is also very healthy and no heavy expenses need be undergone for the improvement of its sanitation. The Corporation ought therefore to consider the project very carefully before sanctioning it.

Observes that there is not much need for the proposed road from the verge of the Esplanade to the Custom House through the Tamarind Lane.

It is gratifying, observes the *Lok Mitrá* (75) of the 29th April, that at the last meeting of the Town Council there was some discussion on the subject of cholera, and the Municipal Commissioner stated that he had taken what were considered sufficient precautionary measures for the present against the importation of the epidemic into Bombay. However, the posting of an inspector on the Byculla and Grant Road railway stations to remove persons suspected of suffering from cholera to the hospital, and making provision for disinfection, are hardly sufficient precautionary measures. As Dr. Blanc very properly pointed out at the meeting, cholera is a disease that will not survive in a clean place, and will die out where there is no putrefaction or decomposition. The first thing, therefore, which the Health Department ought obviously to do is to pay greater attention to cleaning the town. The accumulations of filth in some of the lanes in the native town are absolutely sickening, and although no small blame attaches to the lower classes of Natives with their proverbially filthy habits, yet it must be said that Native quarters are not attended to in the matter of scavenging with half the care and activity that is displayed in the parts inhabited by wealthy and influential Natives and Europeans. If the Health Department, with all its costly machinery, cannot or will not attend to the cleanliness of these parts of the city, what is the use of having such an establishment at all? If it is found necessary to strengthen it, or provide it with more efficient and qualified hands, by all means do it, but see that these highly paid officials do their duty instead of frittering away their time and energy, as Mr. Dosábhái Frámji complained, in doing what does not properly appertain to their functions. [The *Yajdán Parast* (118) of the same date and the *Bombay Samáchár* (83) of the 30th April express similar sentiments.]

Remarks that the quarters of the city of Bombay in which poor people reside ought to be thoroughly cleaned in order to prevent cholera committing much havoc.

The *Gujaráti* (92) of the 29th April brings to notice an act of flagrant injustice perpetrated by the Town Council and the Municipal Commissioner and requests the municipal authorities to investigate the subject properly. A new piece-goods market is being built on the site of the house that was lately burnt by fire in the Goldsmith street near Mumbádevi. It is said that a rival of the owner of this market has, with the view of causing injury to the owner, offered Rs. 30,000 to the Municipal Commissioner for the construction of a new road through the site of the new market. The Municipal Commissioner being tempted by this bait laid the matter before the Town Council, who at their meeting on the 13th April acceded to the proposal of the Municipal Commissioner for the construction of a road. On the 19th idem a notice was served on Mr. Tribhuwandás calling on him to give a portion of his land for the construction of the road. The Municipal Commissioner would not have taken this step if he had thought over the consequences of his doing so and had consulted the provisions contained in sections 154 and 156 of the Bombay Municipal Act. In December last Mr. Tribhuwandás submitted to the Commissioner a plan of the market he proposed to build, and the Commissioner permitted the construction of the market. Why did not the Commissioner think of the road at that time? The truth of the whole affair is that piece-goods traders are afraid that the construction of such a market will prove prejudicial to their interests and

Requests the attention of the Corporation to an act of injustice committed by the Town Council and the Municipal Commissioner.

that therefore one of their clique has come forward to bribe the municipality to retract its permission—and the Municipality has accepted the bribe. The Commissioner ought to consider whether the offer made is prompted by no interested motives, and even if it were, there is no provision in the law to enable the municipality to purchase property at the expense of a third party. Under section 156 it is incumbent on a municipality to pay for such purchases from its own treasury, and under section 154 such procedure requires the sanction of the Municipal Corporation, which has not been obtained in this case. The very circumstance that the reporters of the public press were not allowed to be present when this question was discussed in the Town Council shows that there is something unfair about the business. If the Corporation were to sift the matter they would know that this is simply a quarrel between two market owners, that Mr. Tribhuwandás' rival anticipates that the plan of the market will be spoiled by the construction of a road to pass through it, and that thus his present position will not be affected by it. Perhaps the rival is unwilling that the defects in the piece-goods exposed for sale should be brought to light, and is therefore willing to sacrifice Rs. 30,000 for the sake of screening deceitful traders. It is to be hoped, therefore, that under these circumstances Mr. Ollivant will see fit to withdraw the notice he has served and not involve himself in personal contests.

Prays the municipality of Chiplun to open a charitable medical dispensary in that town.

A correspondent of the *Bakul* (16) of the 29th May represents the urgent necessity for a charitable medical dispensary at Chiplun and prays the municipality of that town to establish one. No good Native vaidyas are to be found here, observes the writer, and sick persons suffer very much. It is to be hoped that the committee will not fail to open an institution at once.

A suggestion to the new municipal board at Ahmedabad.

The *Hitechchhu* (74) of Ahmedabad of the 3rd May says that landlords are required to procure the permission of the local municipality before building or making any changes in their properties. The order given by the municipality sometimes states that the applicant is permitted to carry on building operations according to the sanction given by the City Survey Department. Now when an inspector of the municipality finds that the landlord has in laying the foundation encroached upon four or five inches of the municipal ground, he files an action against the landlord before a Magistrate. The managing committee of the municipality do not visit the place in question, but accord permission for prosecution to the municipal inspector at his request. This system causes unnecessary trouble to the poor and illiterate landlords. It is therefore necessary that the managing committee should visit the place before sanctioning a prosecution. A difference of a few inches generally arises in the measurement of land carelessly undertaken, and therefore the committee ought to be very careful in sanctioning prosecutions. It would be profitable to transfer this work to the City Survey Department. The municipality would thereby save about Rs. 2,000 per annun as the services of three inspectors would be done away with. The municipality will also have to pay nothing to the City Survey Department as it already defrays half of the expenses of that Department. The Survey Department should be instructed not to act against municipal rules in this matter and to adopt a certain form of sanction. The people would, by this arrangement, be saved a good deal of bother. If the new municipal board at Ahmedabad does not like to act upon this suggestion, it should itself decide such cases and not refer them to the City Survey Department.

Native States.

Says that the British Government should encourage mutual intercourse between the various rulers of Native States.

In an article headed "The Independence of our Native States," the *Indu Prakásh* (9) of the 30th April says:—Some months back the Chief of a considerable Native State began to make preparations for a journey of 200 miles. The Chief intended to visit brother States while on his tour, to study the different administrative institutions in them, to secure a solution of certain political problems, and to devise special means for the amelioration of the condition of the

people of his State. A rough draft of this project was shown to the British officer accredited to that State, who not approving of it set it aside, and the Chief was then obliged to accomplish his journey without having an opportunity of gaining its collateral objects. Such is the rumour on the *tapis*, though it cannot be said how much truth there is in it. A reference to the treaties and engagements with Native States, ratified during the administrations of Warren Hastings and Lord Cornwallis, and an observation of the present practice, show that the British Government have taken special care to prohibit mutual intercourse among Native States independently of the knowledge of the British Government, and that they have watched with jealousy any intercommunication between them. The question natually arises, what must be the cause of this feeling of jealousy? The answer is that a sense of fear has taken possession of the British rulers that such intercourse if allowed might develop into intimacy, that might lead to unity of action, which might affect the foundations of the British rule in India. There were strong reasons for the entertainment of such a fear in the days of Lord Lake, when the extent of the British dominion was limited and the Native Chiefs were independent and powerful. But the circumstances have now thoroughly changed. Now the British dominion has extended nearly throughout the whole of India, while the Native States are few and far between, and even those which exist are weak and dependent on the British Crown. Under such circumstances, and with the knowledge that any hostile attempts on the part of Native Chiefs are sure to prove futile, is it not impolitic to look upon them as dangerous men, to keep a strict eye on them, and to prevent all mutual intercourse between them? Even supposing that the Chiefs of all respectable Native States were allowed to hold a consultation, and that they, by comparing their position with that occupied by their forefathers, felt humiliated at the fall they have suffered, what would be the upshot of all this? Nothing. They have no strength to regain their former position. Their armies have been reduced to the lowest proportions and are scarcely sufficient for the protection of their States. On a consideration of these facts the conclusion is irresistible that all the stringent supervision exercised by the British Government on Native States is uncalled for. Such supervision is only calculated to cherish a feeling of disaffection among the States and is an obstacle to reformation. There are various matters on which Native Chiefs can consult their brothers with advantage, and every facility that is afforded for the development of intercourse between them is sure to improve their tone and thus to make them useful to the British Government. Such a line of policy will prove a great step towards the good of the country, and will proclaim the generosity of the English nation. It will also serve to remove the feeling that is rankling in the breasts of Native Chiefs, viz., that they do not enjoy the confidence of the British Government. Lord Canning was perfectly aware of the necessity of fostering a feeling of regard on the part of Native States towards the British Government, and with this view he allowed the right of adoption to the rulers of such States whenever necessary. The policy of Government, however, in this latter respect has begun to change of late, but if Government really are in favour of the continuance of the Native States in their integrity, it is necessary that they should leave the right of adoption intact. In conclusion, the writer suggests the adoption of measures that will remove the defects above pointed out.

Says that the policy of the British Government with regard to Native States is objectionable.

The *Gujarátí* (92) of the 29th April says:—It is very surprising that the British Government connive at the maladministration prevailing in small Native States, and do not interfere in the affairs thereof so long as their proper interests are not at stake; but when matters come to a crisis, they do not hesitate to administer censure to the offenders irrespective of their authority to do so. If Government possess the power of such interference with Native States, why is it that they do not resort to action in the preliminary stages of such misgovernment? There is every reason to believe that if Government were to take timely measures, much of the trouble that is caused under the present system would be avoided. Moreover the inquiries instituted by Government are through the Political Agents or their Assistants, and the result of such inquiries is unsatisfactory, inasmuch as the kárbháris of the Native States concerned spare no pains to gain over to their side the officers that are appointed to sit in judgment on them. There is a great deal of injustice

done in small Native States, and various taxes are levied on the people. There is reason to think that but for the British Political Agent such injustice would not continue. The Diwán represents the condition of his charge to the Political Agent in his own way, who reports the same to Government. The Political Agents are generally watching for an opportunity to put in their own creatures as Diwáns. The Chiefs cannot run counter to the wishes of their Agents, and must accept the latter's nominees whether they will or no. The Diwán then sets himself to the task of providing for his relations or friends at the expense of the State. Persons that are utterly innocent of law are raised to the position of Chief Justice. The dregs and refuse of other places find shelter under the roof of Native States. In many cases responsible posts are conferred on persons that have been incapacitated for further service under British Government; nay, such officers are expected to place the administration on a sound basis. Various instances can be cited in support of the assertion that the kárbháris in Native States are as a rule incompetent, wanting in strength of their purpose and courage of their convictions, and are merely the creatures of the will of the Political Agents. Is it not astonishing then that persons of this stamp should be expected to reform the administrations of Native States? Is it incorrect to say that the policy of the British Government favours such maladministration in them?

Recommends the appointment of a commission for the purpose of determining the rights of the rulers and subjects of Native States.

The *Gujarát Mitrá* (73) of the 29th April says that it has become a common occurrence with Native States that the people leave their homes and find shelter in neighbouring territory whenever they find cause for dissatisfaction with their rulers. The people of Lunáváda have followed the lesson of Cambay, Junágad and Dhrángadra. The people of this State on a former occasion left the State, but were induced to return on promise of certain concessions in matters of taxation. It is said that the Chief Justice, Mr. Ramshankar, is to a great extent responsible for this state of things. This officer is represented to be uneducated and is nevertheless said to direct the affairs of the State. Though it is but proper that Mr. Ramshankar should be dealt with in a fitting manner, still it would not be fair to place inplicit confidence on all that the people represent. Such occurrences make it necessary for the British Government to interfere in the affairs of Native States, and it is therefore desirable that Government should appoint a commission for the purpose of laying down, in co-operation with the representatives of the States and the people, rules that might regulate their administration in point of public expenditure and dispensation of justice. In some States justice is actually sold, and this causes great vaxation to the people. The *Mitrá* has no faith in the check and supervision exercised by Political Agents and their Assistants, and therefore recommends the appointment of a commission as above suggested or the adoption of such measures as may appear necessary in this behalf.

Advises Government to take care of the princes that undertake a tour to England.

The *Rást Goftár* (106) of the 29th April approves of the tendency observable in the Native princes of Gujarát to recognize the advantages of travels to the different part of India and Europe. It is a good sign of the future of these States that their rulers should break through the trammels of the zenana and should show a readiness to imbibe a tincture of European ideas of refinement and civilization. Hitherto their world was the nutshell of their harem and they were the tools of their wives and intriguing ministers, and though such princes are not wanting even at the present day, still the circumstance that two of our princes have returned from England, that two have gone, and that two contemplate undertaking the voyage, bespeaks a tendency towards a much-wished-for reform in the Native princes. The British Government are acting very wisely in encouraging these princes in their object, but it is feared that they do not observe as many precautions as are necessary. The advantages of such travels, though patent, can be neutralised in no time in the absence of sufficient safeguards. England is a place for improvement as also for degeneracy. Ignorant people have greater chances of being led astray than of being improved in the absence of any wholesome restrictions. Government might argue that sufficient care is already being taken of these princes by the appointment of governors to attend on them, but so

much is not enough. Such governors, and especially those that are Europeans, are only so in name. They pay more attention to their own enjoyments than to their wards. It might also be maintained that these princes are on account of their education proof against evil temptations, but it would be wrong to say so. The so-called education of these princes is simply superficial and is a mere delusion. It is distressing to hear of several injudicious and high-handed acts of these princes. If therefore Government are in earnest, they must devise sufficient measures for keeping an honest guard on these Native princes during their travels instead of allowing themselves to be led away by the shallow education of the wards and the so-called honest intentions of their guardians.

Does not approve of the contemplated appointment of a Governor for the administration of Kashmir.

The *Satyá Shodhak* (55) of the 29th April does not approve of the contemplated appointment of a Governor for the administration of the State of Kashmir. It is believed that this new Governor will make his head-quarters at Shrinagar and will manage the affairs of the whole State. It is not, however, clear whether the Mahárája is to be deprived of all his power, but if such a policy is in contemplation it is certainly a mistaken one. Government will lay themselves open to the charge of inconsistency by initiating on the one hand a policy of conferring the privileges of local self-government on the people and at the same time usurping the dominion of a Native Chief on the other. The present ministry are Liberal and their antecedents do not proclaim them capable of such injustice, but it is likely that some clever officer has put such a proposal in their head. It would however be neither just nor advantageous to adopt such a course of action. Even if the Mahárája of Kashmir were guilty of maladministration, such extreme measures do not appear justifiable. He may if necessary be assisted by a competent European and a council of experienced and qualified members elected by the people. This is the only consistent solution of the problem, and it is to be hoped that the Viceroy will accept it.

Disapproves of the Government resolution on the slaughter of the Maiyás by the Junágad police.

The *Indu Prákash* (9) of the 30th April says:—The resolution of the Government of Bombay on the complicity of the Junágad Darbár in the massacre of the Maiyás is anything but creditable to the fair-mindedness of that Government. There is an air of disingenuous criticism about it which is very disappointing, and instead of being a dispassionate review of the events which led to the dreadful tragedy it has all along the appearance of a special pleading. The Government throughout the resolution betray an anxiety to gloss over admitted facts such as reflect discreditably on the Junágad Darbár. Every sort of ingenuity that the human intellect could devise has been tried in this document to show that the members of the Junágad Darbár are good and honourable men whom it would be ungrateful to punish because they went a little out of the way and indulged in a little bit of barbarity by taking the lives of only 74 miserable Maiyás. One should have expected at this juncture and in such a matter a masterly document from the pen of Government, taking a thoroughly dispassionate and statesmanlike view of the whole case and dealing with its issues on high political grounds. But he who reads the present resolution of the Government of Bombay finds nothing but disappointment and indignation as the result of its perusal. The members of the Junágad Darbár have been let gently down; the poor Maiyás who (according to Government themselves) were in the most cowardly manner butchered and whose heads were afterwards severed from the trunks to be publicly exhibited under the eye of the Junágad Darbár are represented as men who deserved no better fate than that which awaited them at the hands of the Junágad sibandi. The only consoling feature in this by no means fair action of the Government of Bombay is the dissentient minute of one of its members—the Honourable Mr. Ravenscroft. That official has had the courage to view the matter in its real light, and his minute is thoroughly in keeping with the opinion which the public has emphatically expressed on this question. He is the only member of His Excellency's Council who has striven to rise above the temptation to support official action and the Káthiáwár Agency through thick and thin, and he puts the whole case in the only way in

which it ought to be stated and finds that the uneducated men who form the Junágad Durbár ought to be set aside and the administration of the State placed in wiser, better educated, and more humane and less barbarous hands. And what are the grounds on which the Government of Bombay have so easily declared the Junágad Darbáris innocent? After criticizing the resolution in detail, the writer proceeds to remark:—Placing the admissions made by Government against the Darbár on one side, and the explanation given of those admissions on the other, it is difficult to avoid the conclusion that while the admissions stand, the explanation proves to be weak and puerile. Were the case placed before a jury, we entertain very little doubt that their verdict would go against the Darbár. We regret that Sir James Fergusson has made light of a barbarous atrocity and let the unscrupulous conduct of the Junágad Darbár pass without so much as a rebuke, not to speak of punishment. Even in 1857, when the whole of India was threatened with a mutiny, the English rulers never for a moment jeopardized their position by running wild and meeting massacre by counter-massacre, though the situation was such as could have justified even the most wicked barbarity. Compared to the mutiny, this Maiya secession sinks into nothing. It was no rebellion whatever; there was not the least indication of a desire on the part of the Maiyás to fight; and yet they were massacred in a manner that, it would be idle to deny, was quite abhorrent to human feelings. Still, even admitting that the Darbár acted most injudiciously, the Government of Bombay try to defend them and let them gently down by attempting a miserable explanation of their conduct. To what are we to ascribe this miscarriage of justice? Sir James Fergusson is indeed a conscientious, high-minded, and hard-working Governor. That we are quite prepared to admit; but His Excellency has a failing in him which mars his better nature. He is singularly weak-minded. He trusts too much to official reports and has not the firmness to stand fast by his own views. The present resolution proves very clearly that while His Excellency has been able to see the worst points in the case of the Junágad Darbár, he has not been as able to rise above official blandishments and give those worst points the weight they deserved. What shall we say of a resolution which on the one hand says that the Darbáris acted most carelessly and impulsively, while the Maiyás were in a helpless position and died as hopeless fugitives, never indicating at any time an intention to pillage or plunder, and rushes to say on the other that the Darbáris were right in what they did, because from an obscure paragraph in a Bombay vernacular paper there was reason to believe that the Junágad merchants were leaving their homes for Bombay through fear of the Maiyás. A resolution more inconsistently drawn up we have not perused, and it is sad to think that so humane a Governor as Sir James has defended an admittedly barbarous deed. [The *Yajdán Parast* (119) of the 29th April and the *Pársi Punch* (105) of the same date express similar sentiments.]

Comments on the Government resolution on Junágad affairs.

In alluding to the resolution of Government on the subject of the massacre of the Maiyás by the Junágad Darbár, the *Rást Goftár* (106) of the 29th April observes that the Nawáb has been fortunate in escaping from severe punishment on account of the division that took place in the Council of His Excellency the Governor. The *Rást* is not sorry for the escape of the Nawáb and is of opinion that the Maiyás have won their case. Government have indulged in a gentle rebuke, while the Honourable Mr. Ravenscroft has couched the censure in severe language. Though the writer cannot agree with the dissentient member of Council in recommending the infliction of the punishment proposed, still he considers as just the language used by the honourable member. He however does not understand why the Government have thought fit to let the curtain drop on this affair with merely a mild censure. The fact stands that the Maiyás were needlessly massacred. While the extenuating circumstances in favour of the Darbár are that the police and the general administration are in a semi-barbarous condition, that the Maiyás have been vexing them for many years past, and that whatever measures were adopted against the Maiyás were adopted with the express approval and permission of the Political Department. It is not known who began the onslaught, nor is any proof forthcoming to show that the police were the aggressors. It is therefore just

that the police should have the benefit of the doubt, and having regard to the vexation hitherto caused to the Darbár by the Maiyás and the furious nature of the Arab forces, it was natural that matters should have assumed the aspect they have done. Under these circumstances it was in keeping with the aims of justice that the Junágad Darbár and the police have been left unpunished for the massacre, but it was unjust that Government should have neglected to notice the conduct of the Darbár more severely than they have done. It has also been made clear that the Darbár ordered the heads of the slain to be piled and borne on carts with all the pomp of a triumph, and that the Nawáb went in a procession to congratulate the police on the perpetration of the massacre; and it is very strange that Government should have treated such cruelty with nothing more than a word of mild admonition. Government should certainly have noticed the conduct of the Darbár with severity and should have punished the Political Officers that were at fault in the matter. [The *Bombay Samáchár* (83) and the *Akhbáre Sodágar* (79) of the 30th April express somewhat similar sentiments.]

Comments on the Government resolution regarding Junágad affairs.

The *Gujaráti* (92) of the 29th April says that the resolution of Government on the subject of the massacre of the Maiyás by the Junágad Darbár is looked upon with dissatisfaction in all quarters. It is difficult to judge of the real gist of the resolution when the senior member of the Council does not assent to it, while the opinion of the junior member cannot be received with any weight inasmuch as he was formerly the Political Agent of Káthiáwár and it was he who sanctioned the imposition of the tax on the Maiyás that was the remote cause of the present crisis. The protest of the Honourable Mr. Ravenscroft though severe is nevertheless true, though there are some points on which the *Gujaráti* differs from the honourable member. Colonel Barton does not deserve to be merely censured in the matter, but should be dismissed with the members of the Darbár who were allowed by the Colonel to exercise their own discretion. It is not proper to reduce the number of guns that are enjoyed by the Nawáb, inasmuch as he was a mere tool in the hands of his kárbháris. There was no reason why the Bombay Government should have passed a resolution in opposition to the views of the senior member of Council. On former occasions Bhávnagar and Porbandar were punished very severely for acts that were insignificant when compared with the massacre of the Maiyás. It is of no use appointing a commission at this stage of affairs, because even if the tax on the Maiyás were reduced there are very few that can take advantage of the girás haks and the remainder must lapse to the State.

Disapproves of the resolution of the Bombay Government on the massacre of the Maiyás by the Junágad police.

The *Hitechchhu* (74) of Ahmedabad of the 3rd May says that the public will not regard the Government resolution on the slaughter of the Maiyás as just. Colonel Barton's conduct in this affair is more reprehensible than what the Honourable Mr. Ravenscroft thinks it to be. The Nawáb of Junágad is not guilty of the massacre as Mr. Ravenscroft thinks, for he is a rash youth, unacquainted with the ways of government and is led by Mr. Bávdin and others. Hence the old and useful officials of the State are responsible for this tragedy. The people knew from the very beginning that the Junágad officials would escape very lightly, as they had influence with the members of Government and the Political Agency. It is not to be wondered at that this view of the people has proved correct. The offer of the Bombay Government to help the commission to be appointed by the Junágad State for the investigation of the rights of the Maiyás is a mere blind. The result of Mr. Hammick's labours in the Gondal enquiry is fresh in the public mind, and if he is appointed on this commission the people will be dissatisfied with his nomination. The people think that this cruel and barbarous massacre has been hushed up. With a view to satisfy the public mind, the Government of India should call for all the papers connected with it. If the Government of India do not of their own accord take up this matter, the widows of the slaughtered Maiyás should go to Simla taking with them the resolution of the Bombay Government and lay their grievances before the kind-hearted Viceroy. If the Government of India refuse to interfere in the matter, two or three courageous Maiya women ought to go to England with a view to lay their grievances before Parliament. As however the helpless women cannot do so owing

to want of funds, &c., some kind-hearted gentleman ought to start a public subscription and lay the matter before Parliament through Mr. Bright. [The *Vartamán Sár* (115) of the 1st May refers to the result of the enquiry into the recent disturbances at Cambay and Gondal and wonders that the people have been found to blame in both of them. It is apparent from the resolution on the massacre of the Maiyás that Government have become the advocates of the Junágad officials. Sir James Fergusson will immortalize his name by his Conservatism and by his resolutions on the scheme of local self-government, the Junágad tragedy and similar other matters, as Lord Dalhousie did by his policy of annexation of Native States. Is he not endangering the safety of the British Empire? Did not Lord Dalhousie's policy give birth to the Indian mutiny? It was a mutiny of a few—that of fanatic sepoys. But if such a thing were to happen presently it would be a great rising of the people. Sir James should therefore exercise foresight. Fortunately the whole of India is not in such hands! We have a sensible ruler like Lord Ripon in India, and Messrs. Gladstone, Bright, Fawcett and others in England. Moreover there is the British Parliament to appeal to. Justice however has not altogether departed from the Presidency. The sentiments expressed by the Honourable Mr. Ravenscroft in his minute are undoubtedly very weighty, truthful and crushing. Compared with this minute the Government resolution appears miserable. Mr. Ravenscroft deserves to be congratulated on his minute. The *Vartamán Sár* concludes by advising the helpless Maiyás to fight out their cause to the end in a constitutional manner, and wishes them success in their endeavours. The *Bombay Punch* (82) of the 5th May considers it a great misfortune that the oppressors of the Maiyás have not met with even half their desert. It is the good fortune of the Junágad officials that they have escaped so very lightly.]

Prays Government to publish the whole of the papers in connection with the massacre of the Maiyás by the Junágad police.

The *Lok Mitrá* (75) of the 29th April observes that the tone of the Government resolution on the Junágad tragedy, and the vigorous and outspoken dissent of the Honourable Mr. Ravenscroft, make it more than ever necessary for the public to have placed before them the whole of the evidence and the reports of the officials on which the Government resolution is founded. It is impossible not to view with suspicion the carefully softened rebukes which the Government have given to the Junágad Darbár, and the scrupulously polite regrets they have expressed at the part it took in that unfortunate massacre, while the dissenting member of Council has thought it right to express himself otherwise. In view of this strong expression of opinion by such an eminent member of the Governor's Council, the public have a right to call for the papers connected with the incident. No practical good can ever result from such inquiries as those held at Junágad and Cambay on such occasions if the public are to be content with the thrice filtered opinions of Government founded on vague reports. [The *Subodh Patrika* (11) of the 29th April expresses similar sentiments. The *Bombay Chronicle* (72) of the same date also requests Government to publish all the documents bearing on the case, and observes that even by the light of the Government resolution and the Honourable Mr. Ravenscroft's minute the crime of the Junágad Darbár appears to be one calling for more serious notice than the Government would appear disposed to take. The Maiyás may be blamed for venial faults common to semi-barbarians of their class, but their conduct at the very worst afforded not the least justification for the harsh and thoughtless proceedings pursued towards them; nor could it be construed into any excuse for the brutality perpetrated towards the unfortunate clan, much less for looking with forbearance on the inhuman rejoicings of the Darbár at the savage butcheries perpetrated by the Junágad police.]

Comments in connection with the enquiry into the recent disturbances at Cambay.

The *Subodh Patrika* (11) of the 29th April says:—The result of the recent inquiry held at Cambay, the report of Mr. Spry, the Political Agent, and the Government resolution regarding that investigation all point to one conclusion, namely, that the troubles of the late Diwán of the State, Mr. Shámráo Náráyan Lád, were due to his over-zeal for the good of the State he was serving. Before the investigation began it was widely rumoured that the Diwán and his subordinates had by their oppression

driven the people mad, but no disclosure of any deeds of oppression has been made, and we are glad to see that Mr. Spry not only absolves Mr. Lád from the charge of misbehaviour, but gives him credit for able management. Mr. Lád's only fault appears to have been his introduction into the State of measures of reform which are always freely adopted everywhere under British administration, but for which it seems the ignorant people of Cambay were not prepared. The measures were looked upon by the people as innovations depriving them of their rights and privileges. Under such circumstances it is to be regretted that the Nawáb hastily dismissed Mr. Lád from his service instead of waiting to see the result of the investigation. With the experience that he has gained and with a due caution from the Political Agent, Mr. Shámráo would have seen his mistake and curbed his zeal if he had been allowed to remain in the State.

Comments on the resolution of Government regarding Cambay.

Referring to the resolution of Government regarding Cambay, the *Gujarát Mitrá* (73) of the 29th April recommends the restoration to their original places of officers that were proved to be innocent, and suggests that officers like Mr. Dámodardás should receive the costs incurred by them in defending themselves against the charges brought against them. It is also necessary that the intriguers who caused such an amount of trouble to the State and the British Government should be hunted down and visited with severe punishment in order that the subjects of other States might take a lesson from them.

Comments on the result of the Gondal enquiry.

The *Samsher Báhádur* (107) of the 27th April, in referring to the result of the Gondal enquiry, remarks that it was difficult to prove the truth of the allegations made by the complainant against the Mahomedan officials of the State as long as they were not removed from their posts during the time for which the enquiry lasted. The complainant had urged the same thing from the very beginning. No courageous man could ever come forward to give evidence against a tyrannical officer so long as he was on his post, and it is possible that the same thing has happened in this case. The intrigues prevailing in Native States are not a matter of secrecy. When a courageous man comes forward to expose the oppression prevailing in them, he should be given sufficient help. Otherwise mismanagement cannot be put a stop to.

Berár Affairs.

Makes suggestions in connection with the new rules for the examination of pleaders.

The *Pramod Sindhu* (50) of the 30th April observes that the eighth section of the new rules for the examination of pleaders requires that persons already practising as vakils shall procure a license from the Resident on payment of certain fees within two months from the date of the promulgation of the rules, and that the application for the license shall be accompanied by a certificate from an officer the Resident may name. The rules came into force on 2nd April, and though nearly a month has elapsed, yet the name of the officer required to be named by the Resident has not been published. The rules for the examination of vakils ought to have been translated into Maráthi and circulated for the information of all vakils, since those practising in small towns are not likely to be cognizant of their existence unless specially informed of the same. The *Sindhu* hopes that the necessary steps in the matter will be immediately taken.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
12*th May* 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 12th May 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyă Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitră	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitră[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly ...	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
38	„ Mahárashtră Mitră	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
*43	„ Nibandh Chandrika	Do.	Do.	200
44	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Satyă Prakásh	Bombay	Fortnightly ...	243
54	„ Satyă Sadan	Alibág	Weekly	400
55	„ Satyă Shodhak	Ratnágiri	Do.	140
56	„ Satyavádi	Bombay	Fortnightly ...	275
*57	„ Sharabh	Alibág	Weekly	200
*58	„ Shetakari	Poona	Monthly	400
59	„ Shiváji[3]	Do.	Weekly	200
60	„ Shubh Suchak	Sátára	Do.	90
*61	„ Srishtidarpan	Bombay	Do.	200
62	„ Suryakánt	Ellichpur	Do.	150
63	„ Suryodayă	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
64	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
65	„ Varhád (Berár) Samáchár[3] ...	Akola	Weekly	250
66	„ Vártáhar	Bombay	Do.	200
67	„ Vasai (Bassein) Samáchár ...	Bassein	Do.	175
68	„ Vengurla Vritt	Vengurla	Do.	200
69	„ Vichárahil	Málvan	Do.	300
*70	„ Vinod	Poona	Do.	200
71	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*72	The Bombay Chronicle	Bombay	Weekly	200
73	„ Gujarát Mitrá	Surat	Do.	400
74	„ Hitechchhu	Ahmedabad	Do.	349
75	„ Lok Mitrá	Bombay	Do.	725
76	„ Surat Akhbár	Surat	Do.	600
77	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
78	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
79	„ Akhbáre Sodágar	Bombay	Daily	750
80	„ A'ryá Dharm Prakásh	Do.	Monthly	304
81	„ A'ryá Dnyán Vardhak	Do.	Do.	500
82	„ Bombay Punch	Do.	Weekly	500
83	„ Bombay Samáchár	Do.	Daily	950
84	„ Broach Samáchár	Broach	Weekly	700
85	„ Broach Vartmán	Do.	Do.	60
86	„ Buddhi Prakásh	Ahmedabad	Monthly	600
87	„ Dátardun	Bombay	Weekly	525
88	„ Deshi Mitrá	Surat	Do.	1,000
*89	„ Dnyán Prasárak	Ahmedabad	Monthly	200
90	„ Dnyán Vardhak	Bombay	Do.	400
91	„ Fursad	Do.	Do.	100
92	„ Gujaráti	Do.	Weekly	400
*93	„ Gujarát Monthly Journal	Do.	Monthly	200
94	„ Gul Afshán	Do.	Do.	659
*95	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
96	„ Jáme Jamshed	Bombay	Daily	525
97	„ Kaira Vartamán	Kaira	Weekly	115
*98	„ Kaiser-i-Hind	Bombay	Do.	200
99	„ Káside Mumbai	Do.	Tri-weekly ...	700
100	„ Kusum Guchchhá	Ahmedabad	Monthly	350
101	„ Nágar Udayá	Do.	Do.	300
102	„ Niti Prakásh	Kaira	Weekly	200
103	„ Nure Elam	Bombay	Monthly	381
104	„ Nyáyá Prakásh	Surat	Weekly	200
105	„ Pársi Punch	Bombay	Do.	225
106	„ Rást Goftár	Do.	Do.	1,814
107	„ Samsher Báhádur	Ahmedabad	Do.	200
108	„ Satyá Mitrá	Bombay	Do.	400
*109	„ Sauráshtra Darpan	Junágad	Monthly	200
110	„ Stri Bodh	Bombay	Do.	533
*111	„ Subodh Prakásh	Nadiád	Do.	200
112	„ Svadesh Vatsal	Bombay	Do.	408
113	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*114	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
115	„ Vartamán Sár	Surat	Weekly	200
116	„ Vidnyán Vilás	Rájkot	Monthly	738
117	„ Vidya Mitrá	Bombay	Do.	300
118	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
119	The Chandrodayá	Dhárwár	Weekly	150
*120	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*121	The Altáf	Bombay	Weekly	200
*122	„ Armagán	Do.	Do.	200
*123	„ Dabdabe Islám[5]	Do.	Do.	200
*124	„ Khádam-é-Hind	Do.	Daily	200
125	„ Khayir Kháh-e-Islám	Do.	Tri-monthly ...	300
126	„ Kushful Akhbár	Do.	Weekly	160
*127	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
128	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

The *Arunodayá* (14) of the 6th May says:—In reply to a question from a member of the House of Commons Mr. Cross is said to have observed that it was difficult to carry on the administration of British Burma on the lines followed in the case of British India, and that it was therefore necessary to leave to the Government of India the discretion of adapting the administration to particular circumstances. This shows that the present administration of British Burma is not in harmony with that of British India, and it is of importance to the Indian people that they should pay proper consideration to this circumstance. This matter gives a fair idea of the meagre information possessed by English politicians regarding India, and lends a colour to the supposition that Indian affairs are virtually solely directed by the Secretary of State. Formerly it was a practice with the Bombay Government to charge interest at the rate of half a pie per day on the arrears of land revenue. This was tantamount to charging interest at the rate of Rs. 7-13-0 per cent. per month, or Rs. 93-12-0 per annum, by a Government that now deprecates the levy of interest at a higher rate than 1 per cent. per mensem. This course was followed for many years, and when on one occasion the justice of it was openly questioned in Parliament, that House,—nay, even the Secretary of State,—doubted the existence of such a practice. When, however, conviction was brought home to them by adducing unimpeachable proofs, the Parliament and the Secretary of State denounced the tyrannical nature of the policy and ordered its abolition. They are, however, not aware of the shift resorted to by the Local Government to meet the above order of the superior authorities. The Bombay Government abolished the system objected to by the Home Government and substituted for it a more extortionate one, by which it was made legal to levy one-fourth of the amount of revenue due as a fine for non-payment at the stated period in addition to the revenue demand. This was a change from King Log to King Stork, inasmuch as under the new policy an interest of 48 pies is being charged on deferred payments, while only ½ pie was charged under the old system. It must be said however that such a fine is not inflicted as a rule, but Revenue Officers are allowed the discretion of resorting to such measures in extreme cases. This instance sufficiently explains how far the English public are aware of the details of the working of the Indian administration. The hold of the British Government on the Province of British Burma is not as firm as that on the provinces in India, and considering its proximity to a foreign power it is natural that it should be treated more leniently than the Indian Peninsula. If, however, such a policy is merely the thin end of the wedge of which India has had ample experience in connection with the annexation of her Native States, it simply serves as an additional proof of the ignorance of the Home Government of the drift of the policy of the Indian Government.

Says that the Home Government and the English public are ignorant of the general policy of the Indian Government.

In noticing the motion made in the House of Commons by Mr. Stanhope on the 9th May regarding the necessity of economizing Indian expenditure, the *Bombay Samáchár* (83) of the 11th May observes that the administrative expenditure of this country has latterly considerably increased. To meet this increase in expenditure the revenues have been augmented by resorting to additional taxes that bear heavily on the people of the country. The national debt has also grown and there is no prospect of the financial situation ever resuming its normal condition. It is therefore gratifying that Mr. Stanhope has brought this important question before Parliament, and that Mr. Onslow has expressed a desire to assist him in his good work. It is to be hoped that the question will receive due attention from the Home Government. [The *Jáme Jamshed* (96) of the same date expresses similar sentiments, and observes that whenever the question of retrenchment in public expenditure engaged the attention of Government, the mistaken policy of applying the sheers to the lower grades of the service was generally observable. There are many departments in which a considerable reduction of expenditure can be effected. A good beginning

Says that the Indian expenses need to be curtailed.

should be made by taking up the volunteer corps and the Public Works Department as offering a wide field for retrenchments, and the practicability of substituting cheap Native for the more expensive European agency should be seriously considered.]

Points out the evils arising from the present system of frequently transferring Govment officers from one post to another.

The *Indian Spectator* (1) of the 6th May says:—One of the evils inherent in the system of administration in this country is the constant mutability of the men entrusted with high offices. Officers are sent from pillar to post without allowing them even breathing time. No sooner is a Collector told off for duty in one district than he is gazetted to officiate for somebody who is either called away to fill up a similar officiating post or obliged to go home on furlough. There is no continuity of work. When it is considered that many a province of the empire is equal to or even larger than Spain, Italy and France, it stands to reason that the person who is called upon to govern it cannot make himself even tolerably acquainted with the multifarious duties devolving on him till he is at least two or three years old in that office. The government of an Indian province is no easy task. It is more difficult than the work which a proconsul had to undergo in the glorious days of the Roman empire. In fact, it is no exaggeration to state that the varied duties of a Chief Commissioner or Collector in India are taxing to the greatest degree and have no parallel in any part of the civilized States of the world. When such onerous and responsible duties need all the abilities of a comprehensive and quick intellect to be mastered in two years at the earliest, is it not detrimental to the interests of the country to make interminable changes? In the very nature of things provinces would make quicker progress and thrive better were the administrative system to undergo some radical improvement, whereby heads might be enabled to continue at their posts for a tolerably long period to leave a permanent impress of their works. The people will then take a better and more lasting interest in their proceedings than when Collectors or Commissioners go out or come in every six or even twelve or twenty-four months. The longer the period that a District Collector or Provincial Commissioner remains in his district or province, the more he gets himself closely identified with many a work of public importance and utility he may undertake and carry to completion. His merit or demerit will be fairly criticised in proportion to the good or evil he may do. In short, he will be judged according to the fruits of his administration, and where the fruit is most abundant and productive, there the administrator has the best chance of earning the gratitude of a grateful people. Such are the general results of maintaining in one office for years together an administrator whose abilities and energies may have in the earlier stages of his rule made a visible mark on his province. The interests of the people and the Government alike make it imperative that he should be allowed to develop the resources of the province, exercise his ingenuity in opening fresh fields and pastures new, whereby all may be profited, and lastly, to endear himself to a grateful and loyal population by the wisdom and liberality of his policy and by the generous attempts he may make for their moral, material and political advancement. For it must be remembered that the more an administrator strives to attain these beneficent objects tending to increase the contentment and happiness of the people, the more he will be instrumental in drawing the bonds of union closer between the rulers and the ruled. It is to be devoutly hoped, therefore, that the Government of India will give their serious attention to the improvement of the present system of administration whereby the ends above set forth may be most successfully gained.

Advises Government to make a reduction in registration fees.

The *Mahárâshtrâ Mitrâ* (38) of the 10th May requests the attention of Government to the evil effects of the heavy rates of registration fees charged by Government. The avowed object of the legislative measure known as the Deccan Agriculturists' Relief Act, which is amply signified by its very name, is to relieve the agricultural classes in the Deccan of the heavy incubus of debt which has caused a depression in their condition; but it is certainly not intended to resort to fresh measures of relief and at the

same time to allow other matters that contribute in no small degree to the indebtedness of the cultivator to have their full swing. If Government are in any way responsible for the unpleasant condition of the ryots, they must take thought of any changes that may be called for in their administration. Under the present circumstances a contract for a debt of five rupees entails on the debtor a preliminary expense of Rs. 1-1-0 on account of stamped paper, registration, copying and other fees, &c. Besides this preliminary expense the borrower is obliged to pay interest on the principal as also on the money borrowed for the preliminary expenses. All these come to about Rs. 2-12-0. He is thus required to pay for a debt of five rupees interest at the rate of nine pies per rupee per mensem. This shows the tendency of the law to involve the ryots in indebtedness, and at the same time to deprive them of the assistance of money-lenders, which was very valuable to them in times of emergency. If Government do not recognize the necessity of effecting a reduction in the rates of registration fees, the inevitable effect will be to compel all agriculturists to seek a compromise with money-lenders for the payment of contracted debts without having recourse to the execution of documents. It is however not desirable that matters should come to such a pass, inasmuch as such compromises are not calculated to assist the object of granting relief to the agriculturists. Under these circumstances it is of paramount importance that Government should effect a general reduction in all registration fees and should do away with the fees at present charged for giving copies of extracts from Government registers.

Suggests the adoption of certain measures for improving the wheat trade of India.

The *Indu Prakásh* (9) of the 7th May dwells on the necessity of adopting some measures for developing the wheat trade of India, and expresses an opinion that this is one of the sources from which the advancement of the material prosperity of the country can be secured. At the present day England has a considerable demand for wheat, which is met by exports from America and India. As however the American wheat sells cheaper than the Indian, it secures a larger market to the great disadvantage of India. The Bengal Chamber of Commerce, who have represented the matter to the Supreme Government in all its bearings, are of opinion that if all the money that goes to countries other than India on account of wheat imported from them flows into the latter country, the necessary effect will be that the agricultural industry of the country will receive a sure and strong impetus, a greater quantity of the corn than at present will be produced, labour will be sufficiently remunerated and the general condition of the country will be improved. The Chamber are further of opinion that the poverty of the Indian people is mainly traceable to the want of a market for the excess produce of the country. There is much truth in these remarks so far as some parts of the country are concerned. Though it is well known that in some tracts the produce of the soil is barely sufficient for the requirements of the inhabitants thereof, still it is no exaggeration to say that some parts are so fertile that they can under the present crude state of the industry yield an outturn that can cope with the demands of a country ten times as extensive. It has been made clear that the cost of production of wheat in America is twice as much as that in Bilaspur in the Central Provinces, but the means of communication in that part of the country not having been sufficiently developed, the cultivators have no idea of realizing a profit by exporting the corn to other provinces. Such difficulties ought to engage the attention of Government. There are two ways of dealing with the subject. *Firstly*, it is necessary to adopt measures for increasing the outturn of the wheat crop throughout the country and to improve the means of export, and *secondly*, to bring about a reduction in the present rates of railway charges with the view of bringing them to the level of American rates. The first of these questions does not present an easy solution, inasmuch as it involves divers complicated issues. The second, however, admits of a prompt settlement if only Government set about the work in right earnest. Practical experience shows that a reduction of rates eventually leads to increased profits by augmenting the quantity of traffic carried on by a railway, and it therefore does not appear likely that the railway authorities will oppose any proposals made in this sense. It is also necessary that the public should recognize the gravity of the situation and set about the task of agitating on the subject.

Expresses gratitude to the Government of India for directing their attention to the increase in the customs tariff of Mozambique.

In noticing the memorial adopted by the Bombay Mill-Owners' Association in response to the desire evinced by the Government of India to elicit the opinion of the Bombay Chamber of Commerce in regard to the modification made in the customs tariff of Mozambique, the *Bombay Chronicle* (72) of the 6th May observes:—The prohibitive import duties which the shortsighted Portuguese Government of Mozambique have imposed upon foreign goods under the newly modified tariff will prove a source of grievous burden on the exports of Bombay to Mozambique, chiefly her cotton manufacturers. The duty leviable on the same is about 20 per cent. in excess of what it used to be. The levy of this heavy impost appears to have been suggested by no principle whatever either of political economy or of fiscal policy. For while American and English goods similar to those of India and imported into Mozambique are left intact, the Indian imports only are declared subject to the enhancement complained of. Seeing this and also that neither Portugal nor Mozambique has any cotton manufacturing industry of its own, the new tariff cannot be said to be the outcome of a desire on the part of that Government to protect any concern in which it may have a national interest. The motive, therefore, of the foolish policy tried to be pursued by the said Government cannot be higher than the gratification of blind jealousy of the prosperity of British India. The Government of India doubtless deserve the warm acknowledgments of the people of this Presidency for the early attention they have paid to a subject that so much concerns the prosperity of one of its important and rising industries. They have acted with commendable promptitude in ascertaining the views of those immediately concerned with the business and likely to be greatly affected by the foolish conduct of the Portuguese Government.

Says that the European volunteer force in India is an element of danger to the country.

The *Indian Spectator* (1) of the 6th May observes:—We fear the *Bombay Gazette* has not quite understood the drift of the opinion recently expressed by the Vernacular press touching the volunteer force in this country. What many of the Native papers have urged is this—whether it is safe for the Government of India to wholly rely in times of emergency on a force which is apt, in the whim and caprice of the moment, to be swayed by considerations more or less opposed to the object of its maintenance. It is all well to talk in times of peace of the value of such a force. But the *raison d'ètre* of its existence can only be tested in times of trouble or commotion, be it within or without. The Vernacular press sensibly asks whether a volunteer force of Europeans which assumes an attitude of impudent defiance and actually holds out a threat to the constituted Government of the country, and that too in a time of profound peace, is one that can be safely depended upon for the purpose for which it is maintained from the public funds. Is it politic or expedient that it should threaten Government because Government in its wisdom has thought fit to introduce a particular legislative measure which it considers necessary for the better admistration of the country? The real issue involved in the attitude that was lately assumed by the volunteers in Bengal and Northern India is this—whether the Government of the country is to be carried on at the behest of a few foreigners who are here to-day and may go to-morrow, and whose permanent interests in the welfare of the country are almost *nil*. Is the Government to be reduced to a state of imbecility by the terrorising of a handful of fire-brands and irresponsible men? Are these European volunteers to be allowed to sit in judgment upon the deliberations of the constituted authorities and to dictate to them what is right and wrong? Are they to be the sole judges of what is good for the Government of the country? Here are a couple of thousand men, so many drops in this vast and surging ocean of Indian humanity, pretending to set the recognised Government of the country at defiance, because they do not like a measure which it has deliberately determined to adopt on lines of statesmanlike policy laid down for nearly a century past. The will of these officious and irresponsible men is to be complied with as if they were the only persons for whose interests the Government of the country ought to care, ignoring the

interests of the 200 millions of subject races! And who are these men after all? Are they not an irresponsible set of men? Do the cares of Government rest on their shoulders? Are they responsible to Parliament for the administration of the country? They come to make a living here to-day, and as soon as they have earned a decent competence to-morrow, they depart "bag and baggage" of their own free will and accord. What are the Natives of India to them? Have they any thoughts for their political and intellectual advancement? Are these the persons at whose behests a Government of order and stability—a Government that talks of humanity and elevation of subject races,—a Government that talks of Christian tenets of peace and good will,—shall be guided? Are these the persons upon whom it can safely rely in an hour of need? That is *the* question. The Vernacular press asserts, and well enough, that a Government that relies on such a defensive force relies on a broken reed. No doubt, when the volunteer force remains loyal to the core to the Government its value is great. But there is a dark side to the picture also. Bearing in mind the events of the last few weeks, and especially the grave warning uttered by Lord Lawrence, we cannot refrain from drawing attention to the mischief the force may do at a time when the Government of India has on the anvil a piece of domestic legislation which is imperatively necessary in the interests of the Indians but which is resented by the Europeans in the country, and when Government is at the same time involved in a foreign war. By all means have a volunteer force, but let the Government of India take care that it does not show the dragon's teeth which may at once devour it and bring untold grief on this country. It is to the abuse which the volunteer force may make of its privilege that the Vernacular press has drawn attention, and we cannot help remarking that it is no unmixed blessing, as the Government of India may fondly suppose, to have a purely European body of volunteers for which the Natives of India must pay four lákhs of rupees per annum. In its great mistrust of the Natives the Government is running a danger by going to the opposite extreme and maintaining a purely European body of volunteers. Why not enrol Native gentlemen of birth and undoubted loyalty irrespective of caste and creed? It must be remembered that after all European volunteers have no permanent interests in India. All the elements which combine to make the English volunteer force a source of strength in England are wanting. There are no permanent ties and traditions. At the best it is a fugitive force. Let them talk as much as they like about the danger of a mixed volunteer force, we are deeply convinced that in such a measure alone lies the safety of the British Government. It is a measure that ought to commend itself to any unbiased statesman who is ready and willing to look into the far future and to strengthen the foundations of the British empire in this country.

Comments on the suggestion of the *Pioneer* that the North-Western Provinces should be favoured with an independent Legislative Council.

The *Arunodayá* (14) of the 6th May says:—The *Pioneer*, writing on the question of the necessity of an independent legislative body in India, remarks that the time for the establishment of such a Council in the North-Western Provinces has arrived. There is no doubt that the appointment of such bodies is calculated to ensure a uniform administration of the country and to contribute to the public good; but the question is, how should they be started and how should they receive support from organs like the *Pioneer*, from men like Mr. Branson of Calcutta, and from Bengal European planters of the stamp of Mr. Cock? If notwithstanding the unobjectionable nature of the proposed amendment in the Code of Criminal Procedure which has been frankly admitted by various Europeans of liberal views, and in the face of the assurance given by the Government of India that only two Civilians throughout the whole of the country will in the beginning be invested with the contemplated additional powers, the *Pioneer* and others of that *coterie* have stoutly objected to the passing of the amendment, where is the guarantee that Europeans in England and India will not oppose in a body any measures that are calculated to confer independence on Legislative Councils on the plea that they have a tendency to imperil their commercial interests. If the Ilbert Bill has served to unsettle their minds to such a degree that volunteers have threatened to lay down their arms and capitalists have resorted to the intimidation of taking off their capital from the Indian market, there is no doubt

that the introduction of a Bill proposing to confer legislative independence on the Natives of India will call into play their worst passions. If the scheme of local self-government had been allowed full and free play at an early date and the Native Magistrates' Jurisdiction Bill vouchsafed a safe passage in the Indian Legislative Council the people of India would by this time have shown their administrative capacity and thus proclaimed their fitness for legislative independence such as is now advocated by the *Pioneer*. Such a state of things would have induced the Government to seriously think of the subject, would have paved the way for a feeling of friendship between the rulers and the ruled, given the lie to the opinion that the English are swayed by purely selfish motives in their administration of India, superinduced a conviction that the English, though foreigners, are actuated by good motives towards India, and made the maintenance of a volunteer corps unnecessary. But the advent of such an auspicious day has been delayed by the action of papers like the *Pioneer*, and the above suggestion, emanating as it does from that organ, does not wear the appearance of earnestness and stability. The *Pioneer* moreover states that the North-Western Provinces have become fit for the concession advocated by it. It is not clear why the claims of this province have been advanced before those of others when it is considered that the people of those provinces are on the same level with those of others in matters of education and reformation generally. In the opinion of the *Arunodayá*, however, credit is due to the Government of the provinces for making the people fit to wield the important powers proposed to be granted, and the writer therefore prays that the Bombay Presidency may be favoured with an equally good Government.

Disapproves of the conduct of the Bombay Government in ignoring the claims of Colonel Grant to the Judicial Commissionership in Sind.

The *Indian Spectator* (1) of the 6th May says :—Verily the Government of Bombay has lost its touch. It is daily going down in popular estimation. The attitude it has lately assumed in many a matter affecting the public is indeed most undignified. A few more instances of unreasonable obstinacy and defiance of public opinion, and it will soon render itself contemptible. We sincerely wish that better counsel prevailed at head-quarters to enable Government to avert that fate. Now just look at the latest instance of its neglect of public opinion. All Karáchi to a man has loudly clamoured for the appointment of Judge Grant as Judicial Commissioner in place of Mr. Birdwood, who is gazetted to act for Mr. Justice Kemball on the bench of the High Court. Colonel Grant has been in Sind for nearly fifteen years. He has twice filled most satisfactorily the acting appointment of Judicial Commissioner. His acquaintance with the character of suitors in Karáchi is said to be unique. There is a consensus of opinion that so deserving and respected an officer of the State should not be left out in the cold. He richly deserves the appointment. And yet it is given away to another on a purely technical plea which will not stand the test of argument or precedent! Is not this a grave injustice in the administration of the Presidency? We have every respect for the ability and qualifications of Mr. Candy. But we cannot shut our eyes to the fact that in promoting him over Judge Grant, the Government of Bombay has overridden public opinion and laid itself open to the reproach of being unjust to a meritorious officer. It is to be hoped that Government will see the propriety of righting this injustice.

Suggests that Collectors and others should personally hear the complaints of the people by going to their villages.

A correspondent of the *Mahárashtrá Mitrá* (38) of the 3rd May complains that the Collector of the district of Sátára does not visit even important villages in a táluka, nor does he manage to see the ryots and hear their complaints from their own mouths. The stringency of forest laws has caused great distress to the population of táluka Jávli, and it would have been better if the Collector had enquired into the subject minutely. How can the grievances of the people be redressed if officers like the Collector content themselves with the information derived from the reports of Mámlatdárs and others? It is the duty of such officers to proclaim to the public their arrival in villages, to appoint

a day for receiving visits from the inhabitants thereof without the intervention of Mámlatdárs and chief constables, and to thus initiate the wholesome policy of giving a willing and direct ear to the complaints of the people.

Approves of the action taken by Government in the matter of destroying locusts in the Sangmeshvar Táluka.

A correspondent of the *Bakul* (16) of the 6th May describes the great havoc committed by the several flights of locusts that have appeared in the Ratnágiri District since October last, and expresses gratitude to His Excellency the Governor for ordering Mr. Vináyak Rangnáth Purandhare to adopt immediate and effective measures for the destruction of these voracious insects. Mr. Purandhare and the Mámlatdár of the Sangmeshvar Táluka have destroyed a large number of locusts and minimised the evil to some extent. The measures they took for the destruction of the insects ought to be extended to other tálukas of the district. The locusts are said to lay eggs about this time, and Mr. Purandhare should be employed on the special duty of discovering and destroying the eggs.

Complains of the want of vaccinators in Málvan and the surrounding parts.

The *Panchánan* (45) of the 6th May complains that notwithstanding the prevalence of small-pox in the portion of the district about Málvan, the authorities concerned have not considered the advisability of sending more vaccinators to that part. It is very strange that Government should force vaccination on unwilling persons, but should not care to send vaccinators where their assistance is needed.

Complains of the inconvenience caused to the people by the dharmashálas in Khed and Chiplun being used for illegitimate purposes.

A correspondent of the *Bakul* (16) of the 6th May observes that although Government have ruled that no European, whether a Government servant or a private gentleman, shall be allowed to take his quarters in a Hindu dharmashála or temple, yet on the 27th April the Mámlatdár of the Khed Táluka drove away the travellers from the dharmashála in that town in order to make room for the Postal Inspector, who on his arrival next day put up in that building. Even the Collector of the district sometimes puts up in the same building. There is a dharmashála near the Govalkot jetty at Chiplun built at the expense of the local funds, and yet travellers are not permitted to use it. A portion of the building is occupied by the agent of Messrs. Shepherd & Co., and the rest is used as a waiting room by passengers waiting to take the company's steamers. The municipality of Chiplun receives some rent for the occupation of the building by the company, although the dharmashála really belongs to the Local Funds department.

Makes certain suggestions to the postal authorities in connection with postal savings banks.

The *Gujarát Mitrá* (73) of the 6th May, while approving of the establishment of postal savings banks, recommends the adoption of proper measures for guarding against the possibility of commission of fraud on depositors. It is also necessary that precautions should be taken with the view of identifying persons that may be in need of withdrawing their deposits. It may happen that some rogue who gets possession of the pass-book of another person may present the book at the bank and demand and receive payment to the great prejudice of the real depositor. The *Mitrá* also advises the officers of the Postal Department to be civil and courteous to those who come in contact with them.

Recommends the grant of an extension of service to Major Probyn, District Superintendent of Police, Khándesh.

The *Khándesh Vaibhav* (34) of the 4th May notices with regret the approaching retirement of Major Probyn, District Superintendent of Police, Khándesh, on account of the 55 years rule. The writer dwells at considerable length on the good parts of this officer and on his ways of doing work by which he made himself popular. He also recounts the various acts of this officer that have received special commendation at the hands of Government, and requests them to grant an extension of service for four or five years to this deserving officer of the State.

Alluding to the sentence of two months' simple imprisonment passed on Bábu Surendranáth Bánerji by the High Court of Calcutta for contempt of court, the *Bombay Samáchár* (83) of the 8th May observes that the great excitement created by the case among the Natives of Calcutta appears to have arisen from the case having occurred at a time when much irritation has already been caused by the Native Magistrates' Jurisdiction Bill. If the case had occurred in ordinary times, no such notice as is now taken would have been considered necessary. The feelings of Europeans and Natives have been excited, and the comments which have appeared in English and Native newspapers appear to have fanned the flame of excitement. As Mr. Surendranáth admitted the guilt, he deserved some sort of punishment. Had the apology he tendered been accepted as recommended by Mr. Justice Mitter, or had a nominal fine been inflicted on him, justice would have been satisfied. [The *Jáme Jamshed* (96) of the 7th and the *Akhbáre Sodágar* (79) of the 7th and 10th May express somewhat similar sentiments. The *Bombay Samáchár* and the *Jáme Jamshed* of subsequent dates say that the merits of this case call for interference by the Viceroy with the extremely severe sentence passed by the High Court. They also express their approval of the action taken by the various political associations in the matter. The *Káside Mumbai* (99) of the 9th May does not believe that the civilized world of the present day will approve of the sentence passed on such a person as Mr. Bánerji. Since the appointment of Mr. Norris as a Judge of the High Court at Calcutta no good feeling appears to have prevailed between him and the Native public; and it is to be feared that this event will widen the gulf at present existing between Europeans and Natives. It is to be regretted that the people of Calcutta, notwithstanding their knowledge of law, should have hissed and hooted the Judges and thrown a brick-bat at the carriage of Mr. Justice Norris. The *Deshi Mitrá* (88) of the 10th May also disapproves of the conduct of the people of Calcutta in hissing and hooting the Judges, and advises the Praja Hitavardhak Sabha of Surat to follow in the footsteps of the Poona Vaktritwottejak Sabha and convene a meeting for expressing sympathy with Mr. Bánerji.]

Observes that the sentence of imprisonment passed upon Bábu Surendranáth Bánerji by the Calcutta High Court for contempt of court is very severe.

The *Jáme Jamshed* (96) of the 12th May observes that the imprisonment of a respectable editor for the crime of contempt of court is an infringement of the liberty of the press and a strong deterrent to Native editors from the proper performance of their duty. It is surprising that the Viceroy does not possess authority to interfere in cases of contempt of court while he has it in cases of murder. When the Governors of presidencies can appoint Judges of the High Court, why is it that they cannot interfere with their decisions when necessary? The *Jáme* severely censures the Lieutenant-Governor of Bengal for not exercising his authority in curbing the *Englishman*, the *Pioneer* and other Anglo-Indian newspapers of Bengal in their unjustifiable rant against the Viceroy. The same of the 11th May observes that the argument that even the Crown in England has no authority to interfere in cases of contempt of court cannot hold water in India, inasmuch as there is no equality between the laws administered in the two countries, and expresses a hope that the Viceroy will not hesitate to exercise his authority for a modification of the severe sentence passed on Mr. Bánerji.

Says that the Viceroy ought to have authority to interfere with the decisions of the High Court when they are wrong.

Education.

A correspondent of the *Bakul* (16) of the 6th May requests that an English school may be opened at Rájápur in the Ratnágiri District. The town contains a large population and carries on an extensive trade. It is a táluka station, and the municipal and local funds revenues are large. These funds can well afford to contribute towards the maintenance of an English school.

Prays for the opening of an English school at Rájápur in the Ratnágiri District.

Railways.

Points out the advisability of opening a railway station at Sopára.

The *Native Opinion* (10) of the 6th May says:—A petition, largely signed by merchants, traders and other civil population of the town of Sopára and its neighbourhood praying for the opening of a new station near the "Nila hill" for the convenience of their trade and other purposes, has been presented to the Agent of the B. B. & C. I. Railway Company. Looking to the fertility of the soil of Sopára and its neighbourhood, and its vicinity to the Bombay market, Sopára must gradually rise in importance as the supplier of vegetables, &c. This town is inhabited by a large number of merchants and traders, but since the bandar of the place is now almost silted up, the inhabitants are put to an amount of trouble and inconvenience which greatly hamper their trade with Bombay. This difficulty can be easily removed by opening a small station at the above-mentioned place. The Company may have to incur a little additional expenditure, but that will be compensated for by the realizations from passenger and goods traffic. Besides a number of fairs are frequently held there, which are likely to add to the Company's profits. We think the prayer of the petitioners is very reasonable and should be granted at the earliest convenience of the Company.

Municipalities.

Prays for the discontinuance of the Contagious Diseases Act in Bombay.

The *Indu Prakásh* (9) of the 7th May says:—Here is another nut for the Government of Bombay to crack. The House of Commons has set its foot upon the English Act, and so far there now remains no doubt that in England at least, after nearly four years' experiment, lock-hospitals have been found to be a nuisance instead of a blessing. On last Thursday our Municipal Corporation took advantage of this conclusion arrived at in Parliament. Some members declared that the working of the Act had lessened disease, but a large majority adhered to the view held by the former Municipal Corporations against the Act. In Calcutta too the question has been disposed of in the same manner. The Government of Bombay ought now to give way. The case in favour of the Act has entirely broken down, to judge from the verdict pronounced against it by no less a body than the House of Commons. [The *Bombay Chronicle* (72) and the *Lok Mitrá* (75) of the 6th May express similar sentiments.]

Complains of scarcity of water in the hot season in Bombay.

The *Yajdán Parast* (118) of the 6th May observes that the complaint about scarcity of water is heard year after year in spite of the repeated assurances of the municipal officers that a sufficient supply will be secured, and in the face of the large sums spent upon the Vihár and the Tulsi water-works. Certainly this state of things is disgraceful and the Corporation should try to improve it. [The *Kaiser-i-Hind* (98) of the same date expresses similar sentiments.]

Comments on the unsatisfactory arrangements of water-supply on occasions of fire.

The *Rást Goftár* (106) of the 6th May severely animadverts on the unsatisfactory arrangements of water-supply of the Bombay Municipality. The *Rást* refers to the recent fire in the Tamarind Lane, and says that no water was available for 2½ hours after the fire was discovered though fire-engines were ready to work. Nearly a kror and a half of rupees have been spent on the water-works of Bombay. With the network of telephone and telegraph wires over our heads it is disgraceful that a sufficient quantity of water was not brought to bear on the fire until two hours had elapsed. [The *Kaiser-i-Hind* (98) and the *Yajdán Parast* (118) of the same date express similar sentiments.]

Says that the suggestion to lay down a new road through the Tamarind Lane should be well considered before being sanctioned.

It has been suggested, observes the *Lok Mitrá* (75) of the 6th May, that the portion of the Meadows Street destroyed by the late fire should be reconstructed so as to admit of free access to light and air in that locality. The suggestion is a very good one if the funds required for such a project can easily be spared. But is this not a project that will require a considerable outlay, and more-

over one which need not be attended to at once? How many other localities are there in the city more unwholesome than the one proposed to be rebuilt, and has it ever struck the municipality that their reconstruction on the lines suggested for the Meadows Street will be less costly and more useful? It is to be hoped that the municipality will not launch into such a costly scheme without a careful consideration of all the circumstances.

Complains of the heaviness of the toll levied on vehicles passing over the Hope Bridge at Surat.

A correspondent of the *Surat Akhbár* (76) of the 7th May says that four annas are charged for a vehicle passing over the Hope Bridge at Surat with one maund of goods. This toll is very heavy, is injurious to the commercial interests of the city, and is opposed to principles of political economy. Even the railway companies do not charge such high rates. It would be a blessing to the village people and an encouragement to the trade of the city if at least one Bengal maund of goods were allowed to be conveyed over the bridge free of toll.

Suggests the substitution of a toll in place of the house-tax at present levied in the suburbs of the city of Ahmedabad.

The *Hitechchhu* (74) of Ahmedabad of the 10th May, in referring to the appointment of a sub-committee by the local municipal board to investigate the complaints against the levy of the house-tax on the suburbs of Ahmedabad, remarks that the levy of the house-tax is not in accordance with law. The *Hitechchhu* from the very beginning objected to this system of levying different taxes in different parts of the municipal jurisdiction. Its continuance is injurious to the municipality and the public. The estimated income from this source is set down in the municipal budget at Rs. 5,000 per annum, but the realizations will fall short of the estimated amount. Several houses are unoccupied and there are several cottages that can yield nothing. The house-tax is most unsuitable to the city and in vain creates dissatisfaction among the people. If a toll be levied in the suburbs of the city instead of this tax, a good sum will be realised and the people will not feel the impost as burdensome. It is to be hoped that the sub-committee will take this suggestion for what it is worth.

Native States.

Comments on the Government resolution regarding the massacre of the Maiyás.

The *Indian Spectator* (1) of the 6th May says:—A very long interval has been allowed to pass between the occurrence of the massacre of the Maiyás and the publication of the views of Government thereon, and it cannot be denied that the Junágad Darbár has utilised this interval to the best advantage. It will however be scarcely fair to charge Sir James Fergusson's Government with injustice to the weak; but the discriminating public cannot get over the impression that the tone of the resolution is too apologetic and that there is a good deal of unnecessary special pleading in extenuation of actual guilt. It is unpleasant to contemplate the fate of the seventy or eighty men murdered almost in cold blood—much more so to think that their deaths remain unavenged. For all these reports and resolutions are not worth the paper they are written upon when they fail, or rather avoid, to bring the murderers to book. But horrible as the crime itself is, the preliminaries strike us as more horrible still, as also the revolting barbarities subsequent to the commission of the crime. We have tried honestly to form a judgment on the merits of the case, anxious to give the benefit of every small doubt to those responsible for this bloody business. But it is idle to infer that nobody is responsible for it. Who then is to blame? To accuse the young Nawáb is preposterous. He knows no more about the affairs of the State than did his worthy father before him. Nor can we directly charge Diwán Sále Hindi with the blunder, though the responsibility will have to be fixed upon him of all other Darbár officials. It is certain that had poor Gokalji Zála been living, he would never have suffered matters to drift into such a desperate state. And this not because he was a Hindu or that he respected the rights of the poeple to such an extent as to displease his master. But Gokalji was a man of more than ordinary intelligence, and his sense of justice was as keen as that sense in his Moslem successor appears to be blunt. Sále Hindi is at best partly to blame for the trouble he has brought

upon his State and from which he has had a very lucky though by no means an unexpected deliverance. Next to Sále Hindi the judge must turn to his Hindu assistants. But these were mere instruments—they were there to interpret, as if it were, between the Agency and the Darbár. They were irresponsible subordinates, and ran little or no risk on their own account. The sibandi force with their Musalmán leader come in for immediate responsibility. But we repeat that the leader—a petty Jamádár—is not the blood-thirsty monster he has been mistaken for. The poor man is said to have done his best to control the demoralised mob under him. Taken at their worst, both Jamádar and men acted as instruments. Thus then the massacre of the Maiyás cannot with strict justice be laid at the door of any Darbári except perhaps Diwán Sále Hindi. So far as published official reports show, the Junágad Darbár has been guilty of a discreditable bungle for which Mr. Sále Hindi may have to render an account, if not to-day, some other day. But then who is to blame for the affair at Mandarda? We must here turn to Mr. Ravenscroft's excellent minute of dissent. The honourable gentleman has seen through the business. We entirely agree with the greater part of his minute. We think Colonel Barton, the Political Agent, is primarily to blame. He seems to have done all he ought not to have done, not doing exactly what it was his duty to do. We have made ample allowance for the position in which that officer was placed. But his best friends cannot deny that he strained his power to a guilty extent in encouraging the Darbár to bring the Maiyás to terms such as even thieves and rebels (which the Maiyás are not) have a right to resent. The Maiyás may have tried his patience as they undoubtedly taxed the patience of the Darbár. But we doubt if any other Political Agent in these days would have ordered out British reinforcements for a powerful feudatory against some of its recusant subjects. Colonel Barton did this! Then he had no right to sanction the despatch of the sibandi force against the fugitives before the latter assumed a practically hostile attitude. As a matter of fact, the Maiyás not only did not provoke hostilities, but had neither the means nor yet the intention. It is all very well for Colonel Barton to say that he could not foresee the result. He ought to have known that once the *fiat* goes forth from the Political Báhádur, who makes and unmakes Nawábs, there is no knowing where the strife and bloodshed may stop. That the Darbár frightened Colonel Barton into complying with the request to sanction the despatch is not impossible; that the Darbár made an unworthy use of that sanction looks probable. But in the eye of law Colonel Barton is himself responsible for the unfortunate accident, if that description of the massacre will soothe the official conscience. It is useless blinking at facts, and the Mandarda massacre is a hard, black, horrible fact, which no amount of friendly sympathy can whitewash. We are sorry to have no alternative but to hold the Political Agent mainly responsible for the occurrence of January last, for we have had an almost superstitious regard for Colonel Barton personally. He appears to have ended his career as unhappily as he is said to have begun it: he began by hanging so-called outlaws, he ends by having seventy helpless fugitives shot down without scruple and without ceremony. Mr. Ravenscroft deserves the highest credit for his generous defence of the victims: it is not every man, certainly not every official, who can afford to defend the dead at the risk of offending the living. We admire this manly regard for truth as much as we respect the outspoken and compromising condemnation of high-handedness in the most high-handed department of the State. The resolution under notice may, for one thing, put a stop to the employment of foreign mercenaries by small and generally mismanaged Native States. These ill-conditioned ruffians are often as much a source of annoyance to the Chief as to the people, and we believe many Darbárs will welcome their disbandment. Junágad is to be congratulated on its very narrow escape; and it is to be sincerely hoped that with a finer sense of justice than some Anglo-Indian Politicals can afford to show, the Nawáb and his Diwán will provide for the victims of that amusing little '*fracas*' which has given free scope to Mr. Gonne's well-known talent for compromise where the Darbár and the Agency understand each other. [The *Samsher Báhádur* (107) of the 4th May says that the conduct of the Bombay Government in hushing up the matter is unpardonable. The Bombay Government have in vain taken the side

of the Junágad State, which is not creditable to Sir James Fergusson. Though the massacre of about 75 persons has been confirmed, the Junágad State has not been brought to book for it. The Government of India ought to attend to the matter. The minute of dissent written by the Honourable Mr. Ravenscroft is just and satisfactory. It is to be regretted that the Bombay Government did not act up to the suggestions made in Mr. Ravenscroft's minute and acted instead according to the suggestions of Mr. Peile and hushed up the affair. The *Deshi Mitrá* (88) of the 10th May also disapproves of the resolution and remarks that truth will at last prevail when the matter is brought before Parliament. Though Junágad has achieved success by spending money in engaging counsel to plead its cause before Government and by sending its Diwán to Bombay, the truth will be out at last. The opinion expressed by the Honourable Mr. Ravenscroft in his minute is just. The *Indu Prakásh* (9) of the 7th May reviews the correspondence on this subject published by Government and expresses sentiments similar to those of the *Spectator*. In the opinion of the *Indu* Mr. Bápálál Máneklál was solely responsible for the massacre, being the moving and guiding spirit of the administration. The *Jáme Jamshed* (96) of the 8th May and the *Bakul* (16) and *Kaiser-i-Hind* (98) of the 6th May also criticize the resolution of the Bombay Government in the same spirit.]

Makes remarks on Gondal affairs.

The *Gujarát Mitrá* (73) of the 6th May is informed that Government have passed their decision on the petition that was submitted to them by certain Hindu inhabitants of Dhoráji complaining of the oppression practised on them by the Musalmáns and Major Nutt. This petition was forwarded by Government to the Political Agent of Káthiáwár for report. After investigating the matter the Agent is said to have reported that the complaints embodied in the petition were unfounded. The Government in rejecting the above petition have also intimated that any further representations that the petitioners might desire to make should be made to the authorities of the Gondal State. The question therefore naturally arises that if Government wanted to leave the petitioners to the mercy of the Gondal authorities, why did they not do so in the first instance? Why did they ask the Political Agent to report on the matter, and after the matter was reported upon and the complaints declared unfounded, why did not Government punish the complainants? It is a matter of deep regret that Government should adopt such a lukewarm policy towards Native States. A tinge of the same policy was observable in the recent Cambay affairs, where also Government did not take any steps towards reinstating the aggrieved officers of the State and meeting the offenders with condign punishment. According to the information of the *Mitrá*, the recent commotion in Gondal was caused by the officers that left the State on account of their being found guilty of certain crimes. If such be really the case, these traitors should be unearthed and severely dealt with. Mr. Báwa Miya has already been permitted to prosecute Mr. Dámodardás, but it is not known why he is not yet moving in the matter. If all the dregs have to be removed from the State it is necessary to prosecute all the intriguers. But who knows that the real state of affairs is what it is represented to be from without? The *Mitrá* trembles to think of the future of Native States.

Requests Government to publish the papers in connection with the investigation into the alleged charge of poisoning one Mr. Johnson laid against the Kashmir Darbár.

The *Arunodayá* (14) of the 6th May refers to the acquittal of the Kashmir Darbár from the charge of poisoning one Mr. Johnson, and requests Government to publish the whole of the papers for the information of the public.

Berár Affairs.

Is dissatisfied with the reply of the Resident to the prayer of the inhabitants of Umrávati to be allowed to enlist in a volunteer corps.

Alluding to the reply received by the Native inhabitants of Umrávati from the Resident of Hyderabad that except for special reasons no sanction could be given for the formation of a volunteer corps of Natives, the *Pramod Sindhu* (50) of the 7th May observes that the Resident has not defined the special reasons, but they appear to be the frequent occurrence of disturbances and dacoities in

the country. If this be the correct interpretation, it may be remarked that as the people of Berár have been disarmed they are unable to defend themselves from dacoits, &c. The police force is insufficient to check crime. Under such circumstances the starting of a volunteer corps is highly desirable. Recently the Rohillas created a disturbance at Vani and the Tahsildár had to leave the place. About ten months ago the Rohillas murdered an Inspector of police in a thickly populated part of the town of Umrávati. The disarming of the civil population has encouraged the nefarious acts of robbers and dacoits, and to remove this evil the Arms Act should be repealed. But since Government are not prepared to do this, they should allow Natives throughout the country to form themselves into a volunteer corps.

Puts forward the claims of Mr. Aitken to the post of the Director of Public Instruction in Berár which is to fall vacant in October next.

The *Urdu Akhbár* (12) of the 6th May observes that the present Director of Public Instruction will retire from 1st October next, and expresses a hope that the claims of Mr. G. C. Aitken, the Head Master of the Akola High School, to the vacant post will not be overlooked. Mr. Aitken has been in the Educational Department for the last seventeen years and has rendered valuable service. He moreover once acted as Director of Public Instruction for two months and acquitted himself creditably.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
19*th May* 1883.

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REPORT
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NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 19th May 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyá Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitrá	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitrá[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly ...	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
38	„ Mahárashtrá Mitrá	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
*43	„ Nibandh Chandrika	Do.	Do.	200
44	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti) ...	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Satyá Prakásh	Bombay	Fortnightly ...	243
54	„ Satyá Sadan	Alibág	Weekly	400
55	„ Satyá Shodhak	Ratnágiri	Do.	140
56	„ Satyavádi	Bombay	Fortnightly ...	275
*57	„ Sharabh	Alibág	Weekly	200
*58	„ Shetakari	Poona	Monthly	400
*59	„ Shiváji[3]	Do.	Weekly	200
60	„ Shubh Suchak	Sátára	Do.	90
*61	„ Srishtidarpan	Bombay	Do.	200
62	„ Suryakánt	Ellichpur	Do.	150
63	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
64	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
65	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
66	„ Vártáhar	Bombay	Do.	200
67	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
68	„ Vengurla Vritt	Vengurla	Do.	200
69	„ Vichárshil	Málvan	Do.	300
*70	„ Vinod	Poona	Do.	200
71	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*72	The Bombay Chronicle	Bombay	Weekly	200
73	„ Gujarát Mitrá	Surat	Do.	400
74	„ Hitechchhu	Ahmedabad	Do.	349
75	„ Lok Mitrá	Bombay	Do.	725
76	„ Surat Akhbár	Surat	Do.	600
77	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
78	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
79	„ Akhbáre Sodágar	Bombay	Daily	750
80	„ A'ryá Dharm Prakásh	Do.	Monthly	304
81	„ A'ryá Dnyán Vardhak	Do.	Do.	500
82	„ Bombay Punch	Do.	Weekly	500
83	„ Bombay Samáchár	Do.	Daily	950
84	„ Broach Samáchár	Broach	Weekly	700
85	„ Broach Vartmán	Do.	Do.	60
86	„ Buddhi Prakásh	Ahmedabad	Monthly	600
87	„ Dátardun	Bombay	Weekly	525
88	„ Deshi Mitrá	Surat	Do.	1,000
*89	„ Dnyán Prasárak	Ahmedabad	Monthly	200
90	„ Dnyán Vardhak	Bombay	Do.	400
91	„ Fursad	Do.	Do.	100
92	„ Gujaráti	Do.	Weekly	400
*93	„ Gujarát Monthly Journal	Do.	Monthly	200
94	„ Gul Afshán	Do.	Do.	659
*95	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
96	„ Jáme Jamshed	Bombay	Daily	525
97	„ Kaira Vartamán	Kaira	Weekly	115
*98	„ Kaiser-i-Hind	Bombay	Do.	200
99	„ Káside Mumbai	Do.	Tri-weekly ...	700
100	„ Kusum Gachchhá	Ahmedabad	Monthly	350
101	„ Nágar Udayá	Do.	Do.	300
102	„ Niti Prakásh	Kaira	Weekly	200
103	„ Nure Elam	Bombay	Monthly	381
104	„ Nyáyá Prakásh	Surat	Weekly	200
105	„ Pársi Punch	Bombay	Do.	225
106	„ Rást Goftár	Do.	Do.	1,814
107	„ Samsher Báhádur	Ahmedabad	Do.	200
108	„ Satyá Mitrá	Bombay	Do.	400
*109	„ Saurashtrá Darpan	Junágad	Monthly	200
110	„ Stri Bodh	Bombay	Do.	533
*111	„ Subodh Prakásh	Nadiád	Do.	200
112	„ Svadesh Vatsal	Bombay	Do.	408
113	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*114	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
115	„ Vartamán Sár	Surat	Weekly	200
116	„ Vidnyán Vilás	Rájkot	Monthly	738
117	„ Vidya Mitrá	Bombay	Do.	300
118	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
119	The Chandrodayá	Dhárwár	Weekly	150
*120	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*121	The Altáf	Bombay	Weekly	200
*122	„ Armagán	Do.	Do.	200
*123	„ Dabdabe Islám[5]	Do.	Do.	200
*124	„ Khádam-é-Hind	Do.	Daily	200
125	„ Khayir Kháh-e-Islám	Do.	Tri-monthly ...	300
126	„ Kushful Akhbár	Do.	Weekly	160
*127	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
128	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ā*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Comments on the policy of the British Government in India.

The *Poona Vaibhav* (47) of the 13th May says that it is a sad truth that notwithstanding the prevalence of peace in this country under the auspices of the British Government, the people have been reduced to a state of starvation. The reason is that our rulers are a commercial people and have therefore monopolized the three professions that are generally said to afford means of maintenance to the people, viz., agriculture, trade, and service. Though on the first view the agricultural profession appears to be in the hands of the people, still having regard to the general powers of Government with regard to it, it must be admitted that Government have the power of turning it as they will. The variable character of the assessment on land offers no incentives to the cultivator to labour for augmenting the fertility of the soil. It is sometimes observable that Government officers levy an assessment equal to the produce of the land. A different policy is, however, adopted in the case of European planters of indigo, &c. They are allowed the use of land on long leases free of assessment, while no encouragement is offered to the Natives of the soil for growing an exotic crop. This clearly shows the intention of Government to supplant Native by European agriculturists. As regards trade, the Indian people have not even the least concern with it, and the policy of Government is unmistakably in favour of depriving India of all commercial independence. The traffic by country carts and pack bullocks has already been superseded by railways. The gains expected to be derived from the export of the products of this country like opium, cotton, wheat, &c., are absorbed by Government by the imposition of excise duties. All machinery and building material are invariably imported from England; and trade in money deposits, bills of exchange and money orders has been taken by Government into their own hands to the serious prejudice of Native money-dealers. With the ostensible purpose of contributing to the happiness of the people the savings banks system has been extended to villages and towns. The Native capitalists have not the pluck and courage to compete with Government in these different branches of trade, while Government are not behindhand in fanning the flames of mutual jealousies between Natives with the intention of guarding against unity of action. Instances of this nature can be multiplied to show that Government have monopolized all trade concerns, and this tendency to monopolize bids fair to assume enormous proportions. As regards service, the third and the last means of maintenance, it is well known that Europeans have taken up all the fat berths that are available under the administration, while unimportant and meagrely-paid appointments are given to Natives. In these circumstances there are two ways in which the regeneration of the people can be effected: either that Government should take pity on the fallen condition of the people, or that the people should take heart and undertake the management of concerns that are at present undertaken by Government with a singleness of purpose and unimpeachable honesty. The Viceroyalty of Lord Ripon is a fit opportunity for Native capitalists to be awakened to a sense of their duty, and if they move in the matter they stand a fair chance of receiving Government aid in the accomplishment of their object. But if the people content themselves with their present passive attitude, they must count upon being reduced to the lowest stage of poverty and famished to death by the avaricious policy of Government.

Is sorry that Indian matters do not receive in England the attention they deserve.

The *Indu Prakásh* (9) of the 14th May is sorry that Indian affairs do not receive that attention in Parliament which they deserve. Various public associations have worked in this direction, but there has been no appreciable change in the attitude of indifference to Indian affairs which has been known to exist from very early times. Questions of very little significance relating to English affairs are hotly discussed, while those relating to India, though involving momentous issues, are summarily disposed of. The *Indu* cites half a dozen cases as instances in point, and says that the long and short of the whole affair is that India does not engage even a hundredth part of the attention she deserves at the hands of the Home Government. Such a state of things is very prejudicial to the interests of this country. The

writer feels sure that if the Native Magistrates' Jurisdiction Bill, which has been allowed to lie over till November next, were taken up by the Parliament without waiting for the decision of the Government of India in the matter and without heeding the unreasonable opposition of some of the mean Anglo-Indians here, it would be promptly disposed of. The same may be said of other questions. But what should be done? When can India be so fortunate as to attract so much attention? The English can never understand the real importance of Indian questions, and so they can never hope to discuss them in all their bearings. The only way in which the desired end can be secured is to admit Indian representatives in the English Parliament. Such representatives must be admitted, if not for the good of this country, for the benefit of England.

Points out the necessity for a reduction in the expenditure of the Indian administration.

The *Lok Mitrá* (75) of the 13th May remarks:—Although it may be doubted whether Mr. Stanhope's motion for reduction in the expenditure of the Indian administration will lead to any practical good, it is as well that efforts should constantly be made to call the attention of the English public to the subject in the hope that some good may ultimately result from persistent agitation. Everything, however, will depend on the energy and earnestness of the members of the House of Commons who take an interest in the welfare of this country, and it may be hoped that far from being disheartened by the probability of defeat and disappointment in their object, they will make their best efforts to press the subject on the attention of Parliament whenever an occasion presents itself, and there is no doubt that when once the gravity and importance of the subject is recognized by that body, it will not be slow to relieve the country from the daily increasing burden of expenditure and debt.

Says that the enormous Home charges need to be curtailed.

In alluding to the demand made by England on India for the outstanding dues of two krors of rupees, the *Bombay Chronicle* (72) of the 13th May reserves its opinion on the subject until particulars of the demand are forthcoming, but observes that the Home charges have reached the large amount of twenty krors. It is true that a portion of this sum is absorbed in the payment of interest on railway capital and loans raised in England, but the remaining large portion is of the nature of a tribute exacted from India for the British rule. The cost of the military depôt in England established for recruiting the European army in India ought not to fall on this country, inasmuch as the soldiers of the depôt are engaged to serve England. But India is dumb, and has not a sufficient number of advocates in Parliament to fight for her cause and secure justice to her. The people of India, however, need not despair of ever getting their grievances redressed, since if they continue to press on the notice of the great national tribunal the injustice done to them in this matter, they will ultimately gain their object.

Says that the claim for two krors raised by the Home Government should be met without additional taxation.

The *Gujaráti* (92) of the 15th May says:—News has been received from Simla that the Home Government has laid claim to two krors of rupees, being the amount due from the Indian Government on account of certain military pensions. But why was this payment allowed to lie over till this time? Would England be willing to pay a similar sum if it was found to be due from her? We have reason to say that such demands would be set aside by Parliament as being time-barred? As it is, the sum ought to be paid by India, but it is to be hoped that the Viceroy will see his way to meet the demand without throwing any additional burden on the people.

Approves of the reply given by Mr. Gladstone to a question in the House of Commons regarding the recall of Lord Ripon from India.

The *Dnyán Prakásh* (8) of the 14th May says:—We hear from Reuter's telegram that on Thursday last Mr. Ashmead Bartlett, M.P., put a question in the House of Commons whether in view of the agitation caused in India by Mr. Ilbert's Criminal Procedure Bill it was the intention of Her Majesty's Government to recall the Viceroy. Mr. Gladstone in reply said that he hoped every future Government would be able to secure the

services of a Viceroy so admirably qualified for the office as the Marquis of Ripon. The Prime Minister's reply appears to have been very happily conceived. It is as witty and happy as the statement which the Marquis of Hartington made in the last Parliament when he characterized Lord Lytton, the then Viceroy of India, as being "everything that a Viceroy of India ought not to be." Mr. Gladstone's reply serves to clearly indicate the nature of the confidence which the Marquis of Ripon inspires in Her Majesty's Government, and we may further add that Mr. Gladstone's reply in the present case simply re-echoes the unanimous sense of the different Native races in India, who have already given expression to their supreme confidence in the Marquis of Ripon by having publicly adopted humble petitions to Her Majesty the Queen praying Her Majesty to allow the Noble Marquis to continue in his exalted office until the various reforms His Lordship has already inaugurated are in a fair way of becoming accomplished facts. We have no doubt that Mr. Gladstone's reply will be read with peculiar satisfaction by all classes of the Native community throughout the country. This circumstance leads us to predict almost with perfect confidence that should Mr. Gladstone obtain a fresh lease of power at the next general elections and should the Marquis of Ripon himself consent to continue in his exalted office for a further term, the prayer of the people of India will be cheerfully granted by Her Majesty's Government. [The *Indu Prakásh* (9) of the 14th May expresses similar sentiments. The *Deshi Mitrá* (88) of the 17th May approves of Mr. Gladstone's reply, and remarks that if all European officers serving in India were of Lord Ripon's stamp there would be no necessity for the British Government to maintain an army in the country. The people of India do not for the present ask for their lost kingdom, but what they want is good, kind, merciful and just officers like Lord Ripon. If this were secured there would be no end to the good fortune of the Europeans and Natives. The *Bombay Samáchár* (83) of the 14th and 19th May and the *Vartamán Sár* (115) of the 15th idem point out the necessity of observing the 18th of May as a public holiday in commemoration of the scheme of local self-government inaugurated by Lord Ripon. Public prayers should also be offered for the generous Viceroy on the same day. All political associations are advised to take the hint and to celebrate the occasion with pomp and *eclat*.]

Censures the Lieutenant-Governor of Bengal for not taking measures against the *Englishman* and other journals for their rabid writings.

The *Rást Goftár* (106) of the 13th May takes the Bengal Government severely to task for their culpable weakness in conniving at the seditious and rabid preachings of Anglo-Indian journals like the *Englishman* and others. Is it becoming that such papers should be allowed to have their own way when a Native publication like the *Bengali* has been visited with an unduly severe punishment for indulging in language that did not constitute sedition but mere contempt of court? There is no doubt that the severe remarks in which the writer in the *Bengali* vented his thoughts were brought on by the irritation that was engendered by the scurrilous agitation raised by the Anglo-Indian journals, and the severity of the sentence is also attributable to the working of the same agitation. When such repressive measures are adopted in the case of Native journals, why are their Anglo-Indian equals allowed to stray away how they will and not checked with a high hand? Why should there be any difference between the treatment accorded to Native and European journals in the matter of irresponsible writings? The *Bombay Gazette* says, and says truly, that the Bengal Government are to blame for the unfettered course of sedition pursued by the *Englishman* and others. Mr. Rivers Thomson has by his passive conduct under the present trying circumstances betrayed weakness and want of capacity to face the critical situation. If Sir Richard Temple or Sir Ashley Eden were in office at this juncture, they would not have allowed such sedition-mongers to hold their own even for a single moment. The *Gazette* rightly raises the question whether such a weak Governor as Mr. Rivers Thomson cannot be ordered to make room for an abler administrator. It behoves the Government of Bengal as also the Supreme Government to take precautionary measures in time to check the disturbance which is being fanned by irresponsible writers, and to crush the originators by the force of law. If

any of the Native papers had made bold to suggest Lynch Law as has been done by some Anglo-Indian journals, it is inconceivable what measures the Bengal Government would have taken to bring the offender to punishment. But as matters at present stand, the offenders are Europeans while the sufferers are Natives, and the Lieutenant-Governor of Bengal has been allowing matters to drift to a crisis either through fear of offending his countrymen or through a desire to favour their cause. [The *Gujaráti* (92) of the same date and the *Indu Prakásh* (9) of the 14th May make similar remarks. The *Lok Mitrá* (75), the *Bombay Chronicle* (72), and the *Yajdán Parast* (118) of the 13th May, the *Varhád Samáchár* (65) of the 14th and the *Akhbáre Sodágar* (79) of the 16th idem express similar sentiments.]

Comments on the *Bengali* contempt of court case.

The *Indian Spectator* (1) of the 13th May, in writing on the *Bengali* contempt of court case, remarks:—At a time when the relations of the Native and the European population are so strained, it is deeply to be regretted that incidents should arise which are calculated to make the breach wider and to intensify those race antipathies which have unhappily sprung up between the rulers and the ruled. It is scarcely fair to say that the paragraph which appeared in the *Bengali* was likely to bring the Calcutta High Court into contempt. It was certainly calculated to bring Mr. Justice Norris into contempt, and who shall say that Mr. Norris' conduct during the short time he has been on the Bench is such as is not deserving of blame? It appears that the honour of a seat on the Bench has come to him much too soon. With ripening age he might have learnt to exercise greater caution and greater patience on the Bench. We believe the learned Judge has never breathed the serene and sobering atmosphere of Westminster Hall. He was, we understand, practising in a very modest way at Bristol, when he was suddenly honoured with a Judgeship because he had been a good political partisan and had rendered some service to his party. Ever since he has been on the Bench he has excited unfavourable comments by his conduct. His vagaries and extravagancies have been the subject of severe comment. His ungentlemanly reference to the ex-King of Oude, his treatment of a man who came into the witness-box with betelnut in his mouth, and his unjustifiable action towards a juror who did not understand English, are incidents calculated to lower any Judge in the estimation of the public. If then a man chooses to be guilty of certain vagaries, if he chooses to excite public notice by conduct which will be characterized by anything but judicial calmness, we maintain that if occasionally his conduct is inadvertently misrepresented and his action misunderstood, he has nobody to blame but himself. To charge a man with a serious offence and then to give him one clear day to defend himself in, is a great hardship. Mr. Bánerji had barely time to get an affidavit prepared. He had not time to make inquiries and to calmly think over the line of defence he should adopt. The question raised in the affidavit as to whether the Court had jurisdiction to try Mr. Bánerji summarily was one which, to say the least, is arguable. The sentence of the Court was not only severe, but it was intended to be exemplary and to have a deterrent effect. How far it will have that effect remains to be seen. We are fully convinced of one thing, and that is that if the Judges had simply accepted Mr. Bánerji's apologies and discharged him after a warning, it would have gone a long way towards raising the dignity of the Court. The Judges would have asserted the power they had without exciting the hatred of the people which they have now done. The impression on the public mind is that the infliction of punishment is merely the result of the rancour which has sprung up between Europeans and Natives with reference to the Jurisdiction Bill. The case of Taylor, who reviled a Native Judge of the High Court, and who for eight days after conviction refused to apologise and thus added to his offence by contumely, and who was afterwards released on making a half-hearted apology, stands in glaring contrast to this case. Mr. Justice Mitter's dignified protest does him honour. Mr. Bánerji has lost little but gained much in popularity, while the Court, we regret to say, in trying to assert its dignity has succeeded in completely losing it and has earned the odium of the people of Bengal. [The *Mahrátta* (2) of the same date expresses similar sentiments. It observes that as in Taylor's case the supplementary apology was accepted and the prisoner released even after the sentence was passed, the same course

can be pursued in the present case even now. Almost all the vernacular papers of this week are dissatisfied with the decision of the High Court in this case and express sentiments more or less similar to those of the *Indian Spectator*.]

Censures the Bábus of Calcutta for their conduct towards Justice Norris.

The *Akhbár Sodágar* (79) of the 15th May observes that the Bábus of Calcutta have without cause created a great row and raised an outcry, and this conduct of theirs will, it is feared, come in the way of the bestowal of important rights and privileges on Natives. The conduct of the Bábus towards Justice Norris was reprehensible and was tantamount to contempt of the throne of justice. If they think they have a grievance they should seek redress by constitutional means. Englishmen have made Natives happy and prosperous, and it is to be regretted that race animosities should have arisen between the two classes. India is at present fortunate in having a liberal-minded Viceroy and a just English Premier at the helm of her affairs and all grievances should be represented to them. Lord Ripon has bestowed upon Natives more benefits than were taken away from them by Lord Lytton. Natives therefore ought to be peaceful and should direct their energies to securing the good-will of the ruling race.

Criticises the conduct of Sir Richard Garth in the matter of the quarrel between Mr. Branson and the Native solicitors of Calcutta.

In noticing Sir Richard Garth's interference in the quarrel between Mr. Branson and the Native solicitors of Calcutta, the *Lok Mitrá* (75) of the 13th May observes:—But so far as differences of opinion go, we have no reason to quarrel with the learned Chief Justice. Two opinions might be allowed on the question, but what we would wish to point out is that the Chief Justice himself having averted the threatened application to the judicial powers of the court, it was not quite seemly that he should be at so much pains to declare with *quasi*-judicial authority in effect that the Calcutta attornies were on the wrong side in the controversy, and then to impute bad faith to them, or somewhere among them, simply because a public newspaper put before the world its own impression of the general opinion on the subject. We respect the Native attorneys of Calcutta for the promptness with which they deferred to the advice of the learned Chief Justice. They certainly deserve credit for respecting public opinion so much that they declined to withdraw their resolution until the departure of Mr. Branson from Calcutta mitigated the general feeling in Native circles regarding his conduct. Sir Richard Garth appears to have respected their scruples, for the understanding ultimately arrived at was that the attorneys should have their own time to withdraw their resolution. Sir Richard would then naturally be offended if it should really appear that there was no disposition to carry out the arrangement, and the paragraph in the *Hindu Patriot* might naturally have the effect of creating the first impulse in an ordinary mind that a "sell" was intended. But Sir Richard's is a judicial mind, and is accustomed not to arrive at any conclusion without evidence worthy to be acted upon. It would have been sufficient, therefore, if he had publicly put the matter right by placing the true version of the affair before those who were misled by the representations of the *Patriot*, and allowing the attorneys an opportunity of contradiction. The *Patriot* and the attorneys too withdrew their resolution, and here we should have supposed the affair would have ended. But His Lordship was still not satisfied, and he penned a letter to the attorneys, which, to say the least of it, is extremely illogical, and couched in terms which good taste would have avoided. The Calcutta attorneys were surely not responsible for the impression which the paragraph in the *Hindu Patriot* created on His Lordship's mind, or even amongst the public. They emphatically denied that they ever contemplated an act of bad faith, and respectfully protested against any such assumption by His Lordship. But Sir Richard Garth, who would not convict the meanest criminal without some evidence to go upon, did not accept the word of the attorneys, or rather accepted their word with very bad grace, and without giving any grounds for his belief. Where, in the name of justice, is this undefined limbo? Where is this want of "good faith" imputed to the attorneys, except it be "in the clouds," to use a legal phraseology? Sir Richard simply repeats the refrain "somewhere"! We really think this insult might have been spared, for it

quite gratuitously assumes that there are amongst the Native attorneys of Calcutta men base enough to be guilty of breach of faith, which the Chief Justice supposed had been perpetrated. If assumptions like this can be made only on the strength of arguments of the "*Hoc tantum possum dicere*" type, it will be difficult for any man with sense or self-respect to undertake the performance of an obligation of honour, unless he is prepared officially to prevent any person in the world from misrepresenting such tacit or private understandings. But this is exactly what the Chief Justice quarrels with the Calcutta attorneys for not doing.

Prays Government to revise the decision of the Madras High Court punishing the Shankarácharya for excommunicating a certain person.

The *Poona Vaibhav* (47) of the 13th May comments on the conduct of the Madras High Court in passing a sentence on the Shankarácharya, the acknowledged religious head of the Hindus, for excommunicating a certain person for assisting in the performance of a widow remarriage, and prays Government to revise the decision of that court. Religious neutrality has been one of the fundamental principles of the British rule in India from its very beginning. Nay, the British Government have pledged their word to preserve in their integrity the ancient usages and customs of the country. The deep root that the British administration has taken in the Indian soil is mainly attributable to this avowed policy of the Government. If when the English conquered the Indian provinces one after the other they had committed the impolicy of interfering with the religious prejudices of the people, they would not have found the work of conquest as smooth as they did. It is therefore a matter of regret that Government should pay no regard to considerations that have been fruitful of so much good to them. A violation of such wholesome principles is calculated to create dissatisfaction among the people. The conduct of the Shankarácharya in the case under notice does not deserve the punishment that has been inflicted on him. He was justified in excommunicating a person that acted in contravention of the Hindu law, and in the absence of any legal enactment prohibiting him from doing so it is simple high-handedness to punish him for it. The *Vaibhav* exhorts the Hindu public to move in the matter with the view of maintaining the position of their religious head.

Suggests a lowering of the limit of age prescribed for candidates for the Public Service Examination.

A correspondent of the *Satyá Shodhak* (55) of the 13th May requests the attention of the authorities concerned to the necessity of lowering the limit of age prescribed for candidates appearing for the Public Service Examination. If the limit of age has been reduced from 17 to 13 or 14 in the case of candidates for the Matriculation Examination, there is the more reason why the case of candidates for the Public Service Examination should be treated with similar consideration. Such a concession will facilitate the progress of sharp and clever candidates, who will be in a position to pass the prescribed test at an early age and will utilize the interval between the date of passing and attaining the age necessary for eligibility for admission to Government service in the acquisition of a knowledge of other useful subjects.

Complains that municipal officers and officers of Government in the Vaccination and Police Departments behave to Natives in an objectionable manner.

The *Prabhákar* (48) of the 12th May says that it behoves the officers of the Vaccination Department in Bombay to deal with the people with greater civility and courtesy than they at present seem to do. A case lately came in the Police Courts in which a vaccinator charged a person with assaulting him while he has acting in the discharge of his duties, and though the Magistrate, accepting the truth of the complainant's allegations, punished the defendant, still the circumstances of the case went to show that the conduct of the complainant in the defendant's house was improper. It is generally observable that Government servants, whether European or Native, do not act with Europeans in an uncivil and careless manner, but they often behave themselves in an objectionable manner with Natives. They do not enter the premises of the houses of European gentlemen without permission, while

they not only enter the houses of Natives without permission but sometimes encroach on their private apartments, and if there are no males in the house they engage in conversation with females. This behaviour is very objectionable, and it behoves the officers of the Police, Vaccination and Municipal Departments to devise measures for repressing it.

Some of the grievances of the Indian cultivator.

The *Samsher Báhádur* (107) of the 11th May observes that as the public do not know what advantages result to the cultivators by the money spent from the local funds, the details of the expenditure from the funds ought to be published in newspapers for the information of the public. The village roads are full of dust and bullocks find it very difficult to drag carts. Travellers are tired of the dust flying about on the way. The education given to the sons of cultivators does not prove beneficial, for agricultural education is not imparted in village schools. The villagers have no great regard for the sort of education imparted in them, but if they find the training useful to them in their calling they will avail themselves of it very freely. With a view to the encouragement of agriculture it is advisable that books on agriculture should be prepared and suitable standards fixed for the purpose. Why do not Government speedily put into operation the Act for lending money to the cultivators at a cheap rate of interest?

Says that the decision passed by Mr. Cooke in the matter of the complaint of the inhabitants of Waduth is unjust.

A correspondent of the *Native Opinion* (10) of the 13th May quotes an extract from the decision passed by Mr. H. R. Cooke, First Assistant Collector of Sátára, in the matter of the complaint of the inhabitants of the village of Waduth regarding the vexation caused by certain converts to Christianity by using the landing place used by the Hindus for purposes of washing and drawing water (reported at page 9 of the Report on Native Papers for the week ending 14th April 1883) and observes that the decision does not at all settle the point of dispute. The very road to the use of which by converts the inhabitants objected has been declared by the Assistant Collector to be open to the Native Christians, and the latter have therefore received a stimulus to fight for their usurped rights. The contention of the inhabitants simply is that the Christian converts should be made to draw water from near the bridge as they hitherto have done, and to use the road to the river they have hitherto used. It is very strange that the Magistrate, without having regard to a long standing custom the force of which is recognized by law, should have arrived at a decision at once revolting to the prejudices of the public and calculated to bring a deep stain on the fair name of British justice. The people will not accept this decision without protesting against it to the best of their powers. For the protection of their religion they will sacrifice wealth and even their lives. They are even prepared to abandon their village. They will see if reasonable and adequate redress cannot be secured to their just grievances. In conclusion, the writer advises Government to study the lesson that history teaches and to think of the dire consequences that generally follow in the train of religious agitation. It is to be regretted that Government should, with the intention of favouring the cause of a handful of Native Christians, violate the pledges given by Her Majesty the Queen in behalf of securing the religious independence of the people of India. The editor of the *Native Opinion* says that the letter sufficiently shows the pitch to which the public feelings may be wrought up when their religious prejudices are offended, and advises Government to enquire into the subject-matter of the complaint. [A correspondent of the *Bakul* (16) of the 13th May expresses similar sentiments.]

Censures the Bombay police for not being able to trace the whereabouts of Káku Wádia.

The *Rást Goftár* (106) of the 13th May says:—It does not speak well of our detective police that Káku Wádia, who has committed such gross frauds on the Anglo-Indian mills, should still be allowed to be at large. The way in which the man recently defended himself in the High Court leaves no room to doubt that he is within or in the vicinity of Bombay. Certainly a man who is reached by his solicitors and barristers should be reached by the police. The delay of the police in laying their hands on the accused has created astonishment and even a panic

among the public, and has given rise to various rumours and scandals. People believe that some rich and influential relations of the accused have been working to screen him, and they look up to the well known police of Bombay for the arrest of the offender and his accomplices. It is now time that Government should interfere in the matter.

Comments on a certain case tried by the third Presidency Magistrate in Bombay in which the complainant was allowed to withdraw his complaint without the consent of the other party.

The *Din Bandhu* (5) of the 13th May invites the attention of the Legislature to a case recently tried by Mr. Presidency Magistrate Ryan in which one Bohra laid a complaint against his wife for leaving his house with ornaments worth Rs. 600, against her father for abetting her in the commission of that offence with the view of contributing to the adulterous intentions of another person, and against two other persons for assisting in the theft of the ornaments to facilitate the escape of the wife. At a subsequent stage of the proceedings the complainant's counsel requested permission to withdraw the prosecution, which was granted by the Magistrate, who thought that the complainant had a right to withdraw. The defendants however urged the Magistrate to compel the complainant to support the prosecution or to pay damages to the defendants for the annoyance caused to them, but the Magistrate said that he had no power in that behalf. The *Din Bandhu* is of opinion that the absence of such power offers a nice opening for ill-meaning persons to injure the reputation of others, and deserves to be seriously considered.

Disapproves of the sentence passed upon one Mr. Joseph of the Rájputána-Málwa Railway for the murder of a Native.

The *Deshi Mitra*, a comic paper (88) of the 17th May, in referring to the sentence of two months' simple imprisonment and a fine of Rs. 200 passed on Mr. Joseph, an inspector on the Rájputána-Málwa Railway, for the murder of a Native shoemaker, sarcastically remarks that magistrates have now-a-days begun to deal very strictly with European culprits. The spleen of the Native was swollen to five times its size! How can Mr. Joseph help it if such a spleen burst? Is it not hard to punish Mr. Joseph for it? Such justice can never be put up with! The people should therefore strike work throughout India and go in mourning for Mr. Joseph, unanimously adopt a long petition to Government and get him released! He will be very useful to persons with rotten spleens, for he is brave in committing assaults!

Suggests the appointment of a post master and a peon for the Náringre post office.

The *Panchánan* (45) of the 13th May says that a post office has been newly opened at Náringre. The receipts of the office are Rs. 30 per mensem. The duties of the post master are entrusted to the school-master at that place, but there are no peons to distribute the letters in the town, and the work is managed through the agency of ignorant and young boys of the school. If this be the real state of things, it is possible that important letters may sometimes be lost to the great prejudice of the addressees. The school-master is also said to be unacquainted with English. If the receipts afford the expenditure, why should not a peon and an English-knowing post master be entertained?

Local Self-government.

Says that the system of elections by wards is better suited to Sind than the system of elections by *panchàyats* now introduced.

The *Indian Spectator* (1) of the 13th May says:—In Sind the ward system has been eschewed in favour of election by *panchayats*. But on reading the rules framed for regulating elections we are surprised at their indefiniteness, their meagreness, their inconsistency, and above all their unfitness for being practically worked. There is not a word in the rules about the representation of the Pársi or the Christian community. Both these communities are important and influential in Karáchi. As a matter of fact, the Collector of Karáchi divided the Pársis into two sections and allowed the Christians to elect a representative. The rules that have been published, however, did not authorize him to do so. No rules for regulating the Christian election have been framed. The actual election was

made by a show of hands in the Frere Hall and the hands shown were those of Europeans, Eurasians and Portuguese—of masters and their servants alike. Thus the Christian community was given something like a manhood suffrage, but under what authority we are unable to say. The Hindus, on the other hand, were divided into seven sections and the Mahomedans into five. All the Hindu and two of the Mahomedan sections were subdivided into sects. The rules, however, provided for ascertaining the wishes of a section composed of sects, but not of a section not so composed. There is no rule regulating the election of such sections, and in the absence of any such rule we fail to see how three of the elections at any rate can be legal. The wishes of a section are to be ascertained through the sects, and the wishes of a sect through the *panchâyat* of the sect, or if no *panchâyat* exists, then through the committee of headmen. But who is to nominate this committee of headmen? The rules mix up sects and sections "with most admired disorder." We are told in Rule I. that a section alone can elect a member and yet Rule III. clearly contemplates election by a sect. If the sects forming a section have *panchâyats* of their own, their "recognized heads" have to nominate ten "leading men" to act as representatives for the purpose of electing a member. There is no provision, however, for compelling the recognized heads to consult the members of their sect before nominating a representative, though there is such a provision when a member is elected for a sect (cf. Rules III. and IV.). Thus not only sect and section but election and nomination are confounded with each other. The fulcrum of the whole system is the "committee of headmen" and the "recognized heads," and a distinction is made between these two without a difference. The rules introduce election by *panchâyats*, and yet admit the non-existence of *panchâyats* in some section of the population. Under clause 2, section 7 of the Municipal Act, the rules must provide for "the manner of the election and the qualification of the electors." This clause does not warrant the introduction of manhood suffrage among Christians and election by headmen among Natives. Serious complaints have been made that the *panchâyats* and sects were not asked to name their headmen, and that the lists of headmen were composed and the sects grouped by officials or former municipal commissioners without the least consultation with them. The first Hindu elections were nearly all set aside. The fate of the next elections is not yet known. We hear that the Collector of Karáchi concurs with the enlightened portion of the Native community in recommending the ward system of election for the city of Karáchi. The population of Karáchi is too heterogeneous to be compressed and squeezed into artificial sects and sections. It is moreover the most advanced population in the whole of Sind. "The movement of the progressive societies," says Sir H. S. Maine, "has hitherto been a movement from status to contract." The *panchâyat* system presupposes the existence of a solid and united body able to administer effectually the internal concerns of the community. But the advance from status to contract in Karáchi—an advance which few can deny—has extinguished most of these bodies, and introduced diversity of feelings and interests, division and discord, into those which still exist. The *panchâyat* system may under better rules and with more effectual safeguards turn out successful in Hyderabad and Shikárpur, but in Karáchi and probably in Sukkur it will be nothing but a failure. Elections must be conducted on a uniform basis, and not on two or more divergent principles in one and the same city. The European populations in Karáchi and Sukkur are entitled to a representative, and *panchâyats* are unknown to them. This system of election, therefore, surely cannot be introduced among them, and if it cannot, how can it be among the Natives in the same city? The ward system will suit both, and the sooner it is adopted the better for all parties.

Says that the Government nominations to the municipal board of Poona are faulty.

Referring to the nominations by Government to the municipal board at Poona, the *Dnyán Prakásh* (8) of the 14th May says:—We have no doubt that some of these official nominees will prove an acquisition of strength to the new corporation, and that their nomination will give universal satisfaction; but it must be confessed that there are others who have no claim whatever to the distinction beyond the fact that they are "magnificent nobodies." We are glad that a defect in the elections has been supplied by

Government as they have appointed a Mahomedan gentleman to represent the interests of that class, though we wish the choice had fallen upon some other more eligible gentleman. There is however one feature connected with the nominations which is very objectionable. Having regard to the fact that there was already one Pársi gentleman returned by the rate-payers, we do not see where the necessity was of appointing two more Pársi gentlemen on the corporation. The Pársi element is almost conspicuous by its absence in this city, and if the two families represented by the two nominated gentlemen be excluded, we doubt if there be any other Pársi families residing within the municipal limits numerically sufficient to have so many representatives of their class on the municipal corporation. It would have been proper, therefore, on the part of the Divisional Commissioner, who has been empowered to exercise this power of nomination, if he had contented himself with nominating Mr. Dorábji Padamji, and had nominated another Mahomedan gentleman in the place of Khán Báhádur Hosháng Jamáspaji Dastur. Next to the Hindu community the Mahomedan community has the largest number of people in this city, and it is really a pity that this important community is to be represented by only one member. In their resolution on local self-government dated the 19th September last, the Government of Bombay assign as a reason for reserving in their own hands the power of nominating a portion of the non-official members of municipal and local fund boards that in case the interests of any particular class of people happen to be ignored in the election by the rate-payers Government may step in to restore the balance by their nominations. Now if this explanation be true, are we to believe that the interests of the Mahomedan community in the city are quite safe in the hands of the single gentleman nominated? Again, we do not see whom the first two of the nominees, Messrs. Ráste and Sánglikar, represent, for it is generally known that they do not represent any one besides themselves. Among the elected members there was already a sufficient number of Bráhmans of position, respectability and education, and so where was the necessity of appointing these two gentlemen, who, we make bold to assert, would not be accepted as their members by any constituency in this city? Under these circumstances it would have been much better if in the place of these two gentlemen had been nominated representatives of classes quite unrepresented in the body. We may here mention as an instance that the Bania or the Gujaráti community has no representative in the body as now formed. To be true to their explanation referred to above, the authorities ought to have taken care to include as far as possible a representative for every important community left out. For the reasons given above we consider the nominations to be extremely faulty.

Comments in connection with Mr. F. D. Ghaswálá's election to the new municipal board at Poona.

In an article headed "The Disputed Election in Poona," the *Dnyán Prakásh* (8) of the 17th May says:—We are simply surprised at the view Mr. Robertson, the Commissioner of the Central Division, has taken of the subject. Any one possessing even a smattering of the English language can understand, when he reads the Poona municipal election rules, that in order to entitle a man to a vote or to be a candidate for election he must possess any one of the qualifications (A. to K.) mentioned in Rule III. in addition to his being a resident within the municipal limits for six months. The rule is as clear as the noon-day sun upon this point. Mr. Robertson was not, however, content with this stultifying exhibition of himself, but aggravated his folly by recommending to Government the passing of a special rule,—and a rule with a retrospective effect be it remembered,—conferring a vote on persons within a radius of three miles!!! Mr. Robertson would not have looked so foolish as he does now if he had recommended that Wánowri should be included within the municipal limits of Poona. The privilege of voting principally and of right belongs to rate-payers only, that is, those who pay the direct rates. If the franchise is extended to others than direct rate-payers, it is so extended on the ground that if not directly, at least indirectly, they contribute to the local revenues. Briefly then none besides those who directly or indirectly contribute to the local revenues ought to have a voice in the administration of local affairs. Under such circumstances what right can persons residing outside any given local area, but within a radius of three miles thereof, have to claim a voice in the management of the local revenues of that area? [The

Mahrátta (2) of the 18th May also disapproves of Mr. F. D. Gháswála's election, and remarks:—One is surprised to find the Collector, as well as the Commissioner, taking such a deep interest in the matter; for otherwise the Commissioner had no reason to ask Government for a special favour, nor had the Collector any business to take the responsibility of holding a Government resolution in abeyance. Mr. Gháswála, for aught we know, may be a very good, obliging, energetic and zealous man; but what of all that? We have energetic men in Bombay. Why not make the radius a little longer and get them here as well? We think the Collector and the Commissioner both committed a mistake; if they had recommended that the case of Mr. Gháswála should be declared to be a special one, Government might probably have consented on the ground that Mr. Gháswála was specially gifted, but the Commissioner wanted Government to lay down a rule which they would not do. Mr. Moore may be said to have set at naught the orders of Government conveyed to him in resolution No. 1606, for he has directed that the order be held in obeyance. But this is perhaps pardonable in an officer who likes to read a lecture even to the Government of India. It is not that he is insubordinate, but that he is sincere to a fault. The Collector has in this matter shown how very easy of belief he is; the Commissioner has proved how he wishes Government to make and unmake rules to suit his choice; and Government have shown that miscarriage of justice is an exception and not the rule. Should Government not set aside their resolution, they will only show that Government are blind as well.]

Education.

Makes certain suggestions for reforming the Educational Department.

The *Dhárwár Vritt* (22) of the 10th May says that the present is the fittest opportunity for making suggestions for reforming the Educational Department, and observes that the Educational Inspectorships are superfluous and ought to be absorbed in the Directorship. The Director has generally very little to do and can very easily manage the work now performed by Educational Inspectors. The *Vritt* also invites the attention of the authorities concerned to the necessity of increasing the staff of schools in proportion to the increase in attendance, and of setting aside larger sums than at present to be spent in the distribution of prizes to school boys.

Suggests the observance of uniform dates for the commencement of the May vacation in different schools.

The *Gujarát Mitrá* (73) of the 15th May requests the attention of the Educational Inspector, N. D., and the Director of Public Instruction to the want of uniformity observable in the periods of vacation granted to High and Anglo-Vernacular Schools during the hot season. The *Mitrá* says that the dates from and to which the vacation should be granted have not been fixed and the Head Masters have generally an eye to their private convenience in granting the vacation. This causes a great deal of inconvenience to the Assistant Masters and boys. The Surat High School was not closed for the vacation till May 13th and the Nadiád High School was not to be closed till the 17th or 18th idem.

Prays for the confirmation of Ráo Báhádur Gopáljibhái Surbhái as Educational Inspector, N. D.

The *Samsher Báhádur* (107) of the 11th May approves of the appointment of Ráo Báhádur Gopáljibhái Surbhái as Acting Educational Inspector, N. D., and remarks that it cannot understand why Europeans are generally nominated to such posts. What can be the reason of appointing Europeans instead of Natives to such offices when Natives are capable of performing the duties of such and even more responsible posts in a satisfactory manner? Such a policy is a slur on Natives and is calculated to increase race animosities. The Viceroy ought to remove this distinction and deal out justice to Europeans and Natives with an even hand. Europeans are given high posts, but the work is really done by their Native subordinates. Ráo Báhádur Gopáljibhái possesses a good deal of experience and is quite fit for the post of Educational Inspector. If he is confirmed in this appointment the Native public will be greatly satisfied.

Railways.

The *Jáme Jamshed* (96) of the 15th May observes that it is stated that a company has been formed in London to construct the proposed railway from Hyderabad to Chanda, and a capital of six krors of rupees has been raised. The Nizám's Government has guaranteed interest on this capital at the rate of 5 per cent., which will amount annually to thirty lákhs of rupees. In order to secure this payment the British Government will retain in their hands the districts of Gulbarga and Aurangabad. The people of Hyderabad are afraid that the Nizám's Government will not be able to pay this large sum, and the British Government will then take possession of the two districts in the same way as they did with the Berárs, and this has created a panic among the people of Hyderabad. They also say that the late Sir Salar Jung proposed to introduce certain improvements in the administration at a cost of thirty lákhs of rupees per annum, and those improvements are calculated to benefit the State considerably. The construction of the proposed railway, however, will prevent the introduction of those improvements, inasmuch as the State cannot afford to undertake both these projects simultaneously. It is desirable, therefore, that the railway project should be given up for the present. There is a clause in the late Nizám's will that so long as the present Nizám is a minor no important steps shall be taken for the improvement of the State, and this is an additional argument why the railway project should be laid aside until the Nizám attains his majority, which will be in January next. Several people of Hyderabad also believe that the proposed railway is a military project, and that therefore the British Government are trying to impress on the Hyderabad State the necessity for its adoption. As there are no important cities or towns on the proposed line there is no chance of any appreciable income being derived by the State, and it is doubtful whether the coal mines at Chanda and Shargaon can be worked with advantage. It is also said that committees have been formed in different places to oppose the railway scheme, and that a large meeting will be shortly held at Hyderabad with the object of submitting memorials to the Nizám and the Viceroy on the subject. Nawáb Ikbáuddowla will preside at this meeting and influential citizens have promised to take part in it. It is believed that the memorials will be signed by upwards of a lákh of people, because two rich Nawábs have promised to obtain fifteen thousand signatures each. A telegram has been despatched to the Viceroy praying him not to give his sanction to the railway project until he receives the memorial. About fifteen hundred noblemen and other influential persons sent a petition condemning the project to the Regency Council, but the secretary refused to lay it before the Council. It cannot be said, observes the *Jáme*, how far these rumours are worthy of belief, but so much is certain that the people of Hyderadad have been misled in this matter. The same of the 18th May observes that though the illiterate people of Hyderabad are mistaken in believing that the projected railway is a mere trick to deprive them of their independence, still the British Government will do well to persuade the administration of the State to defer the execution of the project until such time as the people are convinced of the advantages thereof. The *Jáme* then tries to answer some of the objections raised against the scheme, and adds that since the Nizám is said to be opposed to it, it is advisable to wait until His Highness attains his majority.

Says that the people of Hyderabad have been misled in regard to the project for the Chanda Railway and advises Government to defer the execution of the project till the Nizám comes of age.

The *Jáme Jamshed* (96) of the 17th May observes that numerous grain bags are lying at several stations of the G. I. P. Railway for transmission to Bombay and new bags arrive at those stations daily. But as the company do not possess a sufficient number of waggons and engines to send on the goods they are lying at the different stations. This must cause great loss to merchants who may have contracted to bring grain within a specified time. Again, the rains are fast approaching and they may cause damage to the grain. The company ought to ask for waggons and engines from other railways and send the goods on to Bombay at once.

Says that large quantities of grain are lying at different stations of the G. I. P. Railway for transmission to Bombay.

Municipalities.

Suggests that members of the Bombay Municipal Corporation absenting themselves regularly from a certain number of its meetings should at once be deprived of their right of representation.

The *Yajdán Parast* (118) of the 13th May observes that only a month ago a new Municipal Corporation for Bombay was formed, and yet within this short period a sufficient number of members was not present at two of their meetings, which were therefore dissolved without doing any work. It is therefore desirable to rule that a member absenting himself regularly from a certain number of the meetings of the Corporation should be deprived of his right of representation at once. Such a strict rule as this will alone exact regular attendance from members.

Requests the municipality of Bombay to explain to the public the difficulties that were experienced in working the Panvel Brick Factory at a profit.

The *Kaiser-i-Hind* (98) of the 13th May regrets that the municipality of Bombay has not been able to work the Panvel Brick Factory at a profit and has therefore offered to sell it. Very probably the expensive establishment employed in connection with it made the bricks more costly than those to be had in the market. But if the municipality publicly explains the real difficulties it experienced in carrying on the works at a profit, some private person with the requisite capital may find out the means of removing those difficulties and come forward to purchase the works.

Suggests a plan for widening the narrow roads in the Mándvi.

The *Kaiser-i-Hind* (98) of the 13th May invites the attention of the municipality of Bombay to the desirability of widening and improving the roads in Mándvi outside the Fort. In this quarter of the town trade is briskly carried on and the buildings are very closely set together, while the roads are narrow. If the Corporation buy certain lanes for the purpose of widening them and sell the excess plots, the enterprise will be remunerative as happened in the case of the Elphinstone Circle. The success of such an undertaking is sure to encourage private capitalists to form themselves into companies and to undertake the widening of other roads on a similar plan. There is a large balance of the loan raised for the drainage works in the hands of the Corporation, and the Corporation ought to lay it out temporarily in the enterprise mentioned above.

Advocates the maintenance of the Contagious Diseases Act in Bombay.

The *Din Bandhu* (5) of the 13th May says that it will not be just to abolish the Contagious Diseases Act in Bombay simply on the precedent furnished by England. The climate of England is very cold while that of India is very hot, and it is undeniable that the disease spreads with greater rapidity in hot than in cold climates. The operation of the Act has produced good results in the city of Bombay, and the Act rather deserves to be maintained than abolished.

Complaints against the municipality of Mahád.

A correspondent of the *Kesari* (33) of the 15th May says that there is anarchy prevailing in the municipality of Mahád in the Kolába District. The sum of Rs. 3,000 raised for supplying the town with water has been spent by the president on local fund works; the landing place on the bandar has been sold by auction by the Mámlatdár; and the authorities are exacting the scavenger cess notwithstanding the resolution of the committee that no such cess shall be levied until public privies are erected in the town. The *Kesari* invites the attention of Government to the above complaints.

Native States.

Recommends the removal of Colonel Barton from Káthiáwár.

The *Gujaráti* (92) of the 13th May recommends the immediate removal of Colonel Barton from Káthiáwár as being urgently demanded by the public. The policy of Colonel Barton has been liberal to all appearances, but there has been much mismanagement and mal-administration under his *regime*. Every one of his acts as Political Agent was distasteful to the people, who were never so dissatisfied under any other rule. His policy was throughout imperial and the Junágad affair was the crowning piece of the

whole. Notwithstanding the measures taken by the British Government to screen him from censure, it is not known why he should not be removed from Káthiáwár.

Approves of the resolution of Government regarding the Junágad massacre.

The *Arunodayă* (14) of the 13th May approves of the Government resolution on the subject of the massacre of the Maiyás by the Junágad Darbár, and observes that it is strange that the Honourable Mr. Ravenscroft should have written a minute censuring the Darbár and recommending a reduction in the number of guns enjoyed by the Nawáb as a salute. The *Arunodayă* is further of opinion that the censure passed on the head of the Junágad police is also undeserved.

Says that Diwán Sále Hindi should be removed from his post and that a Council of Regency should be appointed for the good government of the Junágad State.

The *Vartamán Sár* (115) of the 15th May says that almost all the vernacular and English newspapers of this Presidency consider the Government resolution on the massacre of the Maiyás by the Junágad police as unjust. They think that no reliance has been placed on the reports and enquiries of the Political Agent and other officers. They all look upon Mr. Ravenscroft's minute of dissent as true and just. The Junágad authorities have undoubtedly escaped unhurt, but Government have taken no thought of the possibility of their running wild some time hereafter on account of such an escape. The Diwán of Junágad and his deputy and the Political Agent have indeed acted arbitrarily in this matter and are undoubtedly liable to punishment, and they should have been punished as recommended by Mr. Ravenscroft. The writer does not however consider the Nawáb himself deserving of punishment, for he is a puppet in the hands of the Diwán and others, possesses no administrative abilities, and is unacquainted with the ways of governing the State. As long as Mr. Sále Hindi is not removed not only from his post of Diwán but also from Junágad, the government of the State will not be properly conducted. Has any enquiry been made regarding the number of villages held by the Diwán, the income derived from them, and the extent of his property? The real Nawáb is the Diwán himself and the State is managed according to his wishes. Diwán Sále Hindi was and is competent as a police officer, but he is quite unfit as a Diwán. This opinion will be borne out by a reference to the files of the *Gujarát Mitră* and other vernacular papers. But when do Government attend to complaints appearing in newspapers? If Diwán Sále Hindi had been removed from the Diwánship as recommended some time back by the *Gujarát Mitră* and his place supplied by an experienced, learned and proper man, say Mr. Manibhái Jasbhái, the Maiya massacre would never have taken place. But it is not too late yet. The Diwán Sále Hindi can still be removed from his post and a Regency established. The Nawáb is so very unfit for carrying on the government of the State that it is necessary to establish a Council of Regency. If even Mr. Narsinhprasád were in the service of the State at this juncture, nothing like the massacre would have happened. But when will the Junágad authorities allow such good and accomplished gentlemen to enter the service of the State, so that the government may be placed on a better footing than at present? [The *Samsher Báhádur* (107) of the 11th May considers it wonderful that under the benign rule of Her Majesty the Queen and the administration of Lord Ripon the Maiyás should not receive justice at the hands of the Bombay Government and that the Junágad State should escape scot-free. The Bombay Government appear to encourage such a dreadful massacre by their conniving at the wicked act. This will have a bad effect on Native Princes, who will sometimes be tempted to imitate Junágad in the treatment of their disaffected subjects. The Nawáb and his Kárbháris ought to have been severely punished with a view to set an example to others. But how can they be punished when the Honourable Mr. Peile is favourably inclined towards them? It is said that when Mr. Peile was Political Agent, he expressed himself against the Maiyás and in favour of the Junágad State. The *Samsher* ridicules the justice of the Bombay Government and hopes that the Government of India will take up the cause of the poor Maiyás. Government ought to have taken thought of the helpless condition of the widows and children of

the massacred Maiyás and dispensed justice to them. The Maiyás and their advisers ought to fight out their cause to the last and bring the injustice done to them to the notice of the Home Government. They should collect in a pamphlet form the minute of dissent of the senior member of the Bombay Council and the opinions of English and Native papers on the subject, distribute them amongst Members of Parliament and pray for justice. The *Bombay Chronicle* (72) of the 13th May is of opinion that the Nawáb, his principal advisers and the police must be taken to task for the barbarous act. The punishment recommended by the Honourable Mr. Ravenscroft ought to be carried out. If this is not done the people in the Native States will have just grounds to question the truth of the assurance of kind protection and paternal care vouchsafed to them by the Paramount Government.]

Berár Affairs.

Says that Mr. Jatár should be appointed Director of Public Instruction in Berár on the retirement of the present incumbent in September next.

The *Varhád Samáchár* (65) of the 13th May discusses the question who ought to be appointed Director of Public Instruction in Berár on the retirement of the present incumbent Ráo Báhádur Náráyan Bhái Dándekar in September next. Of the two claimants to the place, Mr. Shrirám Bhikáji Jatár and Mr. Aitken, the *Samáchár* selects the former, and says that Mr. Jatár is an able graduate of the Bombay University, and has been holding since 1876 the appointment of Educational Inspector—a position second in rank to the Directorship. He has always been a trusted adviser of the successive Directors. Mr. Aitken's claims are inferior to those of Mr. Jatár. This post has been reserved for Natives, and a Native ought to get it.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
24th May 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 26th May 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chháva	Dhárwár	Do.	200
20	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
21	„ Daivadnyá Samáchár	Do.	Do. ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[3]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitrá	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitrá[4]	Belgaum	Do.	200
33	„ Kesari	Poona	Do.	3,500
34	„ Khándesh Vaibhav	Dhulia	Do.	125
35	„ Lamp of Judaism	Bombay	Fortnightly ...	300
36	„ Lokahitavádi	Poona	Monthly	220
37	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
38	„ Mahárashtrá Mitrá	Sátára	Do.	250
39	„ Málika	Poona	Monthly	100
40	„ Nagar Samáchár	Ahmednagar	Weekly	150
41	„ Násik Vritt	Násik	Do.	100
42	„ Nibandh Mála	Poona	Monthly	700
*43	„ Nibandh Chandrika	Do.	Do.	200
44	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Satyá Prakásh	Bombay	Fortnightly ...	243
54	„ Satyá Sadan	Alibág	Weekly	400
55	„ Satyá Shodhak	Ratnágiri	Do.	140
56	„ Satyavádi	Bombay	Fortnightly ...	275
*57	„ Sharabh	Alibág	Weekly	200
*58	„ Shetákari	Poona	Monthly	400
59	„ Shiváji[3]	Do.	Weekly	200
60	„ Shubh Suchak	Sátára	Do.	90
*61	„ Srihtidarpan	Bombay	Do.	200
62	„ Suryakánt	Kilichpur	Do.	150
63	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
64	The Svadesh Mitrá	Bombay	Tri-weekly ...	600
65	„ Varhád (Berár) Samáchár[3] ...	Akola	Weekly	250
66	„ Vártáhar	Bombay	Do.	200
67	„ Vasai (Bassein) Samáchár ...	Bassein	Do.	175
68	„ Vengurla Vritt	Vengurla	Do.	200
69	„ Vichárshá	Málvan	Do.	300
*70	„ Vinod	Poona	Do.	200
71	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*72	The Bombay Chronicle	Bombay	Weekly	200
73	„ Gujarát Mitrá	Surat	Do.	400
74	„ Hitechchhu	Ahmedabad	Do.	349
75	„ Lok Mitrá	Bombay	Do.	800
76	„ Surat Akhbár	Surat	Do.	600
77	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
78	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
79	„ Akhbáre Sodágar	Bombay	Daily	750
80	„ A'ryá Dharm Prakásh	Do.	Monthly	304
81	„ A'ryá Dnyán Vardhak	Do.	Do.	500
82	„ Bombay Punch	Do.	Weekly	500
83	„ Bombay Samáchár	Do.	Daily	1,090
84	„ Broach Samáchár	Broach	Weekly	700
85	„ Broach Vartmán	Do.	Do.	60
86	„ Buddhi Prakásh	Ahmedabad	Monthly	600
87	„ Dátardun	Bombay	Weekly	525
88	„ Deshi Mitrá	Surat	Do.	1,000
*89	„ Dnyán Prasárak	Ahmedabad	Monthly	200
90	„ Dnyán Vardhak	Bombay	Do.	400
91	„ Fursad	Do.	Do.	100
92	„ Gujaráti	Do.	Weekly	400
*93	„ Gujarát Monthly Journal	Do.	Monthly	200
94	„ Gul Afshán	Do.	Do.	659
*95	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
96	„ Jáme Jamshed	Bombay	Daily	525
97	„ Kaira Vartamán	Kaira	Weekly	115
*98	„ Kaiser-i-Hind	Bombay	Do.	200
99	„ Káside Mumbai	Do.	Tri-weekly ...	700
100	„ Kusum Guchchhá	Ahmedabad	Monthly	350
101	„ Nágar Udayá	Do.	Do.	300
102	„ Niti Prakásh	Kaira	Weekly	200
103	„ Nure Elam	Bombay	Monthly	381
104	„ Nyáyá Prakásh	Surat	Weekly	200
105	„ Pársi Punch	Bombay	Do.	225
106	„ Rást Goftár	Do.	Do.	1,814
107	„ Samsher Báhádur	Ahmedabad	Do.	200
108	„ Satyá Mitrá	Bombay	Do.	400
*109	„ Saurashtra Darpan	Junágad	Monthly	200
110	„ Stri Bodh	Bombay	Do.	533
*111	„ Subodh Prakásh	Nadiád	Do.	200
112	„ Svadesh Vatsal	Bombay	Do.	408
113	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*114	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
115	„ Vartamán Sár	Surat	Weekly	200
116	„ Vidnyán Vilás	Rájkot	Monthly	738
117	„ Vidya Mitrá	Bombay	Do.	300
118	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
119	The Chandrodayá	Dhárwár	Weekly	150
*120	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*121	The Altáf	Bombay	Weekly	200
*122	„ Armagán	Do.	Do.	200
*123	„ Dabdabe Islám[5]	Do.	Do.	200
*124	„ Khádam-é-Hind	Do.	Daily	200
125	„ Khayir Kháh-e-Islám	Do.	Tri-monthly ...	300
126	„ Kushful Akhbár	Do.	Weekly	160
*127	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
128	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Points out the necessity of curtailing the public expenditure of India.

The *Indian Spectator* (1) of the 20th May, in referring to Mr. Stanhope's motion in the House of Commons regarding the necessity of curtailing public expenditure in India, observes:—There is a consensus of opinion among those who have paid serious attention to Indian finance that administrative expenses are increasing annually. The present Government of India have not been slow to acknowledge the fact of overgrown expenditure in almost all the great spending departments. In the 11th paragraph of their despatch to the Secretary of State for India dated 1st September last, the fact is pointed out in very vigorous terms. Finance Ministers, one after another, are appalled at the increase in expenditure without in any way being able to check or reduce it to an appreciable extent. At the best, when economy has been for a time the order of the day, it has turned out to be of a cheese-paring, often of a suicidal, character. The truth is that no Finance Minister has had hitherto the moral courage to launch a comprehensive scheme of reduction. Bureaucracy is so powerful that any serious proposal to curtail the expenses of a single great department of State is met by a hue and cry and all attempts at reduction have to be abandoned. Now, unless there is a strong Government and a strong Finance Minister, strong enough to resist the most vigorous outside agitation of interested people, it will be impossible to hope for any appreciable reduction,—a reduction that will enable the State to balance decreasing items of revenue in the future. The finances of an orderly Government like that of India can be said to be on a sound footing only when the principal sources of their receipts are elastic in the true sense of the word. The Government of India are apprehensive as to the opium revenue in the future, and in a less degree as to salt. Major Baring considers the salt duty to be a sort of reserve to fall back upon in times of famine or war. But it is illogical for such a far-sighted Finance Minister to increase the salt duty whenever he finds that he cannot make the two sides of his annual balance-sheet meet. Firstly, he asserts that the reduced salt duty is still very high relatively to the cost of production, and secondly, it is levied on the poorest classes of the population. It is admitted that the cheaper the necessaries of life, the greater the contentment of the masses. Major Baring admits that even now salt is dear enough, and in the same breath proposes for want of any other "elastic" source of revenue to increase the duty on this vital necessary of life with the masses in times of emergency! How can he uphold so illogical a policy? And how can he talk of salt as an "elastic" source of revenue? Then, there is opium. It is acknowledged that the revenue derived therefrom is "precarious." We are told that it is a daily threatening item in Indian finance. If so, where is the so-called elasticity of our revenues? Expunge opium revenue alone from the receipt side of the Imperial balance-sheet, and what a gaping deficit a Finance Minister will have to deal with! Loss by exchange we cannot remedy. Increase of salt duty will be simply a political blunder of the first magnitude. How will then the deficit in opium revenue be covered? There are no "elastic" sources of revenue to speak of. Under the circumstances, is it not necessary to begin to overhaul the expenditure side of the State? Are our rulers to sit with folded hands and leave future financial complications to the chapter of accidents? Will it not be wiser to begin to look well into the near future, take time by the forelock, and begin vigorously applying the shears of economy to the great spending departments? All proposals for reducing expenditure must go on a certain defined basis. The Government of India or the committee that may be proposed by Parliament, if Mr. Stanhope can successfully carry out his motion, should first determine the amount to be saved. We think that at least 4½ millions sterling should be the figure, that is to say, half the loss that India may probably suffer from diminution in opium receipts during the next few years. They should then set themselves to the task of showing to the public how and where that sum could be made up. That the public expenditure is growing apace cannot be denied. Whereas revenue has increased only 9 per cent. in twelve years from 1871 to 1882, expenditure has increased 19 per cent.! Is this a very satisfactory state of matters? Suppose that during these years our opium revenue had gone on decreasing by half or even a quarter million

sterling, what would have been the condition of Indian finance to-day? The cost of the civil administration has increased 16 per cent., or 1¼ per cent. per annum! Surely there is enough room to bring back expenditure to the figures at which it stood in 1871. That alone will give a saving of 10 millions. Is there no way to bring the figures of expenditure to 50 millions instead of 60? We are entirely in accord with Mr. Cross's view that the increased employment of Native agency alone will save the national finances from a hopeless muddle in the future.

Comments on the attitude of Government and their officers towards the public press.

The *Poona Vaibhav* (47) of the 20th May says:—Native journalism in India began its existence under the auspices of the British rule, and has flourished under circumstances which are peculiarly connected with the British administration in the country. The public press is believed to represent the opinion of the masses and is said to give a voice to the dumb millions of the country, and this representative character receives corroboration from the circumstance that the public have begun to suppose that their grievances uttered through the public press reach the ears of the rulers and that the latter have established an agency for the purpose of receiving information of these grievances. This policy unmistakably points to the intention of Government to encourage such representation of the wishes of the people, and to it is attributable the credit of the advanced stage of development on which the public press has entered. Latterly, however, the attitude of Government and their officers towards this organ of public opinion has been inconsistent with the original policy above indicated, and it can be accounted for in two ways. Twenty-five or thirty years back the people of this country were far wealthier than they now are, and they therefore did not feel the screw that was put on them by their rulers for the purpose of extorting money. But as that wealth disappeared and poverty began to stare them full in the face, they naturally began to look upon every new reform, every new policy, and every new law as detrimental to the interests of the country; and when the public press, true to its sacred duty, represented the real feeling prevalent among the masses, it was naturally unpalatable to Government and their officers. There is also another reason why the public press has begun to be looked upon with strange feelings. The Vernacular Press Act, which was introduced by the Conservatives, was abolished by the Liberal party on coming into power. Though the Ministry was changed, the minor executive officers remained *in statu quo*, and they have been anxiously watching for opportunities to bring the organs of the public press into a scrape and have been treating them with unsparing harshness when possible. The cases of the *Mahrátta*, the *Kesari*, the *Dnyán Prakásh* and the *Bengali* may be cited as instances in point. The editors of these papers are persons of acknowledged abilities and have received diplomas from Universities testifying to their scholarship and attainments. That such accomplished writers should fall victims at the altar of law proclaims disgrace either on the English education received by them or on the Universities that honoured them with their diplomas. Be this as it may, it is undeniable that Native journalism has been reduced to a critical position. There is no knowing what fall it may suffer hereafter. If however the Government that first fostered this organ of public representation are now swayed by a desire to bring about its extinction there is no help for it. But it is inadvisable to kill by the stroke of an axe a tree that one has carefully reared, and it therefore behoves Government to see that their officers do not subject the press to unreasonable treatment. [The *Samsher Báhádur* (107) of the 18th May reproaches the Bengal Government for not taking measures against the *Englishman* and other papers that raised a rebellion, reviled the Supreme Government, and showered abuses on Natives. When newspapers like the *Englishman* escape scot-free, the severe punishment inflicted on the editor of the *Bengali* shows that race distinctions are allowed undue weight. Government ought to speedily put a stop to the rabid writings of the *Englishman*. The *Gujaráti* (92) of the 20th May says that the decision of the High Court in the *Bengali* Contempt of Court case has given a rude shock to the so-called liberty of the public press and to the avowed policy of encouraging intercourse between Europeans and Natives.]

The *Lok Mitrá* (75) of the 20th May observes:—Those who now decry the policy of the Indian Government and clamour for the recall of Lord Ripon practically assert that India is to be governed, not in accordance with the wants and wishes of the millions of her inhabitants and with due regard to political necessities, but in accordance with the whims and caprices of certain selfish people and the intolerance and bigotry of a handful of sojourners, who have no permanent interests in the country and who cannot or will not see an inch beyond the present. Fortunately the reputation of a Government is not made or marred by the estimation of men of this kind, and the Government of India have advanced too far to listen to any but well-considered and sober representations based on justice and equity. The agitation which has been set on foot in India and in England by irrepressible and selfish persons has opened our eyes to the important fact that no Government can expect to do justice to the just claims of the natives of this country, and to confer on them any rights or privileges to which they are entitled, without encountering a fierce and desperate opposition from certain classes of Europeans whose interests are supposed to be incompatible with the rights of the people of the country, and that no Government can adequately discharge its duty to the country unless it is determined to put down such opposition with a firm hand. It was perhaps well, however, that the impetuous member for Eye was ill-advised enough to denounce the Indian Government, for it enabled Mr. Gladstone once more to eulogise the Viceroy and defend his policy—a course of action which cannot but be gratifying to the people of this country. A policy based on justice and reason and supported by the responsible advisers of the Queen, and a Government founded on the gratitude and affections of the country as is the Government of Lord Ripon, need not apprehend danger from the feeble attacks of ill-informed members of Parliament.

Disapproves of the attack made by Mr. Ashmead Bartlett on Lord Ripon's Indian policy.

The *Poona Vaibhav* (47) of the 20th May says that none of the various reforms inaugurated by Lord Ripon has a tendency to confer real and substantial good on the people. The measures taken with the view of encouraging indigenous trades and industries are useless, because the people have no means of successfully competing with European traders. The scheme for the extension of local self-government does not hold forth any expectations of being fruitful of any good. The people seem to be wanting in the knack of turning the scheme to account. The limited concessions that have been already granted in the shape of elective municipalities and the mess that the people have made in the matter of electing their representatives serve to give a fair idea of the way in which the boon will be misused. It may happen in particular cities that competent and proper representatives will be elected, but there is no chance of any good resulting from such a constitution to other towns and cities. The question of the Native Magistrates' Jurisdiction Bill needs no remarks inasmuch as any number of measures taken in that direction are not calculated to contribute towards the material wealth of this country. The last reform of the administration of Lord Ripon is the abolition of the Vernacular Press Act, but no tangible good is likely to result from this reform. The question then is, what is it that is calculated to confer substantial good on the people? All these changes have been initiated by His Lordship of his own accord and without any suggestion from the public, but if the people do not represent their real wants to their rulers how can the latter be blamed for not satisfying them? The only reform that is calculated to confer real good on the people is the permanent settlement of assessment on land in the Bombay Presidency. Such a settlement is not only not prejudicial to the interests of Government but is positively beneficial to their cause and has a tendency to augment the produce of the soil by inspiring in the cultivator a feeling of confidence in his claim to extra profit for extra labour.

Advocates the introduction of a system of permanent settlement of assessment of land revenue in the Bombay Presidency.

The *Jáme Jamshed* (96) of the 23rd May is extremely sorry at the report that Major Baring's services have been transferred to Egypt. The Major has rendered important services to India. He has improved the financial condition of the country, which was reduced to an unsatisfactory state

Regrets the reported transfer of Major Baring to Egypt.

by the thoughtless administration of Sir John Strachey. The last two Indian financial statements have proved that if Major Baring continues to administer the Finance Department for some years more he will make the country prosperous. He has proved a great help to the Viceroy in His Lordship's policy of advancing the material prosperity of the country. The report of his transfer is therefore received with deep regret throughout the empire. The connection of England with India is of a permanent nature, while that with Egypt is very temporary, and therefore the interests of India should not be subordinated to those of Egypt. It behoves the political associations in India to memorialise the Premier to permit Major Baring to continue to manage the Indian finances for some years more and complete the good work he has already begun. [The *Bombay Samáchár* (83) of the 25th May expresses similar sentiments.]

Criticises this year's distribution of honours notified in the *Birthday Gazette*.

The *Jáme Jamshed* (96) of the 25th May observes that this year's distribution of honours notified in the *Birthday Gazette* has proved disappointing. It was expected that the Viceroy would bestow the honour of the Star of India on a few of the numerous deserving Natives. It is true that the three gentlemen honoured with the titles of K.C.S.I. and C.S.I. are quite worthy of the favour; but if these honours are bestowed on Government officers only they will lose the high estimation in which they are held, and there will be no inducement to private individuals to exert themselves for the public good. When these honours were first instituted it was intended that they should be conferred on private persons only. The distribution of Companionships of the Indian Empire is equally disappointing. There is only one private person among the nine gentlemen that have been favoured with the title, and none of them except Mr. Callaghan has rendered any important services to the country. On what principle are the commanders of volunteer corps made C.I.E.? When the commanders of the Simla, Calcutta, Madras and the G. I. P. Railway volunteer corps have been favoured with the honour, why have the claims of Major W. M. Tennant, the late, and Mr. Justice Bayley, the present, commandant of the Bombay volunteer corps been overlooked? Why has Mr. Elliot, the tutor to His Highness the Gáekwád, been made a C.I.E., when he has not been popular at Baroda? [The *Bombay Samáchár* (83) of the 26th May expresses somewhat similar sentiments, but approves of the honours bestowed upon Messrs. Morris, Jones and Elliot.]

Suggests the manner in which the important questions of the day, viz., the Native Magistrates' Jurisdiction Bill and the Education Commission, should be disposed of.

The *Indu Prakásh* (9) of the 21st May says:—The attention of the public has at present been principally engaged in the consideration of two subjects: (*a*) the Native Magistrates' Jurisdiction Bill and (*b*) the Education Commission. As regards the first, the public have been informed by a telegram from Simla that the opinions of the Bengal Government and the Assam Administration have been received by the Government of India, and that the majority of the principal officers in those provinces are against the Bill. This is a bad augury for the future of the Bill, and it is not well that this news has been given out. There are already many English officers who are opposed to this Bill, and of these some have abstained from expressing their antagonistic views, considering it useless to do so in the face of the advocacy of the Viceroy. Such officers therefore will now be encouraged to declare their views by the intelligence above noticed and others will follow in the same wake. Under these circumstances it would have been better if the opinions referred to had been kept secret until others were received and until the Government were in a position to say how many were in favour of and how many against the Bill. If this subject has to be discussed in Parliament it is not known what the object in eliciting such adverse opinions is. The arguments generally advanced by the opponents of the Bill are so flimsy and worthless that they do not deserve the consideration of a generous and discreet Viceroy like Lord Ripon. Telegraphic intelligence has also been received from Simla that the work of the Education Commission is gradually advancing, that the points for final decision are being settled one by one, and that there has been a division between Dr. Hunter on one side and the rest of the members

on the other. This piece of news is not very intelligible. Was it not the case that the work of the Commission was over with the exception of the compilation of their report and that therefore the Native members were allowed to disperse? If this be true, it is not known what can have caused the rumoured divergence between the president and the members. The drift of the above intelligence points to the conclusion that the points of dispute were left to be settled at Simla, and if this be so the question arises whether the presence of the Native members was not necessary for the purpose. The *Indu* is of opinion that the views of Native members on the subject would be a hundred times weightier than those of European members. If any conclusions are formed without the assistance of the Native members they will be very defective and the Native public will have to rue the consequences of the mistakes of the European members. It is deplorable that matters should at last have come to such a pass notwithstanding the repeated remonstrances of public journals against the inadvisability of excluding competent Natives from a voice in the final settlement of the important questions at issue and in the face of the assurance received by the public in that behalf from the utterances of Dr. Hunter. As the question is of vital importance to the people of the whole of India, and as a single false step will inflict an irreparable loss on the whole of the country, and as it is consequently desirable that everything should be managed properly with the view of placing matters on a firm basis, it is imperatively necessary that the Viceroy should guard against the settlement of this important question being brought about in hot haste and without consultation with Native experts.

Comments on the remarks of Lord Lytton against the local self-government scheme and the Native Magistrates' Jurisdiction Bill.

The *Maháráshtrá Hitechchhu* (37) of the 20th May says that the views expressed by Lord Lytton against the local self-government scheme and the Native Magistrates' Jurisdiction Bill fairly entitle His Lordship to the highest place among men of the type of Mr. Branson of Calcutta. The effort that His Lordship has made to represent Natives as given to lying and dishonest practices is certainly very ridiculous. His Lordship has also expressed his opinion that the bestowal of privileges involved in the scheme of local self-government on Natives is calculated to shake the foundations of the British rule in India. Lord Lytton would have made his remarks more weighty by citing instances in which during his Viceroyalty he found the Natives guilty of lying and dishonesty and incapable of wielding important powers. The oppression exercised by his administration is notorious, and if such a rule as his had been carried on in England or Ireland he would have found cause to repent it. The Natives however being loyal and patient put up with the tyrannical acts of His Lordship's time. The remarks of His Lordship however do not seem to be prompted by evil nature, but appear to be the outcome of a desire to revile the administrative reforms introduced by an antagonistic party and to nip them in the bud. But they cannot prejudice the noble policy of Lord Ripon. If the present Viceroy has been striving to do good to the people from disinterested motives and with a sincerity of purpose, there is nothing strange in his succeeding in his object. Lord Lytton has however brought a stain on his good name and political wisdom by giving vent to such queer thoughts at this juncture.

Says that Lord Ripon should not interfere in the matter of the *Bengali* Contempt of Court case.

The *Indian Spectator* (1) of the 20th May says:—We doubt if there is any truth in the rumour that the Viceroy has called for the papers in the case of the editor of the *Bengali*. It is certainly his prerogative to commute a sentence of the High Court if in his opinion the case is one deserving of the exercise of that prerogative. But in this case, very much in the spirit of generous self-denial that has moved Mr. Bánerji, we too trust that Lord Ripon will not interfere and excite remarks for his action which, however conscientious, may still be misconstrued. If the High Court of Calcutta deserves a snub,—and who can doubt but that it requires a good round one,—let it come from the proper quarter. The Lords of the Privy Council, away from the scene of excitement and breathing the serene atmosphere of Westminster, are the proper parties to notice the irregularity, if it is so, of the Calcutta High Court.

Prays for the abolition of the new Subordinate Court in Upper Sind Frontier.

The *Indian Spectator* (1) of the 20th May says:--The Bombay Government have at last abolished the new District Court for the Upper Sind Frontier; but the eye-sore of the district, the new Subordinate Court presided over by a revenue officer, still remains. Our Government is generally "slowly wise" if not "meanly just." Why, in the name of wonder, this plague-spot of the judicial system in Sind should not be at once removed, we fail to see. Though presided over by an untrained and inexperienced revenue officer, having multifarious duties, the court is as much governed by the civil law, both substantive and adjective, as any other subordinate court in the rest of Sind or in the Presidency proper. We could understand the appointment of a revenue officer if a new Act like the Deccan Agriculturists' Relief Act were passed for the Upper Sind Frontier, or if the district were placed under the Political Department like Sibi. But if it was intended to provide for this district a simpler system of law with ampler relief, the best way how not to do it was to hand it over to the tender mercies of a revenue officer with directions to administer the whole complex machinery of the civil law. This revenue officer is not empowered to deviate in the smallest degree from the provisions of the Civil Procedure Code or the Evidence Act, and yet from his ignorance he is liable to deviate from them again and again in the most material particulars. The Appellate Court—now the District Court of Shikárpur—is however sure to turn the wrong side out of all his decrees or to rectify his irregularities and revenue crotchets. But is it worth the while of any Government to set up one court to do nothing but blunders, and another to correct them? Is it fair to the suitors to oblige them to appeal against nearly every decree? So long as the appeal lay from one revenue officer to another—that is to say, generally from a king stork to a king log—there were no appeals to speak of. But now that a competent appellate court is substituted for an ignorant, humdrum, never-do-well tribunal, the number of appeals is sure to be very large unless magisterial terrors are resorted to for their prevention. We are told that it was not an uncommon thing for a refractory plaintiff or defendant to be handed over to the police by the late incumbent of the Subordinate Court (now on leave) for moral suasion. The result was always a compromise or a withdrawal. This likelihood of the interposition and abuse of magisterial authority in the discharge of purely civil functions is in itself alone a sufficient reason for reverting to the old system. There is no press—no public opinion—no public association in Upper Sind Frontier. It is an out-of-the-way corner of Sind and its two District Officers lord it over others virtually like autocrats. Jacobabad is still a military cantonment, and it was only lately that a gentleman of the Sind Commission was appointed its Deputy Commissioner. The former Superintendents were also Commanding Officers of the regiments stationed at Jacobabad, and being mostly ignorant both of criminal and civil law, were like wax in the hands of their Munshis, who played plenty of fantastic tricks with those obnoxious to them. The memory of the terrorism of this military rule has not yet faded away, and the people are yet too craven-hearted not to feel that their Deputy Commissioner and his Assistant may at any time exercise the same unlimited sway over their person and their property. The establishment of a purely civil court, not presided over by a revenue or a military officer, was a progressive measure wisely adopted for the introduction of order and justice and a pledge to the people of their gradual emancipation from the thraldom of arbitrary military rule. The court gave immense satisfaction, and under its *ægis* mutual confidence and mutual dealings increased to a very great extent. But all further advance in this direction has been retarded by the absurd and mischievous anomaly we have been commenting upon. We pray that the Bombay Government may soon take this matter into their serious consideration and be no longer guided by the "pure heroical defect of thought" exibited by their advisers.

Condemns the Forest Act.

The *Á'ryă Dnyán Vardhak* (81) for the month of Vaishák, Samvat year 1939 (May 1883), in a leader headed "The Destruction of India," says:—"The former rulers were like butchers hacking here and there, but the English with their scientific scalpel cut to the very heart," observes Mr. Dádábhái Navroji, and it is distressing that this should be said of the good sons of Britain.

The policy of using external reforms for healing internal defects, and of throwing dust into the eyes of the masses by the adoption of measures having the sanction of technical law, is certainly inexcusable. While on the one hand the rulers try to defend India from foreign aggressors and thus betray a pleasing anxiety for her interests, on the other they show an African's cruelty in cutting her entrails for the purpose of exacting money. The *Vardhak* observes that the Forest Act has become an engine of great oppression. The Bhils, Kolis and other poor people are punished for collecting a few faggots to cook their wretched food, and the stories of the inconveniences they suffer are heart-rending. The *Vardhak* points out the advantages of keeping the people contented and happy, and the disadvantages of doing the contrary, and remarks that if Britain wishes to keep up her good name in connection with India she should order the repeal of the Forest, the Salt, the License Tax and other annoying Acts and rule India in her interests.

Makes some remarks in connection with the appointment of Surgeon Párakh as Acting Professor of Midwifery in the Grant Medical College.

The *Jáme Jamshed* (96) of the 26th May is extremely glad that Surgeon Dhanjisháh Navroji Párakh has been appointed Acting Professor of Midwifery in the Grant Medical College and Medical Officer in charge of the obstetric institution. Some European doctors and private individuals complain against this appointment, but their complaint is unfounded. Dr. Párakh is learned and able, and has gained a gold medal from the London University for proficiency in midwifery. By his above-mentioned appointment the claims of no European doctor have been overlooked. For a long time justice was not done to the claims of Native doctors in the covenanted service of Government, and only of late their claims have begun to be acknowledged. It is asserted that European ladies are averse to consulting Native doctors in their ailments, and hence the appointment of Dr. Párakh will cause some inconvenience to Europeans. But there is no good reason why they should entertain a dislike for Native doctors, and if they do so it is their own fault. It is also stated that Natives never consult male doctors in cases of midwifery, but the assertion is quite wrong. If it was so there would be no need of an obstetric institution at the Jamsetji Jijibhái Hospital, not a single bed of which is ever vacant, and many applicants for entrance are refused admission for want of accommodation. The complaint appears to have arisen from race feelings and from the lucrative practice obtained by the Professor of Midwifery among the citizens of Bombay.

Disapproves of the petition of some of the inhabitants of Alibág praying for the removal of Mr. Pereira, Assistant Surgeon at Alibág.

The *Sharabh* (57) of the 23rd May says :—We hear it whispered that a petition has been made to the authorities concerned praying that our Assistant Surgeon, Mr. Pereira, may be removed from this station. We do not guarantee the truth of this statement as we do not know the exact drift of the petition; nor are we in possession of the requisite information as to what particular class of the Alibág townspeople has come forward to make this bold and inconsiderate representation. The grounds on which such a change is desirable may be best known to the petitioners themselves. As far as we can judge the petitioners represent a few discontented persons out of the whole population of Alibág who may have some grudges of their own, whether real or imaginary, against Mr. Pereira. In justice to Mr. Pereira and to the townspeople of Alibág we cannot refrain from expressing it as our opinion that the petitioners have by this act of theirs shown an utter want of appreciation of the merits of Mr. Pereira and of the good that has resulted to the town from his skilful and careful treatment of diseases. Mr. Pereira has been amongst us for the last fourteen years, and we have always been pleased with his abilities as a skilful physician. We assure Mr. Pereira that the townspeople of Alibág do hold him in high esteem, and that the opinion, if any, expressed by a few discontented inhabitants is not the public opinion of the citizens of Alibág.

A complaint against the way in which license tax appeals are heard at Broach.

The *Broach Samáchár* (84) of the 24th May says that one Dahya, a carpenter residing in Broach, presented to the Collector an appeal in English against certain assessments under the License Tax Act. The document was returned to the carpenter with the remark that he should prefer an

appeal in Gujaráti. This appears to be the first instance of a petition drawn up in the English language and addressed to an European officer being returned with the remark that it should be drawn up in the Gujaráti language. It cannot be believed that the law allows of appeals being preferred either in English or Gujaráti exclusively,

Suggests the desirability of measures being taken to prevent adulteration of cotton, which is becoming very common.

The *Akhbáre Sodágar* (79) of the 23rd May describes the manner in which adulteration of inferior with superior cotton is at present carried on in the mofussil, and says that it has become very common. The Cotton Trades Association cannot check the evil effectually, and several of its members are known to sell bales of adulterated cotton. It has become very common to mix inferior Karáchi or Bhávnagar cotton with the superior article, and hence several dealers desire the revival of the Cotton Frauds Act. The Cotton Trades Association should take due steps to put down the fraud, and if they fail to secure the desired object Government should be requested to revive the Act.

Objects to the establishment of a ferry on the creek at Kolamb near Málvan.

The *Panchánan* (45) of the 20th May says that great inconvenience will be caused to the public by the proposed establishment of a ferry on the creek of Kolamb to the north of Málvan. It is likely that many people, to avoid the payment of toll, will try to cross the creek at ebb tide without minding the possibility of danger from the coming over of a flood. The revenue records contain no evidence of the existence of a ferry toll on this creek, and it behoves the district authorities to consider twice before determining upon the course they should adopt.

Advises Government to put a stop to impressment of carts.

The *Bodh Sudhákar* (18) of the 16th May says that great inconvenience and trouble are caused to the agricultural population and the public generally by the impressment of carts for the use of the visitors to Mahábaleshvar and for work on the irrigation works at Kás. It cannot be said that such of the cartmen as are cultivators accept work willingly when it is necessary that they should make the best of their time in cleaning and ploughing their soil and removing standing crops from fields. Those that drive the trade of cartmen may however have no cause for complaint. So much for the cartmen themselves. As for the general public of Sátára it must be said that they suffer by such an impressment of carts, inasmuch as the prices in the bazár are generally unsteady and depend on the quantity of commodities that are imported from outside. The impressment of carts serves to check the importation of foreign merchandize and thus to run up the prices very high. In these circumstances it is the duty of Government to prohibit impressment of carts.

Complains that great delay is made in declaring the result of the examination of candidates for the offices of second and third class Magistrates.

A correspondent of the *Bombay Samáchár* (83) of the 26th May complains that the result of the examinations held in the month of May every year of the candidates for the offices of second and third class Magistrates is published in August. This long delay keeps up without good cause the anxiety of the candidates to know the result, since there are only about two hundred candidates whose papers have to be examined. Government ought to direct the examiners to declare the result within one month after the examination.

Prevalence of gambling at Gogha.

A correspondent of the *Ahmedabad Samáchár* (78) of the 23rd May complains of the great prevalence of gambling in Gogha. Gamblers come by rail from Bhávnagar, Sihor and other places to this city for carrying on their nefarious work. It is to be regretted that no measures are taken for the suppression of the crime. Persons of tender age, who do not know what gambling is, have now taken to it. It is to be hoped, therefore, that Government will adopt measures for the suppression of such criminal practices.

The *Panchánan* (45) of the 20th May is sorry that the offence of shooting a servant with which Mr. Hewett of the Ratnágiri Revenue Survey stood charged has been compounded. Mr. Hewett was fined fifty rupees last year for a similar offence, but the punishment does not seem to have produced any effect on its recipient. The offence of causing grievous hurt would under ordinary circumstances not have been allowed to be compounded, but it seems that matters have been brought to such a smooth termination through the influence of the culprit's father, who is the head of the Bombay volunteer corps. If the general object of the punishments prescribed by law is to deter offenders from repeating crimes, it does not appear to have been satisfied by the compromise effected in this case. [The *Lok Mitrá* (75) of the 20th May enquires if it is true that a compromise has been effected in this case, and points out the contrast between the treatment which was accorded to Mr. Hewett and that given to a Hindu Mahárája in the Viramgám shooting case under similar circumstances.]

Does not approve of the compromise effected in the case in which Mr. Hewett was charged with causing grievous hurt to his servant.

The *Gujarát Mitrá* (73) of the 20th May cites two instances of affrays between Europeans and Natives, and says that they serve as an additional reason why Mr. Ilbert's Bill should be passed into law at an early date. One Mr. Joseph, a permanent way inspector at Jaora on the Holkar and Scindia Railway, was find Rs. 200 and sentenced to simple imprisonment for two months for causing the death of a Native shoemaker by beating, on the ground that the death was the consequence of a diseased spleen. In the same manner Mr. Hewett of the Ratnágiri Revenue Survey was allowed to compound an offence of causing grievous hurt to a Native by firing at him. These instances clearly show the manner in which Natives are treated by Europeans and afford a fresh argument in support of the Native Magistrates' Jurisdiction Bill. [The *Kaiser-i-Hind* (97) of the same date expresses similar sentiments and says that the plea of a diseased spleen brought forward in the first case does not hold good inasmuch as the deceased was able enough to work before his death.]

Quotes two instances of affrays between Europeans and Natives and says that they support the Ilbert Bill.

The *Panchánan* (45) of the 20th May represents the hardship caused to village Mahars by being required to carry letters and money bags to great distances for the trifling consideration of a small quantity of corn given to them when the village crops are harvested, and says that the hardship may be prevented by requiring revenue and police patels and talátis and kulkarnis to carry on their correspondence on Government business by means of service stamps. It is to be hoped that Government will consider the subject seriously.

Suggests that village officers should be permitted to carry on correspondence by means of service stamps.

A correspondent of the *Mahárashtrá Mitrá* (38) of the 17th May complains that the postal authorities do not seem to have established post offices in villages with due regard to the requirements of the people. In Táluka Kháná-pur, Zilla Sátára, there are three post offices at Karáve, Shenáli and Wadgaon respectively within a distance of six miles, while there is no post office at Dewar Ashta. The two villages of Shenáli and Wadgaon are insignificant, while the village of Dewar Ashta is respectable, containing a population of nearly 2,500 souls, and is frequently visited on account of its proximity to the shrine of Ságareshvar.

Comments on the want of discretion shown by postal authorities in the establishment of post offices in the Sátára District.

A correspondent of the *Vichárshil* (69) of the 14th May complains that inconvenience is likely to be felt on account of a notice pasted at the Málvan post office to the effect that postage stamps will not be sold on Sundays and holidays, and requests the postal authorities to remove the cause of complaint.

Complains that inconvenience will result from a notice in the Málvan post office declaring that postage stamps will not be sold on Sundays and holidays.

Tries to find out the secret of the opposition of the European public to Madras time.

The *Rást Gofidr* (106) of the 20th May says that the secret of the public opposition in Bombay to Madras time is traceable to the sense of insult that the High Court and the Chamber of Commerce have been smarting under for not having been consulted by Government before the introduction of Madras time. It is a very rare phenomenon that High Court Judges attend the meetings of our University Senate and rarer still that their officers like the Prothonotary take part in the affairs thereof. The majority by which the proposal to keep Madras time in the Rájábái Tower clock was discarded at a meeting of the University Senate was mainly made up of the officers of the High Court and pleaders, &c. The members of the trading communities in the city also argue that they ought to have been consulted by Government previous to the introduction of Madras time. But this contention of theirs is false inasmuch as the orders of Government on the subject were not intended to affect mercantile firms, nor had Government any authority to dictate to them any particular time, and hence it was unnecessary to consult them in this matter. The original order was meant to be observed by all Government offices and only a suggestion was thrown out that mercantile offices might find it convenient to follow the example of Government. Sir James Fergusson has of late rendered himself unpopular among Europeans by the courage with which he has upheld certain independent views, and especially by the favour he has shown to Natives. From the time he declined the colonelcy of the volunteer corps to his recent resignation of the patronage of the Yacht Club, Sir James Fergusson has been seen to hold his own views without the fear of criticism from his own countrymen. Nay, he and his late honoured wife expressed their disapproval of the exclusion of Natives from European clubs, and when opportunity offered he did not fail to make an express provision for the admission of Natives into the swimming bath that was lately established. Sir James has also given another and even stronger proof of his fondness for Natives, and which has served to excite Europeans the more, by putting a stop to the injustice of a large portion of the Esplanade being used by half a dozen Europeans for polo-matches, and by securing to the numerous school-boys in the city the unreserved enjoyment of their sports. The above serves as a sufficient clue to the opposition of the European community to Madras time. Under these circumstances it is a matter of regret that simple-minded Natives should be led away to join the opposition. The Natives will be showing not only a want of gratitude but a want of appreciation of the advocacy of their cause undertaken by Sir James Fergusson by opposing the observance of Madras time, and it therefore behoves them to gracefully retract from their false position.

Local Self-government.

Suggests the early publication of the new Local Self-government Bills for the Bombay Presidency and advises Government to refer them to the leading municipalities in the Presidency for their opinion.

In an article headed "Local Self-government in Bombay," the *Dnyán Prakásh* (8) of the 24th May says:—The first anniversary of the now memorable Local Self-government Resolution of the Marquis of Ripon was celebrated on Friday last in Bombay, Surat and Ahmedabad in this Presidency, and at Madras and several other places in the Southern Presidency. If the first anniversary of that resolution has not been celebrated in every district of the country, the reason is not far to seek. Though a full year has elapsed since the publication of that memorable resolution, no steps have as yet been taken by any local Government or Administration for giving due and loyal effect to the provisions of the scheme as propounded in that resolution, the Central Provinces alone being excepted. So far as the other provinces are concerned, the new Local Self-government Bills have been at least introduced into the Legislature and are being discussed, while as regards Bombay we do not know where we are. The Government of Sir James Fergusson in the first place took four months to issue its resolution on the subject, and since then eight months have elapsed without the public knowing anything about what Sir James Fergusson and his colleagues are doing. The autumn session of the local Legislative Council is coming on, and the new Local Self-government Bills have not yet been

published. The unnecessary delay that has taken place has given rise to many conjectures as regards its cause. It is suspected that the unseemly split between Bombay and Simla has not yet been got over, and that the Government of Sir James Fergusson has appealed to the Secretary of State against the final orders of the Government of India. We hope there is no truth in these rumours. It is well known that the Secretary of State for India and the Government of the Marquis of Ripon are agreed on the subject of the extension and development of local self-government in this country. And we do not think that the Government of Sir James Fergusson can be foolish enough to think that there is any chance of their view of the subject being sanctioned by the Secretary of State for India in Council. The Secretary of State, during the course of his speech in the House of Lords in the discussion raised by Lord Lytton, spoke in no uncertain sound when he said that Her Majesty's Government were prepared to cordially support the action of the Government of the Marquis of Ripon as regards the development and extension of the local self-government scheme and the Native Magistrates' Jurisdiction Bill. Under these circumstances it is difficult to understand the reason of the vexatious delay that has taken place. It would be better therefore if the Bombay Government were to vouchsafe some reliable information on the subject so as to reassure the public. We may also here state that it is quite possible that the new Municipal and Local Funds Bills have been already settled and approved of by the Government of India and that the Bombay Government are simply waiting for the opening of the autumn session of the Legislative Council. If our surmise be correct, we think the Bombay Government will do well to publish them at once, so that the public may have ample time to consider the various provisions of the new Bills and to urge their objections. It frequently happens that Bills are published so late, and are proceeded with in Council with such haste, that the public have not ample time at their disposal to discuss them and urge their objections in an effective manner. The question of local self-government is an important one, and unless the public be allowed ample time to discuss the Bills in connection with that scheme it is quite possible that some grave defects may be allowed to remain in those Bills. Government will also do well to refer these Bills to the leading municipalities in this Presidency for their opinion, more especially as all the leading municipalities in the Presidency have been constituted, though partially, on the principle of elective franchise, and accordingly the opinions of these representative bodies cannot fail to be valuable and useful in the final settlement of the question. The suggestion which we have made above is in full accord with the intentions and wishes of the Government of India as laid down in the September circular issued by the Legislative Department last year. We hope, therefore, that the Government of Sir James Fergusson will see its way to order an early publication of the new Local Self-government Bills and to refer the same to the leading municipalities in the Presidency for their opinion.

Complains of delay in the introduction of the scheme of local self-government into the Bombay Presidency.

The *Indu Prakásh* (9) of the 21st May says:—What is the Government of Bombay doing? Is the local self-government scheme to be a farce as respects this Presidency or is anything going to be done to give effect to it? When Mr. Peile was appointed to the Council it was said that he would infuse some vigour into the Council and try his best to carry out the intentions of the Viceroy. The public expected much from the honourable gentleman and still expect it from him. Sir James Fergusson too will not, we hope, disappoint the public in this important question. His Excellency may not approve of the scheme, but now that the Government of India and the Secretary of State have finally decided the question nothing remains for the local Governments to do but to loyally act. Sir James is a hard-working, conscientious, and, above all, a sober-minded Governor; and these are just the qualities that are essential in an administrator on the present occasion. We hope His Excellency will rise equal to the situation and show some earnestness at a time when everywhere the public of India are celebrating the anniversary of the day of the Government of India's memorable resolution on local self-government.

The *Bombay Chronicle* (72) of the 20th May observes that Friday last, the 18th idem, was kept as a festival in many of the important centres of population in India. The people dressed in their holiday attires assembled in large bodies in public places to say their prayers according to their particular fashions, expressed their satisfaction with and gratitude for the boon received in the shape of Lord Ripon's scheme of local self-government, and implored the favour and blessing of Providence for Her Majesty the Queen, her Indian Viceroy and the British Empire. The rejoicings of the people are reported to have been genuine and wide-spread, serving to mark unmistakably their sense of loyalty. The voluntary outpourings of their inner feelings of gratification and their earnest prayers in the ancient ways of the country for the prosperity of their foreign rulers strongly betoken their attachment to those rulers and their love of the British rule. It is the generous policy of Lord Ripon, and his measure of local self-government especially, that has called forth such impressive display of loyal feelings. [The *Lok Mitrá* (75) of the 20th May is sorry that Bombay did not observe the day as a public holiday. The *Yajdán Parast* (118) of the same date and the *Jáme Jamshed* (96) of the 21st May express similar sentiments.]

Says that the observance of the 18th of May as a festival in many of the important cities and towns betokens hearty approval of Lord Ripon's general policy and his scheme of local self-government in particular.

The *Jagaddárdarsh* (29) of the 20th May says that the partial concessions that have been recently granted in the shape of elective city municipalities are not calculated to fulfil the object of the scheme of local self-government intended to be introduced by Lord Ripon. The writer cites the proceedings of a recent meeting of the Násik Municipality, in which a reasonable suggestion of an elected member was thrown away by a majority of members consisting of Government *ex-officio* and nominated members. As at present constituted, the city municipalities can scarcely be called satisfactory. Nay, the addition of a vice-president to the official staff under the new rules has served to make the constitution worse than what it was before. If anything can be of value it is the introduction of the policy in its entirety on the lines laid down by Lord Ripon.

Says that a partial concession of the privileges of local self-government is not calculated to confer any good on the people.

Education.

The *Jáme Jamshed* (96) of the 26th May once more complains that the several private high schools in Bombay do not receive grants-in-aid from the Educational Department on the ground that they are not properly conducted. In these institutions the students are charged smaller fees than are exacted in the Government high school, and the fees are graduated according to the ability of the parents of the students, who number about seven thousand. The evidence recorded before the late Education Commission shows that Natives are quite able to conduct high schools satisfactorily and Government have supported this view by appointing a Native as Principal of the Elphinstone High School. When missionary institutions and special schools for European and Eurasian children get grants-in-aid there is no good reason why the private high schools for Native children should be excluded from a similar concession. In conclusion, the *Jáme* hopes that the injustice done to the last-mentioned institutions will be prevented for the future.

Says that private high schools for Native children ought to get grants-in-aid from the Educational Department.

The *Sharabh* (57) of the 23rd May says that the present system of collecting fees in vernacular schools is calculated to cause considerable annoyance to the poorer classes. The fees are required to be paid at stated periods, and if they are not paid the names of scholars are taken off the roll and a sort of fine is levied for re-admission. It cannot be the intention of Government to make profit by means of these fines.

Says that the system of collecting fees in vernacular schools is objectionable.

Complains that school-masters in Kaládgi do not receive their pay for three months after it becomes due.

A correspondent of the *Hitechchhu* of Kaládgi (27) dated 20th May complains of the inconvenience caused to school-masters in the Kaládgi District by their not receiving their pay for three months after it becomes due, and requests the attention of the authorities concerned to the matter.

Railways.

Suggests the employment of an agency to prevent the inconveniences caused to passengers by railways and steamers.

The *Indu Prakásh* (9) of the 21st May dwells on the inconvenience caused to passengers by railway and steam-ferries by being over-crowded, and is surprised that Government do not attend to the complaints occasionally preferred against the managers of these means of communication. The account that the lowest class passengers give of the difficulty of securing tickets is really very distressing. The stronger and more powerful of them succeed in getting admission and in securing comfortable berths, while the weaker are obliged to stand for want of seats. The misery is aggravated by the unscrupulousness of the officers that are in charge of these conveyances, who without regard to the comfort of the passengers and without caring to ascertain whether there is room enough for additional passengers press into the conveyance more men on every station at which the train or the steamer touches. Ample testimony will be borne to this state of things by the thousands of passengers that utilize these conveyances. It may however be argued that it is the duty of the aggrieved parties to lay their complaints before the proper authorities, and that they have to blame themselves if they do not get their grievances redressed. But this argument will lose its weight when it is considered that the generality of passengers travel on business, and it is therefore natural that they should be unwilling to engage in a *fracas* with the authorities concerned and thus to sacrifice their time and money. Moreover the officers on railways and steamers are clothed with singular authority, and they are in a position at least for the time being to carry everything in their own way without regard to the justice of the complainants' cause, and there can be found few persons ready to suffer present vexation on the distant possibility of securing justice in the long run. The general policy of Government is averse to taking notice of wrongs done unless they form the subject of complaints from others, and this policy is at the root of many of the evils that are patiently borne by the poor. Cases in which railway companies have been fined for carrying excess passengers have never occurred. But instances frequently occur in which owners of steamers are fined for a similar offence. Even in the latter case the offenders are brought to book after the passengers have actually suffered from over-crowding. In view to the prevention of this unsatisfactory state of things it is necessary that Government should engage a staff of officers for the purpose of keeping a watch on the proceedings of the officers on railways and steamers and taking immediate steps to set matters right. The expenditure entailed by this measure will be insignificant, and the public carriers concerned should be made to make it good on the analogy of the expenditure of the punitive police employed in villages where riots are frequent.

Advises Government to consider the arguments against the Chanda Railway scheme before sanctioning it.

In an article headed "The Hyderabad and Chanda State Railway," the *Native Opinion* (10) of the 20th May says:—Amongst other things the opposition urge these three main arguments against the undertaking, viz., (1) the clause in the late Nizám's will to the effect that no important scheme affecting the prosperity of the State shall be undertaken during the minority of his successor, (2) the inability of the State under the present circumstances to pay interest on the expenditure to be incurred, and (3) the certainty of the proposed line not being able to pay its way. These grounds are quite enough to deter our Government from forcing the proposed line upon the Hyderábádis, at least in their present temperament. We hope the Supreme Government will, in dealing with this question, give due consideration to the representations of the general public of Hyderabad. It is not the noisy clamour of interested individuals but the united voice of all the nobles, jághirdárs and the common public that cries out against the proposal.

If their opposition is well based and sound, no sane Government should ever endeavour to repress it by giving their ear to the representations of those who cannot be said to have any greater interest at stake than the Hyderábádis. It is the political side of the question which is, we believe, exercising so much the minds of the people of that State. The fact of the dismemberment of the State on account of the expenses of the contingent is before them, and no wonder that they with their present knowledge should chafe at the prospect of another slice of their country being cut off and added to the British empire. For aught we know to the contrary, their fears may be quite unreasonable and even groundless; but where past bitter experience is vivid in one's memory, no wonder that he should suspect insincerity at the bottom of such proposals. We hope Government will duly consider the matter before they take any decisive step in so momentous a question at such a critical time. [The *Gujaráti* (92) of the 20th May says that the people of Hyderabad are willing to raise the necessary capital among themselves, and suggests that their offer may be accepted. The *Bombay Chronicle* (72) of the same date says that it is desirable to convince the Nizám, his friends and subjects that the proposed railway will prove beneficial to the State before any decisive steps are taken in the matter.]

Municipalities.

Advises the municipality of Bombay to fill up the Nákhoda Tank and the Dhobi Taláv.

The *Prabhákar* (48) of the 23rd May approves of the recommendation made to the municipality by Dr. Cody for filling up the Nákhoda Tank near the Gokaldás Tejpál Hospital. It is necessary in the interests of the public health that this tank, as also the Dhobi Taláv, should be filled up. Several representations were made before to this effect by the authorities of the St. Xavier's College, but the municipality seems to have neglected them probably on the ground that it could not afford the expenditure involved in the measure. If the municipality has been spending lákhs of rupees on useless undertakings it is not proper that such a measure of public health should be shelved.

Complains of the insanitary state of Kurla.

The *Indian Spectator* (1) of the 20th May says:—The present insanitary state of Kurla has frightened the inhabitants and those who have to do with the wretched town from outside. If better sanitary arrangements are not promptly made for adjoining villages we shall soon have cholera as a general epidemic. It is a pity our sanitary authorities cannot keep off disease even where the causes are quite preventible.

Disapproves of Rs. 6,500 being spent by the new municipal board of Ahmedabad in removing a curve in a certain quarter of the city.

The *Samsher Báhádur* (107) of the 18th May does not approve of the intention of the new municipal board of Ahmedabad to spend Rs. 6,500 on removing a slight curve in the road leading from Fatása Lane to Gharnála. What guarantee is there that the estimated expenditure will not be exceeded? In fact there is no necessity for the work. When even the Changpol street is not quite straight, what advantage is there in removing this curve? As it cannot be believed that the people will approve of the action of the new commissioners, it behoves them to think well before sanctioning such an expenditure.

Native States.

Says that the affairs at Cambay are in an unsatisfactory state and call for interference.

The *Gujarát Mitrá* (73) of the 20th May says that the prevalence of intrigue in Cambay makes it impossible for any deserving, competent and honest persons to accept service under that State. It is said that the recent agitation raised in Cambay was organized with the view of bringing about the dethronement of the present Nawáb and the installation of his brother. Many papers corroborating this view are in the possession of certain persons, and means are still being devised to compass the desired end. If the British Government try to sift the matter it is very likely that many persons will be hanged for political offences. The Darbár has begun to drive away from the State with dishonour all experi-

enced officers that were entertained at the instance of the British Government, and the British authorities have been quietly putting up with this insult. It cannot be denied that the Darbár has full power to entertain and dismiss its own officers and an interference on the part of British officers may be quite uncalled for. In the opinion of the *Mitrá*, however, no objection can be taken to Political Agents offering friendly advice to Darbárs, whose condition is as rotten as that of Cambay, in the matter of appointing able officers in the administration of their States; but it is certainly their duty to see that the officers appointed at their instance are not driven away with dishonour and without cause; and since they fail in this duty they, as also the Native princes and their kárbháris, lose the confidence of the public. The inevitable consequence of this state of things will be that Native States will not be able to secure the services of able, quick and honourable men. Corrupt and avaricious men and men that are hankering after service will be easily procurable. Such officers have generally served to ruin a State as well as its Chief. Circumstances have at present taken such a turn that affairs at Cambay can be fairly said to tend to such a disastrous close. The Diwán is said to be ruled by evil counsel, and there are reasons for grave apprehensions that as time goes the State will be reduced to a distressful condition. As the British Government will have to interfere at the last stage, why should they not do so even now?

Says that the present Diwán of Cambay should prosecute the instigators of the recent disturbances in Cambay.

The *Vartamán Sár* (115) of the 22nd May says that when it is acknowledged that the recent disturbances in Cambay owed their origin to the instigation of some of the leading men of the city, and that one Mahádevji took a prominent part in them, it cannot be understood why their prosecution is not yet taken in hand. From some of the changes now introduced into Cambay, from the compulsory resignation of several good and worthy officers and from the protection of the real instigators it appears that the present Diwán is weak minded. The Diwán himself is very honest, well-meaning and learned, but he seems to be guided by the advice of others either through fear or ignorance or want of experience. Perhaps he thinks that if he were not to please or were to act contrary to the wishes of those who took a leading part in the recent disturbances, they would not allow reforms to be introduced into the city and would create a disturbance once more. He is much mistaken if he acts from this motive. As long as the instigators are not brought to justice they will trouble him the more, throw obstacles in the way of the introduction of reforms, and recommend the removal of worthy officers from their posts with a view to serve their own interests. If however they are punished no one will even think of creating a disturbance. The people of Cambay now know full well that the recent disturbances were raised for the satisfaction of some base motives. If Cambay is to be improved and freed from debt, the instigators should first be punished and then the necessary reforms taken in hand. It is said that some persons have got hold of some papers belonging to the instigators in connection with the recent disturbances. As these persons know that the Diwán will be unable to do anything in the matter they think of bringing these papers to the notice of the Bombay Government. When the motives of the leaders of the disturbances are brought to light by these papers their condition will become deplorable.

Comments in connection with the donation of Rs. 10,000 made by the Nawáb of Junágad to the fund for the support of the families of Native soldiers killed in the recent war in Egypt.

The *Deshi Mitrá* (88) of the 24th May, in referring to the donation of Rs. 10,000 made by the Junágad Darbár to the fund raised for the support of the families of Native soldiers killed in the recent war in Egypt, remarks that it seems that the simple-minded Diwán of Junágad is tired of the massacre of the Wághers and of the Maiyás and that he has now come forward to practise charity either for the good of the souls of the deceased or to please the Government. This saint of Junágad may give lákhs of rupees to Government and gain their favour, but the public will never forget the dark deeds done by him. After the destruction of the Wághers the blood-thirsty Sále Hindi has committed the atrocious crime of having 75 Maiyás massacred like sheep, for which he will have to answer before his Creator. Government ought not to have accepted the donation, for it will create a low opinion of Government

in the public mind. The donation will not only not assist the Diwán in his object to throw dover over his misdeeds, but will on the contrary serve to bring his guilt to more prominent notice. It is generally believed that this donation has been offered through fear lest the question of the Maiya massacre may come before Parliament. The Nawáb is sincerely to be congratulated on this gift, but he would have been deserving of greater praise if he had given such a sum for the benefit of the families of the murdered Maiyás.

Berár Affairs.

Laments over the punishment inflicted on a Shankaráchárya by the Madras High Court.

The *Pramod Sindhu* (50) of the 21st May alludes to the case in which a Shankaráchárya was tried by the Madras High Court in regard to the excommunication pronounced by him in connection with a widow re-marriage, and was punished for the offence, and expresses its regret that the Hindu spiritual guide should be punished in a court of justice. The *Sindhu* reminds the Government of the frequent promises of non-interference with the religious prejudices of the people pledged by the rulers in the early days of the British rule, and observes that the Government have become popular with the subjects because of their determination to carry out those promises strictly.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
31*st May* 1883.

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REPORT
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NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 2nd June 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
*20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
22	„ Daivadnyá Samáchár	Do.	Do. ...	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitrá	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitrá[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	3,500
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly ...	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárashtrá Mitrá	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
43	„ Nibandh Mála	Poona	Monthly	700
*44	„ Nibandh Chandrika	Do.	Do.	200
45	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyá Prakásh	Bombay	Fortnightly ...	243
55	„ Satyá Sadan	Alibág	Weekly	400
56	„ Satyá Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Poona	Monthly	400
60	„ Shiváji[3]	Do.	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
67	„ Varhád (Berár) Samáchár[4]	Akola	Weekly	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vicháráhil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitrá	Surat	Do.	490
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitrá	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'ryá Dharm Prakásh	Do.	Monthly	304
83	„ A'ryá Dnyán Vardhak	Do.	Do.	500
84	„ Bombay Punch	Do.	Weekly	500
85	„ Bombay Samáchár	Do.	Daily	1,090
86	„ Broach Samáchár	Broach	Weekly	700
87	„ Broach Vartmán	Do.	Do.	60
88	„ Buddhi Prakásh	Ahmedabad	Monthly	600
89	„ Dátardun	Bombay	Weekly	525
90	„ Deshi Mitrá	Surat	Do.	1,000
*91	„ Dnyán Prasárak	Ahmedabad	Monthly	200
92	„ Dnyán Vardhak	Bombay	Do.	400
93	„ Fursad	Do.	Do.	100
94	„ Gujaráti	Do.	Weekly	400
*95	„ Gujarát Monthly Journal	Do.	Monthly	200
96	„ Gul Afshán	Do.	Do.	659
*97	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
98	„ Jáme Jamshed	Bombay	Daily	525
99	„ Kaira Vartamán	Kaira	Weekly	115
*100	„ Kaiser-i-Hind	Bombay	Do.	200
101	„ Káside Mumbai	Do.	Tri-weekly ...	700
102	„ Kusum Guchchhá	Ahmedabad	Monthly	350
103	„ Nágar Udayá	Do.	Do.	300
104	„ Niti Prakásh	Kaira	Weekly	200
105	„ Nure Elam	Bombay	Monthly	381
106	„ Nyáyá Prakásh	Surat	Weekly	200
107	„ Pársi Punch	Bombay	Do.	225
108	„ Rást Goftár	Do.	Do.	1,814
109	„ Samsher Báhádur	Ahmedabad	Do.	200
110	„ Satyá Mitrá	Bombay	Do.	400
*111	„ Saurashtrá Darpan	Junágad	Monthly	200
112	„ Stri Bodh	Bombay	Do.	533
*113	„ Subodh Prakásh	Nadiád	Do.	200
114	„ Svadesh Vatsal	Bombay	Do.	408
115	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*116	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
117	„ Vartamán Sár	Surat	Weekly	200
118	„ Vidnyán Vilás	Rájkot	Monthly	738
119	„ Vidya Mitrá	Bombay	Do.	300
120	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
121	The Chandrodayá	Dhárwár	Weekly	150
*122	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*123	The Altáf	Bombay	Weekly	200
*124	„ Armagán	Do.	Do.	200
*125	„ Dabdabe Islám[5]	Do.	Do.	200
*126	„ Khádam-é-Hind	Do.	Daily	200
127	„ Khayir Kháh-e-Islám	Do.	Tri-monthly ...	300
128	„ Kushful Akhbár	Do.	Weekly	160
*129	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
130	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles. [5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Advises Britannia to change her policy with regard to India.

The *Gujaráti* (94) of the 27th May contains an article commenting in a rather severe tone on the policy of the British Government in India in the form of an address to Bábu Lál Mohan Ghose embodying India's message to Britannia. Let Britannia know that her dominion in India was not won and is not maintained by the strength of the sword. The circumstances under which she succeeded in gaining her object were briefly these. When Hindus and Musalmáns were trying hard to overthrow each other, Britannia had nothing to lose but much to accomplish, and therefore she thrust her nose wherever possible without being invited to do so. She thus gained her object at the sacrifice of poor Rájás and Ránás. This was the key of her success. Let all the Britons know that their brethren in the far East have taken to tormenting the people, but we will not bear it long. We owe you no political debt, and if we do, better take it and clear off. But as among men, there must be independence, equality and friendship. Oh Britannia! better continue the same wise policy as thou didst adopt at the time of winning the kingdom. When thou didst set thy foot on this land there were disturbance and internecine warfare everywhere, and thou didst try to secure tranquillity by various political tricks; and why shouldst thou now try to break that peace? If thou didst so, would thy sons enjoy the fruits of their labour? Thou once didst make a firm resolve not to interfere in the religious observances of the people, because thou art not internally pure and hast no faith in religion. And if thou now thinkest of violating that pledge of neutrality, thou art welcome to do so. But remember the bloody days of Queen Mary! At present justice is met with here and there, but it is not as brilliant as before. Its face is being stained by and bye, but it is the work of thy unworthy sons. "One hole drowns a boat, and one bad son disgraces a family," says the proverb. When justice retires from the scene, then thy commerce, which is the very soul of thy prosperity, will be ruined without delay. Colleges and schools have been established and are being disestablished. Wealth has been amassed by illegal means. Responsible posts have been conferred on Britons. Commerce, which was the Baniá's profession, has been monopolized. British arts and manufactures have been encouraged. British rights have been protected. And while the people have become penniless, thou hast adopted the policy of carrying away money. India bears this all. She bears it with the satisfaction that after all her sister Britannia's sons have become powerful and wealthy, and that they may therefore assist her in times of necessity. But if thou dost give injustice to India's sons where justice is due; if thou dost try to take away their bread; if thou comest in the way of their acquiring proficiency in particular arts and industries; if thou triest to insult them intentionally—then India and India's sons will not brook it. We may spare our lives, but not our honour. Let Britannia not bring a stain on her fair justice,—let her devise measures for the protection of the religion and independence of the people of India. Last, but not least, let Britannia know that it is very unjust that her Parliament should try to exercise authority in India without sanction, and let her therefore admit a few representatives of India in that body.

Points out the necessity of appointing Natives to high judicial posts.

The *Poona Vaibhav* (48) of the 27th May says:—Foreign judges in general, however conscientious, are sure to miss the aims of justice on account of their ignorance of the technicalities of the religion, the manners and the language of a people. In India however, with her Vedic religion and customs having the sanction of the Puráns, with her ancient laws and languages having intimate connection with Sanskrit, a tribunal of foreigners is an anomaly. English Government enjoys a reputation for impartial justice, but it is unintelligible how their sense of justice should in the case of this country have lost its original turn. They have bestowed all responsible judicial posts on Europeans, and cases are not rare in which on account of their being foreigners these officers are guilty of acts of flagrant injustice. As Natives are obliged to study the English language and are generally fond of adopting European manners and customs, they may with some reason be appointed to sit in judgment on European criminals. But it is not just to

appoint Europeans to try cases in which Natives are concerned, because they are generally ignorant of the manners and customs of the people and are unacquainted with the technicalities of their language. If the Judge in the Madras High Court were acquainted with the real nature of the position enjoyed by a Shankarácháryá in the Native community, and were aware of the length of time for which this position has been maintained, he would not have been guilty of the injustice of passing a sentence on such a high ecclesiastical functionary. In the same manner if Justice Norris had known that according to the Hindu law an idol could not be the subject of partition and that it was opposed to all religious ideas to remove such idols from their original places, poor Bábu Surendranáth would not have been obliged to suffer so severely as he has been made to do. That the people should be obliged to put up with injustice simply on account of the ignorance of these tribunals is calculated to bring a deep stain on the fair justice of the British Government. If the object of Government in allowing this state of things to continue is simply to patronize their own countrymen, there is nothing to be said against it. But if they think that there should be justice in the world, then the present system cries for reformation. The instances above cited relate to the decisions of High Courts, who are supposed to be all-knowing and the correctness of whose fiats cannot be called into question even by Government. What then must be the state of affairs where subordinate tribunals are concerned? In these circumstances it is desirable that Government should appoint Natives to high judicial posts and thus achieve a name by initiating a policy of dealing out honest justice to their subjects.

Advises Government not to interfere with the religion of the people.

The *Satyá Shodhak* (56) of the 27th May observes that recently the conduct of Government has been in direct violation of the principle of religious neutrality and of the pledges made in that behalf by Her Majesty the Queen. The new race of Indians imbued with a tincture of occidental education has begun to dislike the Hindu religion, and there is nothing to deter them from acting in contravention of it. For a religion to hold its sway over a people it is necessary that it should be backed up by the force of authority; but as the Shankarácháryás are wholly powerless they have begun to be defied by the people. Doubtless that has been a very happy trick resorted to by Government for the purpose of annihilating the Hindu religion. If the British people, when they assumed the reins of Government, had publicly proclaimed that they would send their missionaries to India for the purpose of converting the people to Christianity, that they would punish our religious heads if they excommunicated any people on religious grounds, that they would allow Christian converts to interfere with our ghâts (landing-places), and that they would bring our idols into courts, then there would have been no reason for complaint. But our rulers are very expert in the policy of proceeding gradually. Why should they blame Suraj-ud-Daula for breaking the promise of protection by confining and killing a few Europeans in the Black Hole? He was after all a barbarous Musalmán. But it does not look well in a Christian Government to be guilty of breach of faith. The holy Gospel certainly does not teach a Christian people to leave their country and to invade that of others, to reduce to subjection a nation that was never guilty of any aggression, to lord it tyrannically over those that were good enough to give them shelter, to sound one's trumpet, to raise columns of victory, to commit forgeries, to hang persons without discrimination, and to retract promises. Jesus Christ does not appear to have inculcated in his pupils the doctrine of interference with foreign religions. Everybody is as fond of his own religion as of his own life. Hindus would not have felt offended if such a violation of pledged word had taken place during the rule of a tyrant like Tamarlane. But they are aggrieved at such a treatment under the benign rule of a just Government like the present. People are generally as anxious to preserve their religion as they are to save their lives. India can hope to get back her wealth in the course of time, but once she loses her religion the condition of her people will be simply deplorable. The new generation has taken a fancy to ape European manners and customs, and the Government are trying to encourage it in its course with the hope of gaining their secret object of overthrowing

the ancient religion of the country. It is very strange that Government should have condescended to resort to such shifts. If Government are at all bent upon interfering in religious matters, let them make a clean breast of the affair and not lay themselves open to the charge of dishonesty by giving sweet promises without any intention of fulfilling them. [The *Suryodayá* (64) of the 28th May and the *Shiváji* (60) of the 25th idem express somewhat similar sentiments.]

Makes remarks on the question of reductions in public expenditure.

The *Indu Prakásh* (9) of the 28th May refers to some of the sayings and doings of the late Lord Mayo and eulogizes him for the deep interest he took in the welfare of the people of this country. The general tenor of his administration leads us to believe that if His Lordship's life had not been brought to an untimely close by the dastardly act of a convict in the Andaman Islands, India would have been, under the auspices of his rule, favoured with the reforms that are now contemplated to be introduced by the generous Lord Ripon. This is not a mere inference. The present Viceroy has on many occasions personally borne testimony to the fact that the seeds of the new policy inaugurated by him were sown by Lord Mayo. Many of Lord Mayo's schemes have been reiterated and brought into execution by Lord Ripon, but there are many yet to be taken in hand without which the people of India cannot advance on the path of material prosperity. Among the latter the question of reductions in public expenditure is of the greatest importance, as on the solution of it rests the possibility of securing to the people a relief from the growing burden of taxation and of utilizing excess receipts towards the propagation of education and the development of public conveniences. Lord Mayo had fully mastered the situation. He not only effected reductions in the civil departments of Government, but contemplated applying the shears to the Military Department, which is a favoured department of all administrations, and on the maintenance of which, as some people hold even now, rest the foundations of the British rule in India. He argued that the necessity of maintaining the British army at its full strength had diminished on account of the improved state of the general means of communication such as railways and steamers, and therefore proposed, *inter alia*, the abolition of the presidential commands and the centralization of their duties in a command for the whole of India. More than ten years have elapsed since these proposals were made, and during this decade matters have assumed rather a changed aspect. Means of communication have been greatly developed, while suspicious officers of Government have begun to understand the general feeling of the public. The time has therefore arrived when Lord Ripon should take up what was left half-done by Lord Mayo. The abolition of the minor presidential commands will effect no small saving. It is true that His Lordship will have to bear the brunt of severe public criticism. But a great step will have been gained by one stroke. Properly speaking there is no necessity of a Commander-in-Chief in the Madras Presidency. No fear is apprehended from any quarter in that part of the country. It may be necessary to provide against complications on the northern frontier and for that purpose one Commander-in-Chief is enough. If, therefore, the two subordinate commands were reduced to one and if a corresponding reduction were made in the army, the arrangements would be satisfactory. Moreover, the small armies in Native States might be called upon to render assistance in case of necessity. It will thus appear that a reduction in the military expenditure effected on the lines laid down by Lord Mayo is calculated to meet all the requirements of the case, and it behoves Lord Ripon to endeavour to adopt the policy enunciated by his worthy predecessor. It is also necessary to consider whether a retrenchment in expenditure is feasible in any other departments of State. It is said that the Collectors of districts can manage their charges and at the same time carry on direct correspondence with Government, and that therefore the Commissioners of Divisions are useless. Formerly there were no Police Inspectors and the state of the work of the Police Department does not appear to have improved since the appointment of these officers. The Educational Inspectors are superfluous and should be done away with, the business of inspection being entrusted to the Director of Public Instruction. In the same manner the various middle class officers of the Forest Department

can be dispensed with without loss to the department. These are the directions in which reductions are possible, and it is the duty of the Viceroy to attend to them with a view to making the administrative machinery less costly than it at present is.

Says that the Indian budget should be discussed in the House of Commons in May or June every year.

The *Indian Spectator* (1) of the 27th May, in referring to the resolution adopted by the House of Commons that the Indian budget should be discussed in the earlier part of the session, gives the motives which exercise a healthy influence on the discussion of the English budget in Parliament, and remarks:—But all these several motives are wholly wanting when an Indian budget has to be discussed in the House of Commons. In the first place the majority of the House seem to say, "Oh! hang it, this is no business of ours. Let the Anglo-Indian bores sit out the budget and bully or badger the Secretary of State for India as they choose." The few who do try to listen to the rehearsal of the Secretary of State, coached by the permanent Under Secretary and clerks, very seldom enter into the economical aspects of the Indian budget that has to be passed. Again, all patriotic motives are here out of the question. What is India to the majority of the House? The members are not actuated by a strong feeling to keep watch and ward over the Indian exchequer as they are in the case of their own national budget. Nay, more. There are so many relatives and friends of members of Parliament who are serving in India, and in the enjoyment of handsome salaries and allowances, not to say aught of the large body of superannuated servants, that there is a sort of tacit understanding not to criticise the budget at all, lest vested interests, especially of Covenanted Civil Servants and the Military, should suffer! Thus the absence of patriotic motive on the one hand and the silent motive of selfish interest coupled with apathy on the other, make the discussion on an Indian budget in the House of Commons simply a farce. It is only when it is made a party question that anything like enthusiasm or energy prevails. Then again, the budget is relegated to the last days of the session when most of the members are already fagged and have dispersed on the Continent or elsewhere in anticipation of the vacation. Under the circumstances, the resolution now unanimously passed by the House of Commons to have the Indian budget discussed during the earlier part of the session is most welcome. The question, however, is whether the House will stick to its resolution. If for all practical purposes the Indian budget is discussed, say in May, some good may be expected. A tolerably full House may be expected and the average Commoner may educate himself in the broader points of Indian finance. The new National Representative Committee may exert itself to "educate" the middle and working classes in the intricacies of an Indian budget. The representatives of the classes who do not hanker after place and power may be asked to take greater interest in this matter and thus some partial good may be brought about. Our only fear just now is lest the resolution should become a dead letter. If our memory serves us rightly, Mr. Fawcett urged three or four years ago the advisability of fixing an earlier day for the introduction of the Indian budget, say in June. But despite the evident willingness of the House to hear it during that month, we have observed that our budgets are mumbled over and hastily buried in the very last days of the session. It is to be devoutly hoped that the natives of India will strive to do their best to have their budgets discussed in future in May or June. [The *Hitechchhu* (76) of Ahmedabad of the 31st May regrets the ingratitude and apathy of members of Parliament towards India when their castemen become rich at her expense, and remarks that it remains to be seen how early the Liberal Ministry introduces the Indian budget into Parliament and proves the truth of its professions. The *Bombay Chronicle* (74) of the 27th May urges the importance of the question of reductions in public expenditure and approves of the resolution to introduce the Indian budget into Parliament earlier than usual. The *Yajdán Parast* (120) of the same date is thankful to Parliament for their resolution. The *Jáme Jamshed* (98) of the 27th May is however afraid that an early discussion of the Indian budget will not avail India very much as it is very likely that the subject will be discussed as a party question and much time will be lost in useless argumentation.]

Disapproves of the question asked by Sir Stafford Northcote whether the telegram about the debate in the Viceregal Legislative Council on the Jurisdiction Bill was despatched at the cost of Government.

In noticing the question asked in the House of Commons by Sir Stafford Northcote whether the telegram received by Reuter in regard to the discussions on the Native Magistrates' Jurisdiction Bill was forwarded at the cost of Government, the *Jáme Jamshed* (98) of the 31st May observes that Sir Stafford was once Secretary of State for India and ought to know that in his time also the Government of India paid for the telegrams they despatched to the newspapers in England for the information of the public. When the *Times* and other papers obtained telegrams from India and censured Government unjustly, why should not the Government of India despatch a telegram to England giving a true account of the Bill? The question asked by Sir Stafford was therefore calculated to give a gratuitous offence to Lord Ripon. There is a Government order prohibiting Government officials from keeping any sort of connection with newspapers and threatening to dismiss from service those who will not mind it. And yet it is said that the Calcutta correspondent of the *Times* is a Government officer employed in the Bengal Secretariat. It behoves the Bengal Government therefore to enquire into the matter and take due notice of the conduct of this officer. If any Government officials need to be prohibited from keeping any connection with newspapers it is the officers that are employed in the Secretariat, as they have a knowledge of the confidential records of Government. What have the Government of Bengal done in regard to the advertisement that appeared in the *Englishman* meant to ridicule educated Natives and which was condemned by the Under Secretary of State for India as very shameful? Mr. Cross suggested that the local Government should take due steps in regard to it, and if the Lieutenant-Governor fails to do so His Honour will lay himself open to the charge of sympathising with the *Englishman*.

Says that there is no danger to the opium revenue at least for the present generation.

The *Indu Prakásh* (9) of the 28th May refers to the question of the precarious nature of opium revenue in India, and says that notwithstanding the various fluctuations in the receipts from this important source of revenue there is no fear of any danger to it so long as Indian opium is consumed in China. Persons that can speak with authority on the subject are of opinion that China can never produce opium as good as the best Indian opium, and the latter has created such a favourable impression on Chinese consumers that not only the higher but the middle classes never use any other drug. This shows that there is no reason to apprehend danger to the opium revenue at least till the end of this generation. The writer then proceeds to moralise on the impolicy of making money from a public vice, and alludes *en passant* to the evil effects of the vice of drinking, which in his opinion has followed in the train of the British rule in India. It is believed that the paramount desire of increasing revenue has made the British Government connive at the evil effects of this vice. This is however not creditable to the British Government and it is their duty to spare no pains to deter people from habituating themselves to spirituous drinks.

Prays for the disestablishment of the State church in India.

In an article headed "Disestablishment of the State Church in India," the *Native Opinion* (10) of the 27th May says:—The fact is that even in Christian England the disestablishment of a State church is considered a necessity, and if one were to note down the signs of the times the time is not far distant when the much-desired disestablishment will be an accomplished fact. But the bases on which the disestablishment in England and India is advocated are essentially different. In England the disestablishment of the church is asked for because of its inability to assert its individuality, and in India we ask for the same thing because the Indian Government as such having no religion of its own and its Indian subjects being non-Christians a State church becomes an evident anomaly, and the payment of its expenses from the proceeds of taxes levied on the Indian ryot is a still greater anomaly. And yet the Government has a State church, and it is supported and maintained with an amount of tenacious persistence which has become

simply intolerable. Those who have examined the question impartially do admit that the maintenance of a sectional church at the expense of a heathen people is a wrong done under a specious plea, and that as an atonement for past injury a summary disestablishment of the same is necessary. The question of its maintenance or otherwise is now before Government, and it may be hoped that justice will be done to the Indian tax-payer. Under the present circumstances it may not appear advisable to force the conclusions long before arrived at either upon the attention of Parliament or the Secretary of State for India; but longer time than what may be considered absolutely necessary should not be allowed to pass without our attempting to drive the question to its legitimate conclusion. Those who advocate the maintenance of the church as a State church urge that they as followers of the Christian religion conduct the Government, and that therefore the existence of such a church is necessary for their spiritual well-being. But the grounds of their reasoning are slippery; if Government were made to maintain a church for its officials, whether Europeans, Hindus or Mahomedans, there could not be one State church, but several. But there is no State church for the latter two classes, and consequently there can be none for Europeans only. Then again the church which receives the Government grant answers the spiritual needs of only a few Europeans, and consequently the grounds urged by its advocates cannot hold. They urge that European officials having to remain in distant and remote parts of the interior Government are bound to provide for their spiritual welfare. But if this urgency is allowable in one case, surely it is equally allowable in another also. The services, whether covenanted or uncovenanted, are richly paid for the work they do, and unless it is pretended that Government undertake not only to pay for the work done but also to pay for their religious comforts, no sound argument can be advanced in favour of the present policy. We are quite free to admit that some provision is absolutely necessary in the case of European soldiers, and the Indian tax-payer, we believe, will not grudge such provision, though at the same time he may ask for a similar provision being made for the Native soldiery. What we protest against is the very large ecclesiastical establishment maintained for the highly paid services. They must provide for their own religious cravings, and should not tax the Indian treasury, when they are quite in a position to pay for their own comforts. Government are not unaware, we believe, of the fact that the colonial Government of Ceylon is now free from this religious tax, and this freedom the Singhalese owe to a section of the European population of the place. The arguments which held good against a State church in Ceylon do hold good in our own case, with this difference only that what the Singhalese European population held as cogent reasoning the Indian European population do not seem to admit. The Right Honourable Mr. Baxter, while travelling in India, promised to advocate the disestablishment question in Parliament, and accordingly a notice of a motion to that effect seems to have been given a few days since. The question is not yet placed before the House. We may however hope that when the question comes before it Mr. Baxter will spare no pains to enlighten the honourable gentlemen of the absurdity of the whole matter.

Regrets that no Native gentleman of Bombay has received any title at this year's distribution of honours notified in the *Birthday Gazette*.

The *Yajdán Parast* (120) of the 27th May regrets that at this year's distribution of honours notified in the *Birthday Gazette* not a single European or Native gentleman of Bombay has received the royal favour. It cannot be said, observes the *Parast*, that no resident of Bombay deserves it. There are several Native gentlemen in this city who are quite worthy of royal favour, either on account of their liberal public charities or their valuable services to the public. Among them stand foremost Mr. Dinsháji Mánakji Petit and Mr. Dádabhái Navroji, who are well known for their public virtues.

Says that Major Baring's transfer to Egypt will be a national loss to India.

The *Indian Spectator* (1) of the 27th May says:—It is grievous to have to part with Major Baring in the midst of the splendid career he seems to have cut out for himself before taking charge of his present office and in the midst of a high order of usefulness in the country. In some

respects, boldness and breadth of view for instance, Major Baring has already proved himself the best Finance Minister that ever came to India. Excepting the abolition of the import duties, on which there may be room for a difference of opinion, we know of no measure for which the departing Minister of Finance may not take just pride. Had he been allowed time and had the circumstances of the country been within financial control, Major Baring would have given a still better account of himself. But even now we think he has done his work; in his masterly way he has shown how to manage the finances of a peculiarly ill-conditioned country. It is to be sincerely hoped that Major Baring's successor will resume the work of reform where he leaves it, though we doubt if his general policy will be followed up with equal good effect by another minister. Major Baring came here with a reputation. The State as well as the public had confidence in him. His earnestness and sincerity of purpose, his love of thorough-going work, his frank and manly treatment of critics, his constant desire to encourage private enterprise, to develop indigenous arts and industries and to utilize Native talent, together with his unflinching independence and genial bearing, made him an exceptionally good minister. His presence in the Government was a wall of strength to the Viceroy, who loses his right hand by Major Baring's withdrawal. It is not at all cheering to see such a valuable member slipping out of the administration. [The *Mahrátta* (2) of the same date considers Major Baring's withdrawal from India as a national loss. It cannot be said that Major Baring's appointment to the virtual Governorship of Egypt will not be the best of the lot. Lord Dufferin has modelled the constitution and a masterly hand like Major Baring will act upon it; so that in a few years insolvent Egypt will grow into a rich self-governing country. But what of India? The people wish Lord Ripon to stay here longer, and they have that wish with regard to Major Baring as well. If the interests of India are to be looked to, a Ripon Viceroy and a Baring Finance Minister are wanted until all the knotty points in the Government of the country are settled. The *Dnyán Prakásh* (8) of the 31st May also praises Major Baring for his liberal views and for the financial reforms introduced by him, expresses deep regret at his transfer and suggests the appointment of a man that has no Anglo-Indian antecedents. The *Indu Prakásh* (9) of the 28th May and almost all other Vernacular papers express similar sentiments. Some of these suggest a public demonstration in honour of the departing Finance Minister.]

The *Mahrátta* (2) of the 27th May remarks :—A Bombay correspondent of the *Pioneer* makes an indirect attack against the system of appointing military men to the Political Department. We have often written on this subject, and consider the policy of Government wholly mistaken. If any persons are well qualified to become Political Agents, we urge that they are educated Natives. Neither civilians nor military men are fitted for the delicate duties. The peculiar relations which a Political Agent bears to the Native Darbár make a military man wholly unfit for such service. Darbár formalities, etiquette and intrigue can only be best known to a Native civilian. The Government of Bombay shows a vivid contrast with the other Indian Governments in this matter. The *Pioneer's* complaint is well worth a searching enquiry.

Disapproves of the policy of the Bombay Government regarding the appointment of military officers as Political Agents at the courts of Native States.

In alluding to the report said to have been made by Generals Fraser and Leslie to the Government of India that the Bombay harbour is in a defenceless condition, the *Yajdán Parast* (120) of the 27th May observes that the people of Bombay, the richest commercial city in India, were hitherto assured and they believed that their city was well defended and quite safe from an attack from the sea side; but the report above referred to has removed this happy belief and made them very anxious about their security. It is desirable therefore that proper steps should be taken for making the town and harbour quite secure from a foreign enemy.

Recommends that the defences of Bombay should be made quite strong.

The *Mahárashtra Mitra* (39) of the 31st May complains that there is great mismanagement prevailing at the irrigation works at Kás in the Sátára District. Great distress is caused to the people by the impressment of their carts, while the labourers are dissatisfied on account of

Complains of mismanagement at the Irrigation works at Kás.

their wages not being regularly paid. It is the duty of the Executive Engineer to institute an enquiry into these complaints and to remove the present superintendent of the works to a less responsible post. It is a long time that the works have been going on and the people are anxious to see them come to a satisfactory conclusion.

Complains that the well in the village of Lohogaum is in an unsafe condition.

A correspondent of the *Dnyán Chakshu* (6) of the 30th May complains that the people of the village of Lohogaum in the Haveli Táluka of the Poona District are suffering great hardships for want of pure and wholesome water. There is one well in the midst of the village, but its water is dried up in the hot season. Besides the well is in a very dilapidated condition and it is falling in by bits. It is very likely that one of these days an accident may happen to some of the people resorting to this well.

Says that the Dhávads of Mahábaleshvar should be offered some special facilities for the manufacture of crude iron.

A correspondent of the *Indian Spectator* (1) of the 27th May gives a description of the Dhávads of Mahábaleshvar, who formerly carried on the work of iron-smelting. Their condition has become deplorable owing to the prohibition to collect the ore and fuel free of charge from the hill side. Why practise this cruel rigidity? The Government of India are anxious to encourage indigenous industry; why then are the Dhávads not offered some special facilities for the manufacture of crude iron? Law-makers make laws for the good of the people, but their working is calculated to grind down the people. The land ought to be saved from the 'zealous official.' How devoutly is it to be wished that Lord Ripon, Major Baring and others like them should come to India as Assistant Collectors!

Says that polo should not be allowed to be played on the Esplanade near the Gymkhana building in Bombay.

With reference to the permission given by His Excellency the Governor to the members of the Bombay Gymkhana to play polo once a week on the Esplanade in the neighbourhood of the Gymkhana building, the *Akhbáre Sodágar* (81) of the 2nd June observes that in the rainy season, when the ground becomes very soft, the playing of polo even once a week is calculated to make the ground useless for playing cricket on. It is therefore to be hoped that His Excellency will withdraw the permission and allow the Native cricketers to use the Esplanade uninterruptedly as hitherto.

Approves of the action of Sir James Fergusson in abandoning Madras time.

The *Dnyán Prakásh* (8) of the 31st May, referring to the resolution of Government regarding the restoration of Bombay time, says that this is the first instance in the administration of Sir James Fergusson in which Government have yielded to the force of public opinion. It is to be hoped that this policy will continue for the rest of this administration. [The *Bombay Punch* (84) of the 2nd June says that the abandonment of Madras time shows the modesty of His Excellency the Governor. He has won the love of the inhabitants of Bombay by this step.]

Requests Government not to sanction the formation of a mounted volunteer corps in Bombay without taking a guarantee for the specific performance of service.

The *Rást Goftár* (108) of the 27th May says:—The volunteers of Bombay are not satisfied with their present status and have therefore determined upon forming themselves into a mounted corps. The idea that a foreign people should volunteer to enlist themselves as soldiers without remuneration for the protection of this country is very pleasing. But this feeling of pleasure vanishes into nothing when we look at the constitution of this corps. The object of protecting the people turns out to be purely nominal and the whole appears to be a mere farce or show. The object, the regulations and the constitution of a volunteer force clearly point out that it cannot be composed of foreigners, that the right of protecting their country belongs to the Natives, and that the latter must be allowed to take the principal part in such a movement. It is true that the English are better suited to fulfil the real object of such an institution, but unfortunately they are not the natives of this

country, nor have they been connected with this country for a long time. They are simply sojourners in this land and are therefore not in a position to be ready to serve for the protection of the country at all times as the Natives are. They learn drill at the expense of the State and enjoy target practice without any strain on their own purse, but there is no guarantee that they will be useful when necessary. Like the standing army they are not bound to serve for a specified period. To-day they are here, but to-morrow they are at liberty to leave this country, and those that receive training at the present day may after five years be found enjoying themselves in England while their services may be urgently required here. The English, though foreigners, are so intimately connected with India that we may count upon their assistance as volunteers, but in the absence of anything binding them to serve the country in times of necessity all expenditure on training them is a sheer waste of money. The volunteers must bind themselves in writing to remain in this country for a period of 10 to 15 years. The recent action of the Bengal volunteers in connection with the Native Magistrates' Jurisdiction Bill has served to bring forward the question of the irresponsible and uncertain nature of the services of these corps. They have shown their determination to have things their own way, and if they are opposed by Government, instead of protecting the kingdom they are prepared to abandon it. It will thus be seen that European volunteers in India are simply an anomaly, and it is necessary that Government should not sanction the formation of a mounted corps without receiving a specific guarantee for services to be rendered by its members.

Approves of the acting appointment of Surgeon Párakh as Professor of Midwifery in the Grant Medical College at Bombay.

The *Rást Goftár* (108) of the 27th May approves of the acting appointment of Surgeon Párakh to the Professorship of Midwifery in the Grant Medical College, and says that by this appointment the Governor in Council has given satisfaction to the public by doing justice to their rights. This appointment redounds to the credit of Sir James Fergusson the more on account of the disregard he has shown to the opposition of Europeans. [The *Bombay Punch* (84) of the 2nd June expresses similar sentiments.]

Thinks that the Bombay sepoys stationed at Quetta should get *bátta*.

A correspondent of the *Shiváji* (60) of the 25th May, signing himself a military sepoy, observes that the resolution of the Government of India in regard to the Native soldiers stationed at Quetta has served to create a feeling of dissatisfaction among them. At this station the extremes of heat and cold are experienced and mortality is great, and the sepoys located there had hitherto the comfort that if they died while there Government would provide for their families. During the last four or five years many sepoys and numerous followers have suffered and died from the bad weather of the place. Many persons say that the Bengal Presidency is nearer to Quetta than the Bombay Presidency, but the Bengal sepoys are not sent there because *bátta* will have to be given to them. If the Madras sepoys are sent, they too will get *bátta*. If this be so, why should the Bombay sepoys alone not get it? And even if it be not so, it is to be hoped that Government will redress their grievance.

Says that the Bombay Government ought to institute an enquiry into the case in which Mr. Hewett of Ratnágiri shot at his peon.

The *Indu Prakásh* (9) of the 28th May observes:—We cannot do better than humbly suggest to His Excellency the Governor in Council the advisability of instituting departmental enquiries and ascertaining the real facts of the case. It is alleged on the one hand that Mr. Hewett fired his pistol at a peon of his, because the latter would not obey him. On the other hand it is stated that the pistol was fired in self-defence by Mr. Hewett—that he did not mean to aim it at his peon but simply to terrify him. Whether Mr. Hewett did or did not intend to shoot the sepoy, one fact appears to be beyond dispute, viz., that he did fire his pistol and that the latter received some injuries. In this state of the case it is clearly necessary that the public should have some satisfactory account of all the facts of the unfortunate event. It is reported that the matter has been settled by a compromise between Mr. Hewett and the sepoy, the former agreeing to give the latter Rs. 200 for his injuries and the latter withdrawing

his complaint against the former. But the question is not one between Mr. Hewett and the sepoy alone. The Government and the public are as much interested in it. It is due no less to the public than to Her Majesty's Government that public servants should behave properly in all they do. Firing a pistol at a human being is not a light thing to be passed over in silence. It may be that Mr. Hewett has a good explanation to give of his conduct; on that point we say nothing. But as the bare facts stand, they seem to demand a careful enquiry into the matter from Government. In 1877 Mr. Todd, who was then Assistant Collector of Ratnágiri, assaulted a Native gentleman, and as soon as the facts of the case reached Sir Richard Temple's ears an immedia te enquiry was ordered to be made. Mr. Crawford tried the case and decided it against Mr. Todd. The result was that although the monsoon was then at its highest, Sir Richard Temple ordered Mr. Todd's summary removal to Kaládgi. As Government instituted enquiries in that case, so do we think that they should institute enquiries in the case of Mr. Hewett, and that the real facts, whatever they are, should be elicited. To let the matter drop in a compromise to which the peon may have reluctantly consented seeing that he was a servant under Mr. Hewett is by no means satisfactory.

Does not approve of the extension of one year granted to Colonel Barton.

The *Gujaráti* (94) of the 27th May says that Colonel Barton has been allowed to remain in Káthiáwár for one year more as a reward for his policy in connection with the Junágad affairs! But the people of Káthiáwár have been crying over their unfortunate lot in despair. These days are days of interest, and as Colonel Barton has considerable interest with Government the latter have allowed him to continue for a year longer, lest his immediate removal from Káthiáwár may be attributed to the Junágad embroglio.

Recommends the services of Inspector Abás Ali Khán to the favourable notice of Government.

The Central Indian correspondent of the *Jáme Jamshed* (98) of the 1st June recommends the services of Mr. Abás Ali Khán, Police Inspector in the Panch Maháls, in connection with the capture of rebel Chhitu of the State of Ali Rájpur, to the favourable notice of Government. The great trouble he took and the cleverness and bravery displayed by him in this affair should not be allowed to pass unrewarded.

Complains of scarcity of firewood at Balsár.

A correspondent of the *Bombay Samáchár* (85) of the 2nd June, writing from Balsár, states that the Forest Department have since the last month issued an order requiring that carts bringing firewood or timber from forests or villages into the town of Balsár for sale shall possess a pass from the patel of the village or the Forest Officer, as the case may be, stating that the wood contained in the carts is private property. A fee of eight annas is charged on every cart of firewood, and it is said, with what truth it is not known, that the sepoys of the Forest Department exact by threats from the cartmen small presents of money. It is however true that on account of this tax few or no carts of firewood come to Balsár for sale, and the people are put to great inconvenience.

Recommends that all communications with the Native press should be carried on through the Press Commissioner and the Reporter on the Native Press of the respective presidencies.

In alluding to the *Bengali* Contempt of Court case and the offence of riot committed by some Bengali students in connection with it, the *Bakul* (16) of the 27th May censures the students for their illegal conduct, and observes that the contempt case has shown that generally Government officials do not entertain good feelings towards the Native press, and hence it is desirable that the connection between the two should be severed as far as possible. If an explanation is required or an enquiry has to be made about any writings that have appeared in a Native newspaper, the Press Commissioner with the Government of India or the Reporter on the Native Press under each subordinate Administration should be entrusted with the work, and all communications with the Native press should be carried on through them. If this is done the Native press will enjoy freedom.

Approves of Lord Ripon's refusal to accept the resignation of the Honourable Rája Shivprasád of membership of the Viceregal Legislative Council.

After alluding to the great unpopularity incurred by the Honourable Rája Shivprasád among Natives for giving his opinion against the Native Magistrates' Jurisdiction Bill, the *Yajdán Parast* (120) of the 27th May observes that Natives were glad that the Rája sent in his resignation of the additional membership of the Viceregal Legislative Council and are sorry that the Viceroy has refused to accept it. But Lord Ripon has exercised his usual foresight in acting as he has done, and the good results of the step are sure to be felt hereafter. His Lordship has very properly resolved not to give cause to the opponents of the Bill to say that the Rája was compelled to resign his post because he opposed the measure. [The *Kaiser-i-Hind* (100) of the 27th and the *Hitechchhu* (76) of Ahmedabad of the 31st May express similar sentiments.]

A reply to the *Times of India* newspaper regarding its strictures on the part taken by certain Native Subordinate Judges, editors and graduates in the matter of the *Bengali* Contempt of Court case.

The *Native Opinion* (10) of the 27th May says:—The *Times of India* in one of its recent issues undertakes to examine how far the European institutions which the British Government has already introduced have operated as instruments of popular political education! The writer comes to the conclusion that no genuine sympathy with English ideas is observable among the Natives notwithstanding fifty years or more of the influence of British institutions. What better confirmation of this sage conclusion could that journal find than in certain proceedings of the so-called Poona Eloquence Society, to which the *Times* gives an *alias* of Bráhman Eloquence Society. It is stated by the *Times of India* that Subordinate Judges, editors and graduates assembled recently on one occasion to publicly declare the harshness of the sentence passed on the editor of the *Bengáli*. The writer is scandalized at finding judicial officers joining in a 'public denunciation of the courts to which they are officially subordinate,' and helping by their presence at 'bringing into contempt the laws which it is their privilege to administer'! It is very amusing to see the high colours in which everything is painted by the writer, who in his intense desire to preserve the dignity of courts calls upon Government to take steps to prevent a repetition of the scandal. It was not correct to say that the few Subordinate Judges who might have been present at the proceedings in question went there for the express purpose of denouncing the courts of the land. During the vacation some lectures are arranged for amusement as well as instruction. At one such lecture the question of Mr. Bánerji's imprisonment having been casually discussed, it was resolved to send a telegram of sympathy to the unfortunate editor. No judicial officer took any active part in the proceedings, so far as we are aware, this matter not having been one for which the meeting was expressly convened. Nothing but an opinion about the rigour of the sentence was expressed; and it is surprising how on former occasions, when public bodies considered the sentences passed by High Courts as severe and petitioned for a mitigation thereof, the *Times of India* did not perceive in it a contempt of authorities. If we remember aright, the Sárvajanik Sabha lately petitioned for a mitigation of the sentence in the case of Vijayálakshmi and Government did remit a portion of the sentence. Nothing of contempt of court was then whispered. But we go further and ask whether our contemporary seriously believes that judicial officers lose all their rights of citizenship on account of their service so as to be barred from an expression of their opinion about a verdict of their superiors. On his own hypothesis, what explanation has our contemporary to offer as regards Mr. Justice Norris's attending a public meeting specially called for denouncing a measure of Government, if it is true that he did attend that meeting as he is reported to have done? Is not a High Court Judge bound to refrain from hampering the progress of Government measures as much as a Subordinate Judge is bound to show respect to a High Court, and is it dignified for a High Court Judge to give importance by his presence to a meeting where wholesale abuse was showered on Natives? To our mind no civilized government will want judges so slavish as to resign all right to think independently. Of course it is one thing to differ and another thing to express that difference in a manner derogatory to the authority

of a superior. But it is hard to see anything in the proceedings of the Poona people which warrants the perverse view of the matter which our contemporary has taken.

Local Self-government.

Suggests the introduction of a system of elections by castes.

The *Din Bandhu* (5) of the 27th May says that elections in Bombay and the mofussil have shown that the system of local self-government advocated by Lord Ripon is only calculated to confer power on particular castes and communities. In Bombay the Pársi and Gujaráti elements predominate, while in the mofussil the Bráhmans are powerful. Such monopolization of power by one or two sects will not be beneficial either to Government or the people. The *Bandhu* suggests that if Government are seriously thinking of introducing local self-government, they should sanction a system of representation according to castes and creeds.

Makes remarks on the Government resolution reviewing the municipal reports of the Bombay Presidency.

The *Jáme Jamshed* (98) of the 29th May observes that a perusal of the Government resolution reviewing the reports on the working of the several municipalities in the Bombay Presidency recently published shows that the Bombay Government have not yet taken any important steps for giving due effect to the Viceregal scheme of local self-government, and that some of the Divisional Commissioners entertain opinions against that scheme. After noting that the Commissioners of the Northern and Central Divisions are opposed to the self-government scheme, the *Jáme* remarks that the Commissioner of the Southern Division is considerably in favour of the project, and that the other two Commissioners ought to walk in his footsteps in order to improve the condition of town municipalities. It is to be regretted that instead of encouraging Natives to take a part in their municipal affairs the Commissioners have expressed their despair in this matter. There being nothing to encourage people to become commissioners of town municipalities and the Collectors and other wilful Government officials being given to follow their own crotchets, it is no wonder if private persons after accepting the office of municipal commissioners should not attend the municipal meetings. It is the duty of the Bombay Government to instruct the Divisional Commissioners to give encouragement to municipal commissioners, and it is to be regretted that Sir James Fergusson has not done this. Mr. Erskine, the Commissioner in Sind, also sees the necessity for such encouragement, and his report also shows the great necessity for adopting the scheme of local self-government. There is no hope of town municipalities proving a success so long as the number of non-official members is not greater than that of officials.

Education.

Praises the British Indian *ráj* and advocates a wider spread of education among the lower classes than at present.

The *Din Bandhu* (5) of the 27th May, in an article headed "Is Education ruining the British *Rádj* ?" observes :—We are certainly very thankful to God for placing India in the hands of the British nation. It is an acknowledged fact that justice and peace reign in their *ráj* and that the feeling of security enjoyed by the people under the present *regime* finds no parallel in any of its predecessors. Apart from considerations of commercial dependence, we must admit that the British rule is the best of all rules. It is in this *ráj* that every facility is afforded to the people of every caste to educate their children, and it is in this *ráj* that the people know what constitutes liberty. Can anyone deny that the English are more just, kind and liberal than the Peshwás? It is indeed the light of knowledge that has dispelled the ignorance which existed in castes other than that of Bráhmans and exposed the tricks of the latter. Are not the people of the other castes therefore much indebted to the Britons for having liberated them from their religious thraldom? Had they not been educated they should certainly not have been in their present social condition. Let Government therefore try to diffuse education from Bráhmans down to Mahárs and Chámbhárs, so that it may serve to bind the lower classes by ties of affection. We regret very much that the agriculturists as a class are not yet

blessed with education, and we therefore entreat Government to educate them in order that they may be rescued from the clutches of their sávkárs, who are generally Bráhmans. In fact, education is taken advantage of by the upper classes, and especially the Bráhmans, who do not contribute a single pie to the local funds. Will Government therefore consider this? Besides the agriculturists form the major portion of Her Majesty's subjects. All these considerations have been suggested to the other people by the education they have received, and as ignorance is a great danger to the *ráj*, so education is a great bulwark to it.

Railways.

Complains that the arrangements made in the third class carriages of the B. B. & C. I. Railway for providing water-closets are very unsatisfactory.

The *Bombay Samáchár* (85) of the 31st May observes that the arrangements made by the B. B. & C. I. Railway for providing water closets in their first and second class carriages are satisfactory, but those made in the third classes are not so. The writer describes the arrangements, and says that they are practically useless inasmuch as they cannot be availed of without giving offence to or outraging the modesty of fellow passengers. It behoves the railway authorities to supply every third class carriage with a neat room sufficient to secure temporary seclusion to passengers. If the railway authorities fail to take any measures in this direction Government should compel them to do so.

Comments in connection with the Hyderabad Chanda Railway scheme.

The *Mahrátta* (2) of the 27th May says:—We admit the necessity and the immense advantages that would accrue to the Nizám's State and to the country generally by the construction of the Chanda Railway. But if it is to have this serious feature, the separating of Aurangabad and Nuldoorg, two of the most fertile provinces in the Nizám's dominions yielding a revenue of about 15 lákhs of rupees, then we certainly think the Council of Regency should have unhesitatingly deferred the question. A precedent for this was not wanting. The Gáekwád of Baroda's administratiotn had to deal with the matter of the contingent; and that administration, even headed as it was by a man of Sir T. Mádhav Ráo's political principles, thought it fit to shelve the question. Besides when the British Government themselves are not willing even to discuss the question of the restoration of the Berárs on the ground of the Nizám's minority, we see no reason why the Council of Regency could not have decently and more justly advanced the same plea when the matter was of ceding provinces. But supposing there was no other course open and that much official pressure was brought to bear upon the Council (which, however, we do not much believe is possible under the Government of Lord Ripon), it should at least have made known to the public the conditions upon which the railway scheme was to be taken up. The people could then have seen what the conditions were, whether they were for the good of the State, and above all whether any of the rich Sardárs could do what the State wanted the company to do. A clear exposition of the terms offered by the company and the State to each other would have obviated the present agitation against the scheme. The first step the Council of Regency ought to have taken was to ascertain whether any of the subjects of the Nizám were willing to assist the Government by money; whether, in fact, the people agreed to give within a prescribed time to the State a loan of 6 krors of rupees at a certain rate of interest. We now learn that some of the wealthy Sardárs have come forward and proposed to make up the necessary sum, but if the Council had at first declared its intention of taking the people into its confidence and testing their power of advancing money, it would have bespoken a more sincere desire to do good to the State and would not have created this agitation. The Council cannot justly think of ceding provinces, but it may at least give its best consideration to the scheme and make it ripe for execution by the time the Nizám attains his majority. But it must not try to push the scheme through with such hot haste to the prejudice of the material interests of the State. We do not know how to characterize the conduct of the Council of Regency in having deported Dr. Aghornath and Dastur Hushang

from the city. If, as is given out, Dr. Aghornath and Dastur Hushang did nothing more than timely warn the public that such and such a scheme was being sanctioned by the Council and that therefore they should take steps to prevent its being carried out, they did not deserve to be dismissed and deported. This fact shows that the Council has several weak points in its scheme and that it does not wish that they should see the light. The Council should ask the leaders of the agitation whether they guarantee to pay the required sum within a fixed period at a certain rate of interest. They should be allowed to discuss the question fully; and if it be found that they are unable to do anything, then it may think of taking further steps in the same matter. [The *Subodh Patrika* (11) of the 27th and the *Kesari* (34) of the 29th May express somewhat similar sentiments. The *Káside Mumbai* (101) of the 28th May observes that the railway scheme is very expensive and will be a crushing burden on the State. The scheme should for the present be laid aside and the restoration of the Berárs accomplished. The deportation of those who opposed the scheme is strange. If Sir Sálar Jung were alive at this time, nothing like the present agitation would have taken place. The *Lok Mitra* (77) of the 27th May censures the Council of Regency for its conduct in connection with this scheme.]

Condemns the action of the Nizám's Government in deporting Dr. Aghornath and Dastur Hushang all of a sudden.

In an article headed "The lawless rule in Hyderabad," the *Indu Prakásh* (9) of the 28th May observes:—Surely some sad fatality seems to have overtaken some of these Native States! We have scarcely forgotten the inhuman deed of Junágad when here is another Native State trying to walk somewhat in the footsteps of the former without apparently any compunction or regard for enlightened public opinion. The Government of Bombay must now see the mischief which its policy of cajoling and consoling Junágad in spite of its guilt has silently engendered. Doubtless the impression is abroad among these Native States that they may do anything hereafter and escape the displeasure of the paramount power provided there is some semblance of excuse for it. The Government of Hyderabad has found an excuse most opportunely indeed! Their Chanda Railway project having been viewed with popular disfavour, the Hyderabad authorities have shown their inability to cope with the evil without creating popular discontent. They seem to think that matters are mended and people are quieted by being put under something like a reign of terror and by deporting persons without enquiry or trial. Sir Sálar Jung would, we can say for certain, have never sanctioned such extreme measures that aggravate the evil intended to be curbed rather than lessen it. Such is the feeling of excitement roused in the public mind throughout the country in consequence of the two recent doings of the Nizám's Government that people not unnaturally are seen asking the query whether that Government has reverted to the old Moglái system, under which the Government was irresponsible and could do anything without being taken to task for it. What is the meaning of deporting two respectable men from the State without so much as a moment's previous warning? Assume that these men have been guilty of some offence against the State; assume that their presence in the country was calculated, in the opinion of the local authorities, to lead to mischief; still it would appear that a summary deportation such as has now been resorted to was an act of arbitrary injustice for which there could be no sensible justification. Dr. Aghornath Chattopadhya and Dastur Hushang may have, for aught we know to the contrary, done something to contribute to the agitation against the Chanda Railway scheme; but even taking the worst view of their conduct, we cannot persuade ourselves to think that the Government of Hyderabad was at all justified in arresting the two men all of a sudden and removing them summarily from the country. If the authorities thought that they were the instigators of the agitation, the best and the most appropriate course to follow was to put the gentlemen on their trial, to give them an opportunity of explaining their conduct, if there was any ground to suspect that there was something reprehensible in it, and then to decide what ought to be done with them. Under the British Government, even under the worst of crises, no man, however great his offence, is torn from his family all of a sudden and sent off to another place; but what the paramount power itself cannot do, or at least will not be con-

sidered justified in doing, a feudatory State does in broad day-light at this day. It was known, for instance, that Wásudev Balwant Phadke was the leader of the dacoits who plundered the Deccan in 1879; but when the man was apprehended, even he was put on his defence. Dr. Aghornath and Dastur Hushang could not have done anything half as heinous; but granted that in the opinion of the Hyderabad authorities they did something that was culpable, what, we ask, is the meaning of arresting and deporting them all of a sudden, as if they had no right to a hearing? Surely it is due both to the public and the Nizám's Government that an explanation of this apparently arbitrary act should be forthcoming. [The *Yajdán Parast* (120) of the 27th May expresses similar sentiments.]

Asks Government to place before the public all the correspondence in connection with the Chanda Railway scheme.

Referring to the agitation in Hyderabad in connection with the Chanda Railway scheme, the *Arunodayá* (14) of the 27th May says that the apprehensions of the people that there is some connection between the railway project and the intention of the Government to take up two of the Nizám's districts are unfounded. The leaders of the agitation request that all the correspondence that has passed between the Nizám's and the British Governments may be placed before the public, and it is proper that the British Government should lose no time in complying with the request. As Government are not guilty of the intentions fathered upon them by the people, there seems to be no objection to the publication of the correspondence. Nay, it is necessary that the people should be convinced by a documentary proof of the advantages likely to result from the projected railway, and when they once see through the object of Government they will withdraw from their present attitude.

Municipalities.

Complains of the inadequate water-supply of Bombay and prays for the removal of Mr. Walton from his post of Executive Engineer to the municipality.

The *Indian Spectator* (1) of the 27th May, in referring to the cry regarding the inadequate water-supply of Bombay, remarks:—Here we are in the midst of the hot season, with fever and cholera threatening the city on the one hand and fire on the other, and water not to be found when and where it is wanted. Special care is being taken of aristocratic quarters, but the poor—ah the poor!—what of them? Well, they may go without water or use what they can get from stagnant pools and stinking wells. Another scheme for a kror and a half will have to be taken in hand some day, though it is not clear who is to pay for it. Sir James Fergusson is a kind-hearted Governor. When he sees a policeman ill-treating a passer-by, or when he hears village dogs disturbing his subjects' rest, or when he finds the railway train or the postal delivery irregular, he takes notice of each and all and insists that things shall be better managed. Now, we think, Sir James knows how his people have to suffer for want of water in this fearful heat; but he is helpless. Where there is no responsibility, there can be no blame to attach. And yet there must be some one responsible in the matter. Who assured the public, when the Tulsi works were taken in hand, that they would have a copious supply of pure water in future? Surely the scheme was taken up on official recommendation. What has become of these official estimates and promises? We regret to have to be personal, but once more we are obliged to give expression to the popular opinion that Mr. Walton must be found some other work. So long as he remains Executive Engineer to the Municipality, the city will continue to be a loser in every way. If he has talents, let these be applied to a business he understands. In his present office he has proved a complete failure and worse. His presence retards the progress of practical business. [The *Lok Mitrá* (77) of the 27th May makes a similar complaint and takes the municipality to task for giving assurances which are never realised.]

Requests the attention of the municipal authorities to the bad management of the garden near the Bazar Gate Street, Fort.

The *Din Bandhu* (5) of the 27th May complains that the municipal garden near the Bazar Gate Street is not well kept. Many people frequent this garden for recreation, but the slovenly management does not make the lounge as delightful as they wish. It is disgraceful that public money should be spent in laying out a garden and that the garden should be ill kept. It behoves the municipal authorities to attend to this.

Disapproves of the new drainage scheme for Poona.

The *Mahrátta* (2) of the 27th May observes:—The new municipal commissioners of Poona have a very hard battle to fight. We learn that the drainage scheme has been referred to the municipality by Government under very peculiar circumstances. It is reported on the highest authority that, though not quite directly, Government wish to coerce the board into accepting the very costly scheme of drainage proposed by Colonel Ducat. That a scheme involving an estimated expenditure of about 7 or 8 lákhs of rupees should be forced upon the municipality, and that too at a time when the new scheme of local self-government has not had even a fair start, is certainly very ominous. The municipal funds have already been budgeted against, and the costly project of building a central market for the city leaves no scope for any other work. The state of public health in Poona is not quite so bad as to necessitate such an expensive project, and if the new commissioners prove strong enough we have no doubt that they will ultimately carry the day. Should the new board yield to the threats held out, a very bad impression will be created and the system of returning members to it by election will become odious.

Native States.

Comments on the unsatisfactory administration of civil and criminal justice in Pálanpur and Rádhanpur.

The *Gujarát Mitrá* (75) of the 27th May says that the dignity of justice is gradually sinking down in the States of Pálanpur and Rádhanpur. God-fearing and honest officers are disappearing day by day, and interest and influence have begun to play an important part even in trifling matters. There recently occurred a case in Pálanpur in which one Mr. Lála *alias* Ráo Báhádur filed a suit in a criminal court of the State complaining of certain acts of violence exercised by the police on his body; but not being able to secure redress from the State, he laid the complaint before the Political Agent, who strongly censured the Darbár for their conduct. The Darbár then sent for the complainant with all show of respect and subsequently required him to withdraw his complaint. Such intrigues have become common in all States and have served to affect the reputation of the rulers, and the confidence of the public has begun to deteriorate. It is the illiterate Diwáns that are responsible for such a state of things, and it is time that the British authorities should take up the work of appointing educated and competent Diwáns. As for civil justice, many Native States will be found to have illiterate and ignorant judges. The civil courts enjoy only a nominal existence, while the business is regulated according to interest and influence. The officers have no idea of the laws they have to administer, and therefore follow their own whims and caprices. The courts are as it were mere shops where justice is sold to the highest bidder. The majority of the officers in the Pálanpur and Rádhanpur States that are entrusted with this work are thoroughly innocent of legal knowledge, and the judicial functionaries in the higher courts are less competent than the Subordinate Judges in the British districts. The Political Agents in charge of these States may be aware of this state of things, but what can they do if they have no power to interfere in the administration? It is however their duty to occasionally offer wholesome advice and to report matters to the British Government. It is necessary that an enquiry should be instituted into the efficiency or otherwise of the judicial service, and that their decisions should be scrutinized with a view to determine whether they are in harmony with the general principles of law. Unless this is done there is no chance of any improvement in the condition of the Native States. It is very doubtful whether all Political Agents take as much interest in the States in their charge as the Political Agent of Cambay seems to do. Many of them are known to be fond of seeing that their visits to States are celebrated with great *eclat* and of hearing flattering praises of themselves. The State officials strain every nerve to show the best appearance, and the Agents therefore make a favourable report to Government, representing that the subjects are happy, that employment is abundant and thriving, that the town is clean, that the Kárbháris are very active, and that all departments are in a satisfactory condition. Government rely on this report and pass a resolution to the same effect. This serves to

give an impetus to maladministration and to create dissatisfaction among the people. It is therefore urgently necessary that Government and their Political Agents should always be very cautious in regard to Native States.

Says that great inconvenience is caused to the criminals of the Pálanpur State by the ruling that appeals shall be preferred in English and not in Gujaráti.

The *Gujarát Mitrá* (75) of the 27th May complains that great inconvenience has been caused to criminals in Pálanpur by a recent ruling that appeals shall be preferred in English and not in Gujaráti, and advises the authorities concerned to establish the practice of receiving appeals only in Gujaráti. It also behoves Government to take pity on the poor Bhils of the State, and as they have established a court of appeal they should try to secure the additional convenience of permission to prefer appeals in Gujaráti.

Says that the contribution of Rs. 10,000 paid by the Junágad Darbár is a sort of bribe paid to Government for their unjust decision in the recent affairs of that State.

The *Gujaráti* (94) of the 27th May says that the contribution of Rs. 10,000 paid by the Junágad Darbár towards the maintenance of the families of soldiers that were killed during the recent Egyptian Campaign is a sort of bribe given to Government for their decision in the recent Junágad affairs, which the public considers as unjust. [The *Samsher Báhádur* (108) of the 25th May also comments on the contribution paid by the Junágad Darbár in the same spirit.]

Berár Affairs.

Complains that great delay occurs in the publication of the reports of the different branches of the Berár Administration.

In acknowledging the receipt of the reports on "Cotton," "Trade," "Revenues" and "Dispensaries" of Berár, the *Pramod Sindhu* (51) of the 28th May observes that the report on the dispensaries is for the year 1881, and hence the information contained in it must appear stale to the public. The report of the Educational Department is not yet published. After expressing some surmises as to the causes of this great delay in the publication of the reports, the *Sindhu* remarks that it seems that the delay occurred in the office of the Resident, and expresses a hope that it will be prevented in future.

Regrets that the municipal commissioners in Berár are not to get the title of Ráo Sáheb.

The *Varhád Samáchár* (67) of the 28th May observes that whereas the title of Ráo Sáheb has been, according to the Poona papers, conferred on the municipal commissioners of that city, not only is no similar title given to the municipal commissioners in Berár, but they are not addressed even with the plain title of Mr. Even the Native Assistant Commissioners are sometimes not similarly honoured. It seems that no specific rules on the subject have been framed by the Hyderabad Administration.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
7th June 1883.

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2 JUL 85
INDIA OFFICE

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 9th June 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
*20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyă Dipika	Bombay	Fortnightly	150
22	„ Daivadnyă Samáchár	Do.	Do.	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	3,500
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárâshtră Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárâshtră Mitră	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
43	„ Nibandh Mála	Poona	Monthly	700
*44	„ Nibandh Chandrika	Do.	Do.	200
45	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyă Prakásh	Bombay	Fortnightly	243
55	„ Satyă Sadan	Alibág	Weekly	400
56	„ Satyă Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Poona	Monthly	400
60	„ Shiváji[3]	Do.	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayă	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
67	„ Varhád (Berár) Samáchár[4]	Akola	Weekly	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vichárshil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitrá	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitrá	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Surya Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'ryá Dharm Prakásh	Do.	Monthly	304
83	„ A'ryá Dnyán Vardhak	Do.	Do.	500
84	„ Bombay Punch	Do.	Weekly	500
85	„ Bombay Samáchár	Do.	Daily	1,090
86	„ Broach Samáchár	Broach	Weekly	700
87	„ Broach Vartmán	Do.	Do.	60
88	„ Buddhi Prakásh	Ahmedabad	Monthly	600
89	„ Dátardun	Bombay	Weekly	525
90	„ Deshi Mitrá	Surat	Do.	1,000
*91	„ Dnyán Prasárak	Ahmedabad	Monthly	200
92	„ Dnyán Vardhak	Bombay	Do.	400
93	„ Fursad	Do.	Do.	100
94	„ Gujaráti	Do.	Weekly	400
*95	„ Gujarát Monthly Journal	Do.	Monthly	200
96	„ Gul Afshán	Do.	Do.	659
*97	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
98	„ Jáme Jamshed	Bombay	Daily	525
99	„ Kaira Vartamán	Kaira	Weekly	115
*100	„ Kaiser-i-Hind	Bombay	Do.	200
101	„ Káside Mumbai	Do.	Tri-weekly ...	700
102	„ Kusum Guchchhá	Ahmedabad	Monthly	350
103	„ Nágar Udayá	Do.	Do.	300
104	„ Niti Prakásh	Kaira	Weekly	200
105	„ Nure Elam	Bombay	Monthly	381
106	„ Nyáyá Prakásh	Surat	Weekly	200
107	„ Pársi Punch	Bombay	Do.	225
108	„ Rást Goftár	Do.	Do.	1,814
109	„ Samsher Báhádur	Ahmedabad	Do.	200
110	„ Satyá Mitrá	Bombay	Do.	400
*111	„ Saurashtra Darpan	Junágad	Monthly	200
112	„ Stri Bodh	Bombay	Do.	533
*113	„ Subodh Prakásh	Nadiád	Do.	200
114	„ Svadesh Vatsal	Bombay	Do.	408
115	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*116	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
117	„ Vartamán Sár	Surat	Weekly	200
118	„ Vidnyán Vilás	Rájkot	Monthly	738
119	„ Vidya Mitrá	Bombay	Do.	300
120	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
121	The Chandrodayá	Dhárwár	Weekly	150
*122	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*123	The Altáf	Bombay	Weekly	200
*124	„ Armagán	Do.	Do.	200
*125	„ Dabdabe Islám[5]	Do.	Do.	200
*126	„ Khádam-é-Hind	Do.	Daily	200
127	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
128	„ Kushful Akhbár	Do.	Weekly	160
*129	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
130	The Mufarrehul Kulub	Karáchi	Weekly	300

3. Frequently admits English articles. 5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*a*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Accounts for the present depressed condition of the people of India.

The *Lokahitavádi* (37) for the month of May 1883 says:—Nature has been most bountiful in India and has supplied the people with trees, fruits, corn, flowers and plants, whose general utility is undeniable and which enable them to lead a life of peace and contentment. The question therefore arises, why are the people in a distressed condition? With fertile lands, a good climate, a satistactory village organization, a good people and an abundance of all the necessaries of life, why have the people been reduced to such a deplorable and forlorn condition? It is certain that there is a screw loose somewhere, not in the constitution of the people but in the administration of Government. Former rulers recognized the right of the people to the common and uninterrupted enjoyment of forests, mountains, rivers, holy places, temples, salt, wells, tanks, &c. But the present policy of Government with regard to them is too well known to need mention. What was prohibited under the former Governments is now done with the express sanction of duty and policy. There is therefore nothing strange in the fall that the people have suffered. All the articles that were formerly considered the common property of the people have now been taxed by the State. When the people are pressed hard from all sides how can they ever raise up their heads? It is natural that everybody should be proud of his country, but owing to the peculiar ways of our rulers all the people have become quite indifferent and sad. The reason is that the idea of property or ownership has altogether disappeared. A notion has gained ground that it is not safe to count with certainty upon the enjoyment of what one has acquired by the sweat of his brow. And the people believe that their ownership of property has been wholly annihilated by the enactment of queer laws and the imposition of municipal, local and imperial taxes. What then can account for this state of things? It is the present policy that is responsible for this depression. The desire to deprive others of what they have is paramount in man, and when truth and morality are seen nowhere it is natural that the people should take umbrage at indifference. In India it was a long standing practice that district officers made an appraisement of crops every year, and granted takávi advances and made remissions of revenue according to the yield of crops. Such a policy was a safeguard against the injustice which takes place under the present administration of realizing revenue demands in spite of injury to crops. But that system having been abolished in favour of fixed assessments, the ryots have been reduced to a straitened condition and driven to the sávkár for protection. In the days of Kshatriya rulers the ryots were required to pay a sixth of their income to the State, and the Rájas having the good of their people at heart and not being swayed by a desire to squeeze the ryots the latter were proud of their country. But subsequently the nature of the administrative policy began to deteriorate until matters came to this pass on account of the levy of oppressive taxes. In abolishing the old system of assessing land revenue Government had an eye to facilitating its collection, but the introduction of the present system has had the effect of prejudicially affecting the interests of the ryots and of thus retarding their progress on the path of material prosperity. In short, the people do not feel happy, nor have they the power to take care of their own money. It is necessary that influential bodies like Government should take up the work of managing the interests of the people. As matters at present stand the sávkár is generally all-in-all in a village, and the obligations under which he lays the people by lending them money are sufficient to empower him to turn them as he will. The establishment of agricultural banks contemplated by Lord Ripon, if carried out in a liberal spirit, is well calculated to ameliorate the condition of the ryots. The management of sávkárs does not seem to be fruitful of any good to the ryots, but still the sávkár is a *sine qua nón* of a village. People cannot look up to Government for help because they are indifferent. If the crops suffer Government do not feel for the ryots. They cannot be moved by pity. Their dues must be paid, otherwise the ryot's land is sold and he is deprived of future means of livelihood. When the system of survey settlement was first introduced it showed a favourable contrast with the disorderly rule of Bájiráo, and the advent of the British

rdj served to restore peace to men's hearts and business. This satisfactory state of things would have progressed uninterruptedly, but the continuity was broken by the introduction of a revision survey, when the original rates were doubled. This has been the signal for the good fortune of India to wane, and hence the cry of dissatisfaction which is heard from all quarters.

Comments on the present policy of the British Government and urges certain demands of the people of India on the attention of Government.

In a leader headed "The just rights of India, No. 3," the *Trimásik Tikákár* (116) for the month of Vaishákh of the Samvat year 1939 (May 1883) comments in a rather violent style on the present administration of British India and makes India vent her grievances in the form of a complaint as follows:—The Englishmen, who are blind from pride, boast of having conquered me by the sword and demand higher rights than are enjoyed by my children, and it is surprising that the Supreme Government admits their demand. It is simply an imaginary belief that 25 krors of my children are kept under subjection by only 60 thousand British bayonets. and I laugh at this empty boast. I must however frankly admit that I have been kept under subjection more by ingenuity than by strength. These strangers only arrived in this country as merchants and my children did not fail to give them a hearty and respectful welcome. My unwary children were then able if they had chosen to drive away these strangers from my shores. But they did not think it right to accord such unseemly treatment to strangers. This world is however full of sin and there are few that will meet a favour with gratitude. In the fulness of time these English merchants made an ungrateful return for this favour. Envy and mutual jealousy appeared on the stage and my children began to quarrel among themselves. This was the signal for the English to accomplish their object. My children's fortune was on the decline, and it was not surprising that they were ruled by evil counsel. The stars of the foreigners were, however, in the ascendant, and they therefore succeeded in making capital out of this internecine warfare. They became rulers of the country while my children became beggars. The sun of the good fortune of my progeny set while that of the foreign merchants rose. Impartial Englishmen and Europeans must admit that the boast indulged in at the present day by some Englishmen that I was conquered by the sword is perfectly vain. I allowed these strangers to feed on my own and my sons' bread, and it is therefore that they are now striving in the height of elation to trample on me and my children! The world knows well that the English are a mercantile nation and unfit to carry on a war with other nations. Students of history are aware that Englishmen never gained decisive victories single-handed; they allied themselves with others and achieved successes after great exertions. I can quote many instances of their weakness, and that such people should frighten me by a show of the sword is nothing short of a foolish attempt to exasperate me. My wise children are not so effeminate as to be frightened into acknowledging the superiority of British arms. My brave and loyal children think it an honour to acknowledge the supremacy of the British, and desire to receive innumerable benefits by conducting themselves loyally and peacefully. My prayer is that the British supremacy should continue over me for a very long time to admit of the wounds inflicted on me by the Mahomedans being perfectly cured. Notwithstanding this, several proud Englishmen strive to take away the rights of my children and to insult me, and this is an inexcusable folly. It is the duty of every prudent government to avoid all race distinctions. But the world has now grown selfish. Everybody tries to secure his own interests. The powerful English Government has been guilty of protecting the rights of the ruling race and of letting the large subject population chafe for a similar protection, and this will never be fruitful of good. My demands are briefly these. It is an injustice to make a distinction between the treatment accorded to India and Ireland when both have not been conquered by British bayonets but by British skill. The Irish are smart, energetic and violent, and united action is their motto. My children are on the other hand selfish and always afraid to act. This difference in character accounts for the greater advance that the Irish have made in agitating for their political and other rights. My children will enjoy peace and prosperity by persistently keeping up their demands

for their just rights. When a handful of Irish people are duly represented in Parliament, why should not the large Indian Empire be permitted to send her representatives to that national tribunal in order to advocate her cause? It is not wise to let this empire be ruled for every five years by a single Viceroy. It is barbarous to make my children suffer mutely the oppression practised on them by a wilful Viceroy. Is it not an injustice to India that she should not enjoy the right of representation in Parliament, to allow of the oppression exercised by the Supreme Government being exposed, to preserve the old rights of the people, and to represent their grievances to the Home Government? My children are deeply indebted to the disinterested efforts of Messrs. Fawcett and Bright in their cause, but these great men have not been able to achieve much. Will not Her Imperial Majesty the Queen take pity on my children? As regards the admission of my children into the Civil Service, it is very inconvenient that they should be required to compete with Europeans in a foreign and distant land. I am not wrong in thinking that many difficulties have been thrown in the way of my children passing this examination with the view of making them waste their energies in serving Europeans like beasts and in passing their lives in drudgery. I have a right to ask the question why, if the English are not swayed by such selfish motives, examinations like that for the Civil Service should not be established in this country. The position of such of my children as try to successfully compete with Europeans under such odds is envied by selfish Englishmen. A distinction is made between two officers that have passed the same test on account of the difference in the colour of their skins. It is surprising that the English Government, which prides itself upon its impartial justice, should be capable of such distinctions. A beardless English youth comes out to India on a post of high salary and power, and my better educated and more experienced sons are obliged to serve under him, to say "aye" to his commands, and to yield to his crotchets. The subordinates have to work while all the credit is taken by their superior. He only comes to deprive me of my riches, to carry on a selfish administration among my children, and to enjoy himself at his sweet will. An English youth just fresh from England is considered competent to deal justice to all from the lowest menial to the highest Rája, while a Native of the same rank is not fit to administer justice to a European sailor. What is this but partiality? The present Viceroy is trying to give impartial justice to my poor but deserving children by removing the disabilities caused by the colour of the skin. Arise, my children, and proclaim victory to Lord Ripon!

Comments in connection with the debate in the House of Commons on Mr. Stanhope's motion regarding reduction of public expenditure in India.

The *Mahrátta* (2) of the 3rd June, in noticing the debate in the House of Commons on Mr. Stanhope's motion regarding reduction of public expenditure in India, remarks:—We needed not the discussion of Parliamentary members to inform us of the too well-known fact that public expenditure in India was rapidly increasing and that early steps were necessary to be taken to reduce it. The real question is, what practical steps ought to be taken to reduce the large amount now remitted to England every year on account of the "Home" charges? Mr. Stanhope made a good speech, but he failed to prove the assertion which he made at the outset of his speech that "the present Viceroy of India was very much the most extravagant of all those who had held the office." The fact is, as pointed out by the speaker himself, that it is not the Viceroys who are so much to blame for all this excess of expenditure as the House of Commons itself. It is the House only that can sanction the taking of any practical steps if proposed to be taken by some sincere Governor General; and no amount of vague declamations or theoretical discussions will be of any avail to save India from the crisis which is fast coming over her. The items of expenditure in which some reduction may be sought so as to give some tangible surplus are those relating to superannuation and pension charges, the dividend paid on guaranteed railways, the stores and the exchange. In the branches of expenditure incurred in India itself a considerable saving may be made, notably in the Army Department, by adopting the recommendations of the Army Commission, provided Government have courage enough to meet the exigencies of the time boldly and

on lines of broad, liberal and far-sighted statesmanship. To accomplish this it will not do merely to have an energetic Viceroy at the head of Government, but also an equally energetic and sincere Secretary of State. We know how the proposal of the Indian Government to reduce the positions of Commanders-in-Chief for separate presidencies was received by Lord Hartington and his Council. As regards reducing the pension charges, &c., which amount to nearly four krors in this year's budget statement, we have to recur to the oft-repeated remedy, the more extensive substitution of Native agency for the European one, compatible of course with the efficiency of the several services. But to expect the British Government to do this seems well-nigh hopeless, as it is calculated to encroach upon the cherished rights and privileges of many an aspiring youth in England. But unless Government betake themselves to the policy of appointing competent Natives to all branches of the Indian services, the crisis that they so much dread will not be averted. If Parliament really desires to save India from bankruptcy and ruin, it should rule that the Indian Government should give half the number of places that may have to be filled up every year to Natives. This policy will have to be followed sooner or later if the country is not to be kept in the same state as now. If it is followed now the British Government will save it from ruin; otherwise, let but a dire famine like that of 1876 or a cruel Afghan war like that of 1878 occur (which God forbid!) and India will have to be given up for lost. As to the question of exchange, we think that Parliament should make a rule to the effect that whoever being hereafter appointed to serve in India retires to England will get pension to the amount he would have got if he had enjoyed it in India itself,—in other words, he will be paid in Indian coin. That is, if a Civilian is entitled to a pension of Rs. 6,000 a year, he will get this sum or its equivalent in pounds in England. The generous-minded Europeans who serve in this country ought to be prepared to make this small sacrifice, if not for anything else at least for the good of the country the salt of which they eat for 20 or 30 years. If Parliament were to frame a rule to this effect, having a prospective and not a retrospective effect, great saving might in course of a short time be effected in the sum that is now lost in exchange. [The *Indian Spectator* (1) of the same date expresses disappointment at the practical result of the debate, and remarks:—The discussion discloses two ugly facts, one of which was of course anticipated. Firstly, there was as usual a very meagre attendance, so meagre that an attempt was twice made to count out the House. Reduction of public expenditure cannot be a very inviting topic for the worthy legislators at St. Stephen's. The admission of the necessity of reduction in expenditure involves a disturbance of vested interests, especially those of Indian civil and military servants. Hence the absence of members, though deplorable, can easily be accounted for. The second discouraging fact is the attempt from the ministerial side to cut short the debate. This was scarcely creditable to those concerned. When a potent and overgrown bureaucracy is strongly opposed to a reduction of expenditure and is determined to denude India and impoverish her millions, what hope can there be of anything like a substantial reduction in expenditure? Mr. O'Donnell has in his speech in the course of the debate hit the right nail on the head, and it was because the nail did hit the ministerialists so hard that Mr. Dodson made a weak attempt to gag him. Mr. Stanhope fairly made out his case, though we cannot refrain from condemning *in toto* one position of his speech where he attempted to make political capital out of the question by attacking Lord Ripon as the Viceroy under whose administration expenditure had vastly increased. He utterly failed to substantiate his charge, and it is satisfactory to find that the diligent and well-informed Mr. Cross completely disproved the statement by showing up the hollowness of his figures. It is something new to learn that the House of Commons has so far become alive to Indian matters as to upbraid itself for doing nothing practically beyond registering abstract resolutions. This expression of opinion in itself is a gain to India. It is a stepping stone to a practical reform in public expenditure. And so far the people of India have cause not only to be thankful, but to renew their efforts for economy. The *Gujaráti* (94) of the same date expresses somewhat similar sentiments.]

The *Lok Mitrá* (77) of the 3rd June observes that it would have been a fortunate circumstance for India if the opposition had not shown a rare consideration for the Government by allowing Mr. Onslow's amendment in the House of Commons anent the iniquitous imposition on India of a portion of the expenses of the recent war in Egypt to be shelved on the promise of a discussion on the subject about the middle of July. It is feared that that discussion will not do much beyond perhaps evoking sympathy for unhappy India, as the Government will take care that a strong contingent of its supporters attends in order to frustrate the motion, which they rightly regard as a vote of censure. The rider of Mr. Onslow had a very good chance of passing during the discussion of Mr. Stanhope's motion on Indian expenditure, and even if it had been a dubious victory against the Government the political fad of the party agitators at home should have been disregarded so long as the object for which the whole public voice of this country has been fighting was gained, namely, the imposition of the whole burden of the war expenses upon the shoulders of those who were responsible for or interested in it. Even if it were taken as a defeat for the Liberals, they richly deserved it in spite of all the blessings that they have of late showered upon India in no stinted measure. Where the pocket of the Englishman is touched all Governments are the same, and no Chancellor of the Exchequer can resist the temptation of robbing the poor Indian ryot if he can thereby lessen the burden of the income-tax on the English people. The iniquity of charging the already impoverished Indian treasury with a considerable portion of the expenses of a war in which she was no more concerned than Australia, and which arose wholly out of European complications, is now admitted by all who care to take an impartial view of the question, and the impression is natural that the English Parliament has permitted its ministers to take from the weak what they dared not have taken from the strong. Under these circumstances any artificial advantage that could aid those who wish well to India in thwarting a policy of injustice would be welcome; and therefore the forbearance shown by the leaders of the opposition, who in this matter have certainly not followed the advice of Lord Randolph Churchill, appears to us a stretch of good feelings which is to be regretted. With the impression created by Mr. Stanhope's speech and the state of the House, a splendid opportunity was lost for doing at least tardy justice to India, and the Ministry, in this instance at any rate, had done nothing to deserve their good fortune.

Is afraid that the delayed discussion on Mr. Onslow's amendment in the House of Commons anent the iniquitous imposition on India of a portion of the expenses of the war in Egypt will not do much good to her.

The *Samsher Búhádur* (109) of the 1st June says that it does not know of any substantial proofs of the statement that the British Government is not selfish. The disaffected people of Ireland, who are a source of embarrassment to the Government, have enjoyed the privilege of returning their representatives to the British Parliament for a long time, while the law-abiding people of this vast country are enviously debarred from sending even one representative to it. This policy is not creditable to Government. It cannot be understood why the people of India are not granted this privilege. That policy which admits of a single hot-tempered ruler exercising arbitrary sway over 25 krors of souls is unjust and unbecoming to a civilized Government. [The *Indu Prakásh* (9) of the 4th June is not very sanguine of any good resulting from the resolution recently adopted by the House of Commons for an early introduction of the Indian budget, and says that England cannot do better than admit India's representatives into her Parliament.]

Says that India should be allowed to send its representatives to the British Parliament.

In alluding to the appointment of the Duke of Connaught to the command of the Meerut Division of the Indian army, the *Bombay Chronicle* (74) of the 3rd June observes that when the princes, nobles, gentry and the masses of India see that their Empress's son performs his everyday duty as a man and a member of society with zeal, intelligence and assiduity, they will become impressed with the necessity and importance of being able to perform their duties in like manner. The grandees in

Is much gratified at the appointment of the Duke of Connaught to the command of the Meerut Division.

the land will learn a practical lesson about there being no merit in ignorance and idleness; and the lower orders will find that modern philosophy upholds honest labour and work as the true badge of greatness and distinction. The personal contact of the Prince with the representatives of the people will again, as in the case of his elder brothers, tend to cement closer the attachment of the population to the English throne. In conclusion, the *Chronicle* hopes that a most enthusiastic welcome and flattering reception will be accorded to the Prince everywhere, and that it will be the solicitude and care of all loyal subjects to render his stay among them as agreeable as may be possible. [The *Yajdán Parast* (120) and the *Gujaráti* (94) of the same date express similar sentiments.]

Compares the present system of land revenue assessment with that obtaining under the Moglái and Peshwái rules.

The *Jagadádarsh* (30) of the 3rd June compares the systems and rates of assessment of land revenue prevailing in the Moglái and Peshwái periods with those obtaining under the British rule, and says that while the systems under both of the former administrations were equally favourable to the ryots that under the present is quite the reverse. Under the present administration the ryots do not get the necessary capital and implements for carrying on their agricultural profession, nor do they receive assistance in the improvement of their soil. On the contrary whatever the cultivator has is made subject to attachment. The present policy of selling lands by auction for default in payment of revenue has served to deprive many a cultivator of his legitimate profession and to drive him to earning wages by daily labour. Such sales did not exist in former times, and if any cultivator was driven by circumstances to abandon his profession the zamindár used to assist him in holding on by lending money without interest, which used to be recovered in small instalments. The zamindár was interested in the good of the ryots. In the present days the ryots are driven to the sávkár for assistance, who is generally bent upon ruining him, and hence there does not exist a good feeling between them. The ryots have also lost their credit with the sávkárs, and not getting the necessary assistance from Government have been reduced to a helpless condition.

Is gratified to learn that the irrigation works in the Panjáb and Sind have proved successful.

In noticing the report on the irrigation works in the Panjáb and Sind for the year 1881-82, the *Bombay Chronicle* (74) of the 3rd June observes that the statistics about these works speak most eloquently of their great value, their importance to the material prosperity of the country, and the wisdom shown in designing and carrying them out. Works like these will serve to meet the growing necessity for feeding the constantly increasing Indian population and also the ever-growing administrative expenditure of the country without serious embarrassment to Government or hardship to the people. No opportunity should be neglected for the extension of irrigation works.

Says that the "Note" on Nankin cotton and its production in India, prepared by the Revenue and Agricultural Department of the Government of India, should be translated into the principal vernaculars of the country.

The *Indian Spectator* (1) of the 3rd June says:—It is officially notified that the Revenue and Agricultural Department of the Government of India has prepared a "Note" on Nankin cotton and its production in this country, and that copies of it can be had on application. Those interested in the material development of the country ought to acquaint themselves well with the contents of this useful production. We specially commend it to the notice of the local Mill-owners' Association. It is a pity that such an useful publication is not translated into the principal vernaculars. At any rate, it is very desirable that a general abstract should be issued in the Native languages. If Natives unacquainted with the English language are to be made to take an interest in the cultivation of textile fabrics it is incumbent on the Imperial Government to have such papers translated. We repeat the suggestion that if not the entire text, the principal or essential portions of all important blue-books on trade, navigation, agriculture and arts should be translated into the principal vernaculars of India. The more the masses are familiarized with such matters, the greater the benefit to the country.

Makes some suggestions in connection with the coming industrial exhibition at Calcutta.

In noticing the coming industrial exhibition at Calcutta, the *Jáme Jamshed* (98) of the 9th June observes that the committee appointed by the Government of Bombay for contributing the share of this Presidency to the exhibition do not appear to have worked to any appreciable extent. A public subscription was started many days ago, but nothing is yet known as to what response has been made to it by the public. Unless the committee assure the people that they are responsible for the objects exhibited and will pay the cost of transit to and from the place of exhibition, there is no likelihood of the people coming out in large numbers to send the curiosities they possess. In conclusion, the *Jáme* hopes that the committee will not fail to duly exert themselves for the credit of this city.

Censures Government for not taking timely measures for the destruction of locusts.

The *Native Opinion* (10) of the 3rd June criticises the conduct of Government in regard to the havoc committed by locusts, and says that it is a matter of regret that notwithstanding the tremendous flights of locusts in this Presidency since the last year Government should have devised no measures for meeting the evil. It is shameful that Government should confess that the attention of their officers was not attracted to the breed of locusts that was observable in the Southern Konkan last year. The public press sounded the trumpet of alarm in time, but it is not clear what use the officials made of the warning given. Judging, however, from the results, it does not appear that the locust plague engaged as much attention as it deserved. This view is strengthened by the reply which the Bombay Government has addressed to an enquiry made by the Government of India in the above sense. In this reply it is said that on account of the early commencement of the monsoon last year the locusts in the Dhárwár and Kánara districts could not leave the Presidency before the rains, and therefore settled down and laid their eggs. It is however very surprising that Government officers should not have been able to look into the future from the circumstances which, as admitted by Government, were known to have existed. If they had taken timely measures to destroy the eggs laid by these creatures, much of the present distress would have been avoided. Government, however, are not prepared to accept any responsibility on account of the negligence of their officers and throw the whole blame on the early advent of the rains. The immediate result of this set of circumstances has been that the means of livelihood of many people have been straitened on account of the destruction of the crops of their fields, and Government will shortly have to open public works for the relief of the distressed population and to grant remissions of land revenue in various places. [The *Satyá Shodhak* (56) of the same date learns that Government have, on the authority of district officers, decided upon not granting any remissions of revenue in the Ratnágiri District on account of the locust plague. It was certainly very fortunate that locusts did not attack this district at the time of the reaping of the crops, but nevertheless the destruction committed by them on garden lands was not inconsiderable and therefore deserves the attention of Government. The assessment levied on lands is not simply on account of the crops but also on account of the trees growing on them. It is therefore just that a remission to the extent of the assessment levied on account of trees should be granted. The *Shodhak* also exhorts the people to represent the matter to Government fully. The *Bakul* (16) of the same date expresses similar sentiments. The *Kesari* (34) of the 5th June says that the papers recently published regarding the remissions proposed to be granted by Government on account of the havoc committed by locusts show that Government do not intend to grant any remissions to the ryots in the Poona District. Considering the damage done in the Indápur Táluka and having regard to the generally scanty crops reaped in this táluka, this determination of Government cannot be approved. The *Gujaráti* (94) of the 3rd June says that Government in their resolution on the subject of locusts do not point out any specific remedies for their destruction, and suggests that a reward should be advertised for the invention of measures in that behalf. It is also necessary that greater indulgence than at present should be extended to cultivators in the matter of the realization of Government dues.]

Suggests the appointment of Mr. T. C. Hope as Finance Minister of India in succession to Major Baring.

The *Indian Spectator* (1) of the 3rd June says:—It is likely that the Secretary of State for India will send out his own nominee to succeed Major Baring as Finance Minister, but it is not so likely that the new Finance Minister will or can fill the place with credit to himself and benefit to the people. The new comer may upset the present arrangements if he is a strong man, or if he is a weak one he may play into the hands of irresponsible experts. Now, why can we not have the best man available on the spot? Mr. T. C. Hope is specially fitted for the post. As we have so often said, he is about the ablest financier in the service and an exceptionally hard worker. He has besides the advantage of practical experience, and what is of greater importance to the public, Mr. Hope loves economy and revels in its practice. His economic soul recoils from ideas of waste and extravagance. This is an official virtue which deserves encouragement. We are glad, therefore, that Mr. Hope's name has been publicly suggested. In the very nature of things he will be better able to administer our finances than an amateur or a theorist. Mr. Hope may not have Major Baring's breadth of view, but we do not just now want that quality so much as the concentrated energy and the dogged determination which the Public Works Minister possesses in a greater degree than perhaps any other public servant in India. We have not room even for an enumeration of Mr. Hope's services. Lord Ripon and Major Baring know his worth, and we trust they will succeed in having it practically recognized when there is an opportunity.

Suggests the abolition of Central Presses at the presidencies and the adoption of the policy of giving encouragement to private printing presses in the mofussil.

The *Chandrodayá* (121) of the 26th May requests the attention of the Viceroy to the justice of giving encouragement to vernacular printing presses by giving them all the Government printing work in the districts. Every presidency has a Central Press maintained at great cost to Government. The establishment of such presses must have its origin in the inconvenience caused to Government work by the absence of private printing presses in the districts. But at present every district has a number of presses which are in a position to execute Government work at rates lower than those charged by the Government Central Press. The existing Central Presses therefore are unnecessary and can be done away with without any inconvenience to Government work. As the Viceroy is actuated by a desire to give encouragement to Native trades and industries it will greatly assist his object if he rules that all district officers shall utilize the printing presses in their districts for the performance of the Government work. Such a policy will lead to a saving in the expenditure incurred by Government and at the same time serve as patronage to Native printers. Hitherto the work of the different municipalities used to be done by town presses, but recently such work also has begun to be executed at the Central Press. It is to be hoped that the Viceroy will duly consider the above suggestion.

Approves of Lord Ripon's refusal to accept the resignation of the Honourable Rája Shivprasád as a member of the Viceregal Legislative Council.

With reference to the non-acceptance by the Viceroy of the Honourable Rája Shivprasád's resignation of membership of the Supreme Legislative Council, the *Lok Mitrá* (77) of the 3rd June observes:—It was the instinct of true liberality and statesmanship which prompted Lord Ripon to decline to accept the resignation of a member of his Council who has rendered himself obnoxious to the people of the country. Any other course at this time, however honestly adopted, would certainly have furnished a handle to the bigoted fanatics of Calcutta, whom *Britannicus* so faithfully represents, to fasten the most absurd and extravagant charges on the Viceroy. Not only has Lord Ripon given them no opportunity of venting their spite by fresh misrepresentations in this matter, but he has actually set them an example of toleration and large-heartedness which it is useless to expect from his enemies.

Censures the Lieutenant-Governor of Bengal for ignoring the claims of Mr. Gupta to the appointment of Chief Presidency Magistrate of Calcutta.

The *Arunodayá* (14) of the 3rd June animadverts on the supersession of Mr. Gupta of the Bengal Civil Service for the appointment of Chief Presidency Magistrate of Calcutta by Mr. Henderson, who is less competent and junior in Government service. The policy of ignoring learning, competency and right in favour of considerations of colour, country and caste which has been initiated by the Honourable Mr. Rivers Thompson is not very becoming to the Lieutenant-Governor. The *Englishman* would certainly be delighted to see Mr. Thompson a Viceroy of India, because under his administration no Native would ever get any responsible post. Natives however will not be worse off than at present under such a rule, but England's enemies will be greatly satisfied. Even at present, important appointments are not conferred on Natives, who are only given such posts as are not accepted by Europeans. Government cannot do without Native servants, and therefore what the latter at present get is dealt out to them through sheer helplessness and not as a matter of favour. Under such circumstances even a Branson or a "*Britannicus*" Viceroy cannot deprive Natives of anything that they enjoy at present. The present administration is carried on solely on the strength of the assistance rendered by educated Natives.

Objects to the policy of demolishing Indian forts the utility of which is not apparent in the present days.

The *Arunodayá* (14) of the 3rd June refers to the resolution said to have been recently issued by the Government of India regarding the question of the maintenance of the several forts in this country, and says that it is not proper to do away altogether with works the utility of which was recognized by their original constructors but which is not apparent at present. If any expenditure on such works is considered a waste of money it is sufficient to leave them as they are. Such a policy is calculated to soothe the susceptibilities of the public without being prejudicial to the interests of Government. [The *Maháráshtrá Mitrá* (39) of the 7th June suggests that all the existing forts should be kept in thorough repair. The *Nyáyá Sindhu* (45) of the 4th June refers to the intended demolition of the fort of Ahmednagar, and says that it is impolitic to hurt the feelings of the public by depriving their city of one of its ornaments and by doing away with one of their monuments of antiquity.]

Approval of the abandonment of Madras time in Bombay and a prayer to Government to reconsider their decision refusing to supply funds for lighting the Rájábái Tower clock.

The *Indian Spectator* (1) of the 3rd June says:—The vexed question of Madras *vs.* Bombay time is now happily set at rest, and we congratulate His Excellency the Governor on the promptitude with which he has acted upon the memorial of the Chamber of Commerce. The same body which led him into this error by replying to him in a manner which sounded uncommonly like an approval of the scheme of forcing Madras time on the Bombay public has now come forward and afforded an opportunity to Sir James of retiring from a position which he must have found for some time to be extremely untenable. Now that the controversy is set at rest, we trust the bitterness which attended it will be forgotten and that Government will reconsider their decision refusing to supply funds for lighting the Rájábái Tower clock. It would be a pity if the public, after waiting patiently for it for so many years, were after all to have the benefit of the clock only during daytime. The resolution cancelling the imposition of Madras time will tend to show that our Governor is not as unreasonably obstinate as he is represented to be, and we trust that His Excellency in his turn will show that he is just and even generous by enabling the public to have the benefit of the splendid Tower clock at night. [The *Mahrátta* (2) of the 3rd, the *Gujarát Mitrá* (75) of the same date, the *Jagan Mitrá* (31) of the 4th June, the *Vartamán Sár* (117) of the 5th and the *Deshi Mitrá* (90) of the 7th June say that the inconvenience arising from the observance of Madras time is not less felt in the mofussil than in Bombay, and express a wish that the operation of the new resolution abandoning Madras time will soon be extended to the mofussil. The *Dnyánodayá* (7) of the 7th June approves of the resolution, says that the observance of Madras time has given satisfaction in Ahmednagar, and adds that it will be

sorry to have it reversed there. The *Lok Mitrá* (77) of the 3rd June and the *Broach Samáchár* (86) of the 7th idem are satisfied with the action of His Excellency the Governor.]

Disapproves of the permission granted by Government to Europeans to play polo on the Esplanade.

The *Rást Goftár* (108) of the 3rd June does not approve of the recent order of Government permitting Europeans to play polo on the Esplanade near their Gymkhana. It is not known why Government should have so soon changed the view taken by them last year. We ask what necessity is there for Government to drive Natives from the ground that they have been using for cricket for the last 20 years? This simply shows that Government show favour to particular classes of the public of Bombay without cause. The Native cricketers concerned should never leave their ground, but if they are driven out of it they should persistently try to secure justice to their cause. [The *Gujaráti* (94) of the same date expresses similar sentiments and says that the Governor is wise but his counsellors are not so. The *Dátardun* (89) of the 7th June advises the Native cricketers to prefer another memorial to Government and to fight for their rights. The *Yajdán Parast* (120) of the 3rd June on the other hand approves of the Government order and says that it should be ungrudgingly accepted.]

Requests Government to grant batta to the lower officers of the Survey Department.

The *Chháva* (20) of the 3rd June complains of the inconvenience caused to classers in the Survey Department by their not being allowed batta while travelling on duty and by their being required by their superiors to go out on tour on inconvenient days. These officers draw very low salaries and it is very hard that they should be required to pay for their travelling expenses. Their superiors draw very handsome allowances. Why this distinction? We are compelled to say that the defect that is inherent in us on account of our being conquered is at the bottom of this distinction; and if so, the conclusion is inevitable that though the British Government have abolished the slave trade they have not themselves abandoned the policy of treating others as slaves. It behoves them to leave this practice of making invidious distinctions and to try to put a stop to the various constructions that are being put upon their ways.

Says that speculation on rain ought to be put down.

The *Jáme Jamshed* (98) of the 6th June complains that rain gambling is carried on at a certain place in the close neighbourhood of the Mumbádevi tank in Bombay. Most of the speculators are inveterate gamblers, while a few only are respectable persons. This speculation has been going on for some years past, and lasts during the four months of the monsoon. It is undoubtedly a ruinous affair to many persons, and the police ought to put it down. Can it do so? asks the *Jáme*.

Requests Government to consider the claims of Mr. Dádásáheb Ashtekar to a post in the Native Civil Service.

The *Dnyán Bodhak* (24) of the 3rd June says that the name of Mr. Dádásáheb, son of the late Bápusáheb Ashtekar, a respectable Jághirdár in the Belgaum District, was last year suggested for appointment to the Native Civil Service. The nominee is a competent man and is deserving of any consideration Government may be able to show him. It is to be hoped that Government will take the opportunity of pleasing the whole of the Karnátic by nominating Mr. Dádásáheb to a post in the Native Civil Service.

Approves of the appointment of Surgeon Párakh as Acting Professor of Midwifery in the Grant Medical College.

The *Kesari* (34) of the 5th June says that the thanks of the public are due to the Government of Bombay for the appointment of Surgeon Párakh as Acting Professor of Midwifery in the Grant Medical College. The writer takes the English dailies of Bombay to task for their adverse comments on this appointment, and says that Sir James Fergusson has in this affair given a proof of the interest he takes in the welfare of the people. May he continue to take the same interest, and may he become more liberal in the matter of conferring the privileges of local self-government on Natives! [The *Kaiser-i-Hind* (100) of the 3rd June expresses similar sentiments.]

The *Arunodayá* (14) of the 3rd June says that the satisfactory manner in which Ráo Báhádur Náráyan Bhái Dándekar has acquitted himself in the post of Director of Public Instruction in Berár gives the Native public a right to demand that his successor on his retirement shall be a Native. The writer wishes that a competent Native may be selected for this important post, and expresses a hope that Lord Ripon will meet this wish.

Suggests the appointment of a competent Native as successor to Mr. Náráyan Bhái, Director of Public Instruction in Berár.

A correspondent of the *Poona Vaibhav* (48) of the 3rd June says that it is inadvisable to allow Ráo Sáheb Shivrám Bápuji, Mámlatdár of Vengurla, to remain at that place any longer. This officer has been serving in this town for the last eight years, and there are many persons who have reason to think that the Ráo Sáheb is not well disposed towards them. Under these circumstances it is necessary that Mr. Shivrám Bápuji should be removed to some other place.

Recommends the removal of Ráo Sáheb Shivrám Bápuji from Vengurla.

The *Surat Akhbár* (78) of the 4th June points out the present impoverished condition of the Dubrás, Nardás, Dhoriás and other aboriginal tribes of India, and remarks that the improvement of their condition should be the work of Government and the well-to-do public. If the agricultural cess cannot be reduced in the quarters inhabited by them, at any rate it should not be enhanced. As these people have been made more miserable than before by the enactment in this decade of legislative measures like the Mhowra Act, it is really necessary that the rigour of the Forest, Toddy and Salt Acts should be lessened. If the income from salt duty can be compensated for from other sources, the salt duty should be reduced to the rates at which it at first stood. Smuggling in toddy was so common previous to this decade that it was necessary to prevent it, but as it has now very nearly ceased, the retention of the enhanced rates on the drawing of toddy from palm-trees is unjust. If an uniform rate of 12 annas and 8 annas were to be fixed for drawing toddy from palm-trees in cities and villages respectively, and if that rate were observed both in foreign and tributary States, the present income from this source would not suffer, while the poor would be made happy.

Prays for a reduction in the present rates of duty levied on the drawing of toddy from toddy trees.

The *Poona Vaibhav* (48) of the 3rd June publishes a news letter from a correspondent writing from Patoda in the Násik District complaining of the disturbance created by several gangs of Baluchis appearing there. The *Vaibhav* says that it is very surprizing that Government take no measures notwithstanding that the outrages committed by these people have assumed terrible proportions. Rumours are rife as to the object of Government in conniving at the malpractices of these gangs. Some say that the British Government have promised to allow these people to carry on rapine and plunder in recognition of the assistance rendered by them during the recent Afghan War. Some are of opinion that the British Government have not a sufficient military force to meet these people. Others suspect that no sooner will the British Government obstruct their course than a number of these people who are waiting for a provocation will flood India and drive out the English. Of course there is no truth in any of these surmises, but how can the people be satisfied of their falsity when the Government have as yet devised no measures to put down these ruffians. The helplessness of the people has been aggravated by their having no arms to defend themselves with from their enemies. Even hares in the woods may be better able to protect themselves than the people of India who have not been left so much power. Relying on the protection of the British Government the people of India have abandoned their arms, and is it manliness to allow them to be tormented by others in such a helpless condition? If Government want to indulge these men there is nothing to be said against it; but if they are unable to protect the people from these lawless gangs, let them give us back our arms and then we will not trouble Government in such trifling

Advises Government to take measures against the Baluchi gangs that are creating a disturbance in the mofussil.

matters. If, however, the policy of connivance is allowed to continue, the people will begin to look upon their rulers with strange feelings and will lose the confidence they have in them. It will then be difficult to regain that confidence. We therefore request Government to take preventive measures either for their own good or for that of the people.

Complains of the inconvenience caused to the people of Poona by the absence of a post office in the city empowered to pay money to depositors in the postal savings bank.

The *Poona Vaibhav* (48) of the 3rd June says that great inconvenience is caused to people by the post office of Poona being at a great distance from the heart of the city. There is a receiving office in the town in connection with the postal savings bank, but people that have to withdraw their deposits are required to go to the general post office in the Camp. It will greatly contribute to the convenience of the people if the postal authorities consider the question of establishing in the city an office having power to receive as well as to pay money.

Complains that its subscribers do not receive their copies of the paper from the Dhundsi, Mugud, Kunkur and Pidad-Hubli post offices.

The *Chháva* (20) of the 3rd June complains that its subscribers do not receive their copies of the paper from the Dhundsi and Mugud post offices though they are regularly posted. It seems that the rural messengers do not deliver a solitary letter or a packet addressed to persons in villages with the view of avoiding the trouble of going there. A similar complaint has also been made by subscribers from Kunkur and Pidad-Hubli. It is to be hoped that the postal authorities will institute inquiries in the matter.

Says that Government ought to prosecute without further delay the editor of the *Englishman* newspaper.

The *Dnyán Prakásh* (8) of the 4th June refers to the discussion in Parliament on the advertisement published by the *Englishman* intended to vilify Natives, and says :—As regards Mr. Cross's reply to Mr. O'Donnell's question all we can say is that the Government of India will do well to make an example of the *Englishman* by prosecuting that journal for the scurrilous language it has recently used towards the Natives of the country, so that other journals may be deterred from following in its footsteps. It is not in Bengal alone that the European British-born subject is opposed to the Criminal Procedure Code Amendment Bill. In Bombay and Madras also the Bill has been opposed by the Anglo-Indian or rather the Indo-European community. And yet the race feeling or antagonism between Europeans and Natives has not been so much exasperated either in Bombay or Madras as it is in Bengal, where two hostile camps may be said to have been formed. And why? The reason is not far to seek. The result is solely due to the attitude of the Anglo-Indian press there towards the Natives of the country. The exasperating tone of the Anglo-Indian press in that part of the country has brought matters to such a pass that the two classes may without exaggeration and most aptly be described as being within a measurable distance of a civil war, and if the Government of India do not intervene in time, there is no knowing when that measurable distance will disappear. The Government of Bengal under the Honourable Mr. Rivers Thompson has shown itself incapable of dealing with this state of things in the only manner in which it deserves to be dealt with. Mr. Thompson's incapability has simply made matters worse. Any other strong ruler in his place possessing the necessary tact and skill of an efficient administrator would have by his personal influence preserved the cordial relations between the two classes intact. The Anglo-Indian community could have strongly opposed the Bill in question without bringing about the sad results which we all deplore. Without vilifying Natives and casting unmerited stigma on their national character the opposition to Mr. Ilbert's Bill could have been effectively urged. Accordingly it is difficult to resist the conclusion that the opponents of Mr. Ilbert's Bill have resorted to vilifying Natives and to casting unmerited stigma upon their national character not for any legitimate purpose but out of a mere wanton desire to do mischief. The greatest offenders in this respect are the *Englishman*, Mr. Branson and "Britannicus," a correspondent of the *Englishman*. The evil will spread if its growth be not arrested in time.

In the interests of order and peace Government ought to apply the remedy without further delay. [The *Gujarát Mitrá* (75) of the 3rd June expresses similar sentiments. The *Lok Mitrá* (77) of the same date expresses similar sentiments, but advises the Native press to abstain from virulent attacks on Anglo-Indian journalists. The *Vartamán Sár* (117) of the 5th June condemns the offensive tone of the *Englishman* and asks whether Government will not take notice of it. If a Native writer had behaved in this manner he would have been crushed long ago, but as the writer in this case is an Englishman Government dare not do so lest the wrath of his castemen be roused.]

Says that it is natural that Government should not listen to the prayers of Hindus for a revision of the sentence passed on Bábu Surendranáth Bánerji.

The *Karnátá Vritt* (122) of the 27th May says:—Memorials have been submitted to the Government of India from all quarters praying for a revision of the sentence passed on Bábu Surendranáth Bánerji, and it is said on the one hand that that Government have called for all the papers in the case, while on the other hand it is asserted that the Supreme Government have declined to interfere in the matter. There is no evidence of the truth of either of these assertions, but judging from the general policy of Government in the matter of memorials the latter appears to be true, and if so the people of India deserve severe censure for again and again representing such matters to Government when they have known that the latter are always unwilling to interfere in such questions in their behalf. Why should Government listen to our prayers? What have we done to deserve such consideration? If the Musalmáns had preferred a similar prayer under similar circumstances Government would have gladly acceded to it. The reason is that Government have full confidence in their assistance in case of necessity. Moreover they are more loyal than Hindus and therefore Government cannot go against them. Hindus cannot pride themselves upon any such accomplishment, and then why should Government care to listen to the cries of such a useless people? Our people deserve blame for their weakness which is the result of education.

Local Self-government.

Disapproval of the new resolution of the Madras Government on the introduction of the scheme of local self-government in that Presidency.

The *Indian Spectator* (1) of the 3rd June says:—The resolution of the Madras Government on the final report of the committee appointed to consider the scheme of local self-government will, we fear, hardly satisfy the aspirations of our enlightened countrymen in the southern Presidency. The very fact of half a dozen members of that committee having recorded their dissent, some on one point and some on another, shows the divergence of opinion that exists as to the limit of the scope that can be given to Lord Ripon's resolution. Nevertheless, it is not quite clear from these dissents that there is any very great difference on the broad essential points on which the committee were asked to report. Bearing this fact in mind, we are bound to confess to a feeling of disappointment at the tenor of this resolution. There is on the face of it an air of hesitation to give full and free play to Lord Ripon's resolution. This hesitation ill contrasts with the bold and statesmanlike view Mr. Grant Duff expressed last year on the subject. We remarked then that Mr. Grant Duff did not display that extreme timidity, that superfluous "caution" in developing what Sir James Fergusson called in that unhappy September resolution "the radical" policy of the Government of India. But the present resolution of the Madras Government appears to be a mixture of doubt, hesitation and caution. Nay, it appears that the scheme of local self-government is to be carried out in Madras in a "grudging spirit." They are to have an election system and powers to carry on primary and secondary education, to conduct dispensaries and hospitals, and so on, but they are not to be relieved from the overshadowing influence of the Magistrate-Collector save in the most advanced town municipalities here and there. This is grievous. It was hoped that after the very able and comprehensive memorial submitted to the Government by the Madras Native Association, Mr. Grant Duff would inaugurate a more liberal scheme according to his original conception as embodied in his minute of last year. After this elaborate minute and after the

hearty manner in which he welcomed Lord Ripon's resolution the present "order" looks quite tame. The Madrásis will, we fear, be in no better position with regard to self-government than the people in this Presidency. Homœopathic doses will never do. We must have liberal doses of self-government. But the official nurses are either too timid or too obstinate. What is to be the remedy?

Comments on the reasons that make non-official commissioners indifferent to the affairs of municipalities.

The *Gujarát Mitrá* (75) of the 3rd June, referring to the recent resolution of Government reviewing the municipal reports for the Presidency, says that Government have expressed their regret that many of the non-official members of municipalities who did not attend two of the three general meetings in the year were dismissed. The reason assigned for the absence of non-official commissioners is the want of any inducement to attend. There is no reason to suppose that the inducement referred to has anything to do with pecuniary remuneration, while on the contrary there is reason to believe that the non-official commissioners do not care to attend because they are not able to make their presence felt on account of the majority of the members being appointed at the instance of the Collector, who is the president, and also on account of the sometimes high-handed bearing of the latter. Such a state of things serves to bring the commissioners into ill odour with the public, and to lead them to desire for a discontinuance of their connection with the municipality. They therefore instead of resigning their offices resort to the shift of not attending the general meetings of the municipality so that Government may of themselves relieve them of their awkward situation. The upshot of the whole is that Government are obliged to dismiss those whom they selected. Matters have assumed such an aspect on account of the incongruous administration of Government, and still they are not in favour of Lord Ripon's scheme of local self-government. All that Government have hitherto done is that they have conceded the privilege of electing half of the members, and that even in a very dilatory manner. A trial of three years will suffice to show the good results of Lord Ripon's scheme. If, however, Government wish to allow European officers to have their own way at the expense of public funds and to keep the people from interfering in these matters, then they will always be ready to mar the good effects of the Viceregal policy. The *Mitrá* also gives the particulars of the proceedings of the first meeting of the new municipal board of Surat, in which all the motions of the elected members were thrown out, and says that the expected result has ensued. The Governor General's object has been frustrated and the Governor of Bombay's anticipations in allowing the number of elected members to be less than that of *ex-officio* and nominated members have been fulfilled!

Says that the newly formed municipal board of Surat does not work satisfactorily.

A correspondent of the *Bombay Samáchár* (85) of the 5th June observes that the resolutions passed at a recent general meeting of the municipal commissioners of Surat for the consideration of the municipal accounts and budget for the current year are highly disappointing. Ráo Sáheb Mahipatrám Ruprám exerted himself considerably to induce the commissioners to adopt a resolution deprecating the enlargement of the public garden, objecting to the extension of the contract for electric light by five years, and proposing to utilize the money saved thereby for the supply of water. The commissioners elected by the people tried to get the above suggestions adopted by the meeting, but the large number of the Government nominees defeated them by their majority. This shows that so long as the number of Government nominees is sixteen while that of the people's representatives is considerably smaller, the scheme of local self-government will not work satisfactorily. In noticing the above statement the *Bombay Samáchár* (85) of the 7th June observes that for some time past the people complained against the conduct of the corporation in the matter of the extension of the public garden, the demolition of the city walls and the electric light, and it was expected that the new board formed under the imperial scheme of local self-government would remove the grievances. But the working of the new board has proved disappointing. Expenses incurred without the previous sanction of the corporation have been passed, and large sums have been set apart for works which should have been

given up. The city is in sad need of a supply of water, but no provision has been made for it. The chief aim of the imperial scheme of local self-government was that the popular element should preponderate in the municipal board and that a non-official commissioner should be the president; but the desire of the Bombay Government being otherwise, the arrangements made for the constitution of the Surat board were incomplete. The number of the Government members is considerably larger than that of the representatives of the people and the apprehended disappointing result has followed. The *Samáchár* advises the people not to be discouraged and to bring to the notice of Government the exact state of things. [The *Deshi Mitrá* (90) of the 7th June, in noticing the proceedings of the general meeting, remarks that if Government nominate only one-third and the people two-thirds of the commissioners in accordance with Lord Ripon's views the new board will work satisfactorily. At the present time municipal management is conducted according to the wishes of the Collector (president) and the official members. It is not that nothing is done for the good of the people, but the demolition of the fort walls, the sanctioning of electric lights and the extension of the park have disappointed the public. The people speak ill of the municipality for these works and do not bless it.]

Education.

Recommends the extension of primary education in the Bombay Presidency.

In noticing the Educational Report of the Bombay Presidency for the year 1881-82, the *Jáme Jamshed* (98) of the 6th June observes that primary education requires to be still more extended, that the salaries paid to school-masters are inadequate, and that the educational grant is very small. Villagers rightly complain that while the educational tax in the shape of the local fund cess is levied on them, no similar levy is imposed on the residents of cities and towns. It is therefore to be hoped that Government and the municipal corporations will consider this subject when enacting a law for the local self-government scheme. There is much need for the extension of primary education in the city of Bombay, and due provision should be made for the same. The private middle class schools may be utilized by admitting them to the benefits of the grant-in-aid system.

Says that the people of Mahudha should not be required to pay the whole of the expenditure of the English school established there.

A correspondent of the *Gujarát Mitrá* (75) of the 3rd June, writing from Mahudha, says that the educational authorities have informed the people of that place that unless they are able to contribute to the extent of the whole expenditure required for the English school the school will not be kept up. The school was originally started on the understanding that the people should among themselves contribute Rs. 15 towards its maintenance. The majority of the population of this place are poor Musalmáns, and it is very hard that they should be required to bear the whole expenditure of the school. It is to be hoped that the educational authorities will see fit to modify their order.

Railways.

Prays the Government of India to take due notice of the opposition raised by the people of Hyderabad to the Chanda Railway scheme.

In noticing the statement put forth on behalf of the Hyderabad Regency in defence of their action in the matter of the Chanda Railway, the *Bombay Chronicle* (74) of the 3rd June observes that it does not appear quite clear as yet that the opposition to the railway scheme has not been a genuine popular movement. The absolute necessity for the British Government sanctioning this work, which entails an enormous outlay, while the ruler is but a minor, has not as yet been made clear; nor is the expediency of inflicting in the face of the strong popular opposition an annual drain of thirty lákhs of rupees upon the exchequer of the State, which is by no means in a flourishing condition, satisfactorily demonstrated. The contention of the Hyderabad nobles and others that if the railway is to be made after all the work should be carried out with Native capital, and the objections to the grant of valuable concessions to a foreign company, deserve to be duly weighed by the Paramount Government. If there be any wisdom in allowing indigenous ways to have free play in the

work of regenerating the country, surely it cannot consist in the Paramount Government quietly allowing arbitrary and harsh treatment of public officials for the offence of exercising their natural rights of freedom of thought and speech, but in letting the spontaneous action of the people run into its natural groove and patiently waiting for the result. It is to be hoped that the Government of Lord Ripon will in this as in all similar matters adopt that cautious and modest policy which has secured to them the confidence of the Natives in the British and Native territories as generous and considerate rulers. [The *Jáme Jamshed* (98) of the 6th June advises the people of Hyderabad to withdraw from their opposition, and advises Government to restore Dr. Aghornath and Dastur Hushang to their proper places.]

Disapproves of the conduct of the British Government in regard to the Chanda Railway scheme.

The *Shiváji* (60) of the 1st June observes that the Chanda Railway scheme was put forward by the British Government as a check-mate to Sir Sálar Jung's demand for the restoration of Berár to the Nizam's Government. The question about Berár was deferred until the attainment of majority by the young Nizám, and the late Diwán postponed the railway scheme until that event, and it was therefore not revived during his lifetime. His death has given the British Government an opportunity of bringing it forward once more. The members of the Hyderabad Regency are not on good terms with each other, and everyone of them is striving to secure his position by not going against the wishes of the officer who appointed him to the Regency. This state of things has tempted the British Government to try to secure their object. Explicit orders have not been issued to the Hyderabad authorities to give the guarantee, which however they are willing to give for their own selfish ends. Even the British Government have a doubt as to the State being able to save thirty lákhs of rupees to meet the guarantee, and ask for the transfer of the Gulburga and Aurungabad districts to meet the charge. Thus these districts are likely to be in the position in which Berár is. The revenues of the Hyderabad State amount to three krors of rupees and the expenditure comes nearly to the same figure, and hence there is no hope of its being able to save thirty lákhs of rupees annually. The crafty expedient resorted to by the British Government will deprive the Hyderabad State of its two districts and will lessen its territorial extent. This scheme is a kind of repetition of Lord Dalhousie's annexation policy. It ill becomes the professed liberal policy of Lord Ripon. If the British Government are resolved to put the burden of the Chanda Railway on the Nizam's Government, Berár should be first restored. In short, the conduct of His Lordship in this matter is most reprehensible. The *Shiváji* advises their Highnesses Scindia and Holkar and other big Chiefs to communicate their sentiments on the subject to the Supreme Government in order that similar injustice may not be done to any of them.

Complains of the want of a platform to the Udváda Station of the B. B. & C. I. Railway.

The *Surat Akhbár* (78) of the 4th June complains of the want of a platform to the Udváda Station of the B. B. & C. I. Railway, and says that as trains stop there for a very short time females and children meet with accidents in alighting from carriages. As Udváda is a place of Pársi pilgrimage, the major portion of those who go there consists of old men, females and convalescent persons. If the station were *pucca* built, the income to the Railway Company would greatly increase, a well constructed road would follow, and great convenience would be secured to merchants.

Municipalities.

Requests the attention of the Corporation to the question whether the costs in the case of Mulibái *vs.* the Municipal Commissioner of Bombay can be justly paid by the municipality.

The *Gujaráti* (94) of the 3rd June gives the particulars of a case recently decided by the High Court in which one Mulibái filed a suit against the municipality of Bombay for the recovery of a sum of Rs. 501 on account of damage caused to her property by an illegal order of the municipal authorities, and requests the attention of the Corporation to the remarks of the Acting Chief Justice on the irregular conduct of municipal officers. The costs of the suit on both the sides are calculated at Rs. 24,000, and it is

the duty of the Corporation to consider whether that amount should be paid from the municipal funds when the Municipal Commissioner without the sanction of the Town Council involved himself in an expensive suit and also caused unnecessary annoyance to others.

Advises energetic suppression of the offence of feeding milch cows and buffaloes on horse dung extensively perpetrated in Bombay.

The *Bombay Samáchár* (85) of the 9th June observes that the evil practice of regularly feeding milch cows and buffaloes on horse dung alone or mixed with some grain chaff extensively prevails in Bombay and ought in the interests of public health to be put down vigorously. The municipal law provides punishment for this offence, but only two or three persons are punished in a single year. The municipality and the police ought therefore to make sufficiently energetic exertions to detect and get punished most of the offenders so that the crime may within a short time disappear altogether.

Alleges improper conduct on the part of an employé of the municipality of Bombay.

The *Jáme Jamshed* (98) of the 9th June observes that it is stated that a police officer of the mofussil who has been employed as a superintendent in the newly organized assessment department of the Bombay Municipality put on a few days ago his police uniform and his sword and visited the house of a Pársi gentleman in Girgaum. While he was there he created a disturbance. The owner of the house seeing this told him to walk out of the house as a municipal officer had no right to appear in a police dress and to act as he did. The Parsi gentleman is said to have reported the matter next day to the municipality, but nothing is yet known as to the result of the complaint. If the above report be false the *Jáme* will be glad to contradict it, but if on the other hand it be true, due notice ought to be taken of the conduct of the municipal officer in order to deter other municipal employés from misconducting themselves.

Complains that the employés in some departments of the Bombay Municipal Office are overworked.

The *Jáme Jamshed* (98) of the 5th June observes that in consequence of new arrangements made in several departments of the Municipal Office in Bombay the subordinates of those departments, particularly those of the assessment branch, have to perform such heavy work that it must tell heavily on their health. Some employés of the last-named department are required to leave their homes at 6 in the morning and visit distant parts of the town to enquire into the rents paid by tenants to their respective landlords, to recover bills and to enquire into taxes levied on horses and carriages. These subordinates must then attend the office to submit reports of their work, and leave it often so late as 8 o'clock in the evening. The subordinates of the wheel-tax department are sometimes detained in office till 10 at night. It is said that a few months ago a subordinate who was employed on out-door duty fainted from overwork and since then he has been employed on in-door work. A few days ago the new accountant of the assessment department sent in his resignation to the Municipal Commissioner as he could not do his heavy work, but the latter did not accept it and gave him a few more subordinates. The work of some departments has grown so heavy that their employés are said to be sometimes made to work on Sundays, and these departments were kept open on the last Queen's birthday. It is therefore to be hoped that the Town Council and the Corporation will take due notice of these grievances and remove them by employing, if necessary, a sufficient number of new hands.

Suggests the filling up of certain pits on the Dongri road.

The *Satyá Prakásh* (54) of the 6th June represents the danger of leaving open large pits on the Dongri road. These pits were dug some time before in connection with certain water works, and an accident lately happened to a child by a fall in one of these pits. It is dangerous to allow such pit-falls to remain unfilled for a year or six months, and it is the duty of the municipality to direct its attention to the matter. Now that the rains have set in there is great likelihood of accidents to passengers by this road.

The *Shivájí* (60) of the 1st June disapproves of the scheme for a new underground drain for Poona which will shortly be placed before the municipal corporation of that city. The proposed drain is intended to carry away not only the waste water but the night-soil also. There are several objections to this scheme. The existing underground drain has been working satisfactorily, while the proposed drain will not, it is feared, work satisfactorily because wherever similar sewers exist there the complaint about their failure is heard. The scheme is a costly affair, the burden of which the people of Poona are too poor to bear. The corporation ought not therefore to accept the proposals.

Disapproves of the scheme of a new underground drain for the city of Poona.

The *Poona Vaibhav* (48) of the 3rd June complains of the impure nature of the water running in the pipes in Poona. If the filters are out of order their repair is more urgently demanded than the construction of a market. It is very likely that impure water will bring on cholera. It is to be hoped that the new municipal commissioners will take this work in hand in preference to the more costly scheme of drainage.

Complains of the impurity of pipe water in Poona.

Native States.

The *Native Opinion* (10) of the 3rd June discusses the question whether the Native States of India have been allowed by the British Government to exist as a matter of necessity or favour. History shows that it is the former and not the latter. Scindia's territory was restored to him by the British Government with the intention of securing his assistance. Though Dowlatráo Scindia was four times defeated by the British, still the latter tried to make friendship with him lest he in conjunction with Yashwantráo Holkar might drive them out of India. The same policy was adopted in the case of Holkar. As for Hyderabad, the British were the servants of that State from the beginning. As for Rájputána and Baroda, the English being their servants it was improper to make war with them. It is thus clear that all the Native States that exist at present were maintained through fear and not through kindness. A perusal of Sir John Kaye's history will serve to show how far the British Government would have been able to maintain their dominion in the East during the crisis of 1857 had it not been for the assistance rendered by the Native States in the country; and how would it look to say that these States were allowed to remain as a matter of favour? Nearly twenty years have elapsed since that critical time, and the policy of interference in the administration of Native States has again begun to make its appearance in the case of Jeypur, Mysore, &c. Such a policy, however, must be said to have its origin in ignorance and want of foresight. The Hindu nation with all their ignorance, superstition and old unmeaning manners and customs are peculiarly gifted with loyalty to their rulers, and with all their sectarian differences they are one as Hindus. It is therefore not just to throw dust into the eyes of the people and to gradually degrade their rulers, as has been done in the cases of Mysore and Jeypur. It is to be hoped therefore that the British Government will abandon the policy of interference pursued by them. The Native States should also watch with care the maintenance of the rights and privileges secured to them by particular treaties and engagements. To enable these States to discharge this duty it is necessary that they should be allowed to correspond with each other on the subject of their rights. The distress of one should be shared by all. It is in the interests of Government that knowledge should spread among these States, and that a feeling of unity should be developed as far as possible. If the British Government have any desire to take credit for far-sightedness they should make the States of Scindia, Holkar, Gáekwád, Nizám and others independent, and on the analogy of German States should permit them to train and improve their armies. In times of war these armies should be placed under the command of Native warriors and sent to fight for the British. Natives will thus be given an opportunity of showing their usefulness and will remain highly contented with the British rule. Then Russia—nay, the whole of Europe,— will not be able to wage a successful war with England. The loyalty of Native States was fully tried in the days of the mutiny, and it is

Says that the British Government have maintained Native States as a necessity and not as a favour, and advises Government not to interfere with their rights and privileges.

therefore to be hoped that the British Government will instead of interfering with their rights try to make them independent and thus secure their own good as also that of India.

The *Samsher Báhddur* (109) of the 1st June observes that the small weight attached by Government to the complaints of the people of Junágad, Cambay, Dhrángadra, Gondal, and Vádásinor against their respective rulers and the indifferent justice dealt out to them are fresh in the public mind and lead to various inferences. When Government are cognizant of their depressed condition and of the great oppression suffered by the subjects of Native States, it is not good that they should not listen to their complaints. The plea of non-interference with the action of independent Native States is false. It is necessary that Government should interfere and put a stop to the oppression exercised by them. But the policy of digging a well after a fire has actually begun cannot be approved. It behoves Government to reconsider their policy with regard to the Junágad State and to take notice of the conduct of the Political Agent in keeping them in ignorance of the affairs there.

Says that the British Government ought to interfere and deal out justice to the oppressed subjects of Native States.

With reference to the donation of Rs. 10,000 made by the Nawáb of Junágad for distribution among the families of the Native soldiers killed in the Egyptian Campaign, the *Jáme Jamshed* (98) of the 8th June observes that this grant is a good help to the bereaved families, but it is to be regretted that the Nawáb has made no provision whatever for the widows and orphans of the innocent Maiyás massacred by his police. The donation therefore appears to have been made more for pleasing the British Government than as a charity, which ought to begin at home if it is to be sincerely made. This subject raises the question, why should public subscriptions be raised or donations received from Native Chiefs in aid of the widows and orphans of soldiers killed in battle, and why should not Government make due provision for them? It is well known that the Native soldiers receive such small pay as to be scarcely able to save any money for their families and children. Moreover, the grant of a pension of Rs. 2½ per month sanctioned by military laws for the widow of a soldier killed on the battle-field is quite inadequate for the maintenance of the widow and her children. Under these circumstances the best course appears to be that the monthly pay of a Native soldier should be increased by two rupees, one rupee being deducted as a contribution to the pension fund, which should go to make due provision, say Rs. 5, for the widows of soldiers killed in battle or dying in indigent circumstances. If the suggested arrangement is made it will redound greatly to the credit of Government and will induce numerous persons to enter the military service and fight the battles of their country with great courage and zeal.

Censures the Nawáb of Junágad for making no provision for the widows and orphans of the massacred Maiyás and observes at the same time that the pension paid by the British Government to widows of Native soldiers killed in battle should be increased to Rs. 5 per month.

Berár Affairs.

The *Varhád Samáchár* (67) of the 4th June observes that the subjects of the higher and lower standard examinations in which Extra Assistant Commissioners, Assistant Commissioners, Deputy Commissioners and others are required to pass before they are invested with certain powers are not sufficiently varied to enable those officers to discharge their duties satisfactorily. These officers ought to possess a sufficient knowledge of the Indian Contract Act, the Hindu and the Mahomedan Laws, Equity Jurisprudence and some other laws, but their study is not required by the present higher and lower standard examination rules. It is desirable therefore that the necessary alterations should be made in those rules, or if necessary these officers should be subjected to the same examination as the candidates for vakilship are made to pass.

Says that the subjects of the higher and lower standard examinations in Berár need to be increased.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
14th June 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 16th June 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
*20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyá Dipika	Bombay	Fortnightly	150
22	„ Daivadnyá Samáchár	Do.	Do.	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitrá	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitrá[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	3,500
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Maháráshtrá Hitechchhu	Bombay	Weekly	1,000
39	„ Maháráshtrá Mitrá	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
43	„ Nibandh Mála	Poona	Monthly	700
*44	„ Nibandh Chandrika	Do.	Do.	200
45	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyá Prakásh	Bombay	Fortnightly	243
55	„ Satyá Sadan	Alibág	Weekly	400
56	„ Satyá Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Poona	Monthly	400
60	„ Shiváji[3]	Do.	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayá	Thána	Do.	240

[1] Marátha portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Name of Newspaper.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Svadesh Mitra	Do.	Tri-weekly ...	600
67	„ Varhád (Berár) Samáchár[3] ...	Akola	Weekly	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vichárahil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitra	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitra	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Surya Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'rya Dharm Prakásh	Do.	Monthly	304
83	„ A'rya Dnyán Vardhak	Do.	Do.	500
84	„ Bombay Punch	Do.	Weekly	500
85	„ Bombay Samáchár	Do.	Daily	1,090
86	„ Broach Samáchár	Broach	Weekly	700
87	„ Broach Vartmán	Do.	Do.	60
88	„ Buddhi Prakásh	Ahmedabad	Monthly	600
89	„ Dátardun	Bombay	Weekly	525
90	„ Deshi Mitra	Surat	Do.	1,000
*91	„ Dnyán Prasárak	Ahmedabad	Monthly	200
92	„ Dnyán Vardhak	Bombay	Do.	400
93	„ Fursad	Do.	Do.	100
94	„ Gujaráti	Do.	Weekly	400
*95	„ Gujarát Monthly Journal	Do.	Monthly	200
96	„ Gul Afshán	Do.	Do.	659
*97	„ Hitopadeshak Ratna	Ahmedabad	Do.	200
98	„ Jáme Jamshed	Bombay	Daily	525
99	„ Kaira Vartamán	Kaira	Weekly	115
*100	„ Kaiser-i-Hind	Bombay	Do.	200
101	„ Káside Mumbai	Do.	Tri-weekly ...	700
102	„ Kusum Guchchhá	Ahmedabad	Monthly	350
103	„ Nágar Udaya	Do.	Do.	300
104	„ Niti Prakásh	Kaira	Weekly	200
105	„ Nure Elam	Bombay	Monthly	381
106	„ Nyáya Prakásh	Surat	Weekly	200
107	„ Pársi Punch	Bombay	Do.	225
108	„ Rást Goftár	Do.	Do.	1,814
109	„ Samsher Báhádur	Ahmedabad	Do.	200
110	„ Satya Mitra	Bombay	Do.	400
*111	„ Saurashtra Darpan	Junágad	Monthly	200
112	„ Stri Bodh	Bombay	Do.	533
*113	„ Subodh Prakásh	Nadiád	Do.	200
114	„ Svadesh Vatsal	Bombay	Do.	408
115	„ Tatwa Dnyán ane Dáker Samáchár ...	Umreth	Fortnightly ...	62
*116	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
117	„ Vartamán Sár	Surat	Weekly	200
118	„ Vidnyán Vilás	Rájkot	Monthly	738
119	„ Vidya Mitra	Bombay	Do.	300
120	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
121	The Chandrodaya	Dhárwár	Weekly	150
*122	„ Karnáta Vritt	Belgaum	Do.	200
	URDU.			
*123	The Altáf	Bombay	Weekly	200
*124	„ Armagán	Do.	Do.	200
*125	„ Dabdabe Islám[5]	Do.	Do.	200
*126	„ Khádam-é-Hind	Do.	Daily	200
127	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
128	„ Kushful Akhbár	Do.	Weekly	160
*129	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
130	The Mufarrehul Kulub	Karáchi	Weekly	300

3 Frequently admits English articles. 5 This paper is received *gratis* with the *Armaydn*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

In noticing the debate on Mr. Stanhope's motion in Parliament on the subject of reductions in Indian expenditure, the *Lok Mitrá* (77) of the 10th June observes:—For years past well-informed and observant persons have been directing the attention of the authorities to the steadily increasing burden of the administrative expenditure in this country, and to the hardship entailed on the people by the imposition of fresh taxes to meet such expenditure, but hitherto very little seems to have been done in this direction. The ingenuity of the authorities seems to have been directed towards inventing fresh sources of income with the object of demonstrating the so-called elasticity of the country's revenues. We have already pointed out that this supposed elasticity is a delusion, and that almost any unforeseen contingency may upset all calculations. A certain class of writers however are never tired of placing before us an imposing array of figures and of complacently arguing therefrom that the country was never before so thriving and contented, and this in the face of the general cry of the growing poverty of the country. It is gratifying to find, however, that this important subject has at last attracted the attention of Parliament, and though it may be doubted whether any substantial and immediate good will result from such discussion as that which Mr. Stanhope's motion elicited, it may be hoped that increased attention to, and interest in, this matter will in the future be productive of some good. The speakers who took part in the recent discussion seemed to entertain different opinions as to the causes of the increase in expenditure, but this difference of opinion is not material to the subject. The fact of increased expenditure and the necessity of taking prompt and adequate measures for reducing it still remain. The appointment of a Commission of Inquiry may lead to some good, but the adoption of measures must cause considerable delay. In the meantime it will strike most persons that judicious retrenchments, the gradual substitution of Native for the costly Foreign agency in the different departments of the public service, the development of local resources, and the encouragement of local industries and enterprise are the most efficient means for reducing the expenditure of the country on the one hand, and of consolidating British power and influence on the other. But we have had painful experience of the short-sightedness, bigotry, and selfishness of certain classes of Anglo-Indians, and unless and until the greatest determination and energy are shown in putting them down, it is hopeless to expect that any such remedial measures as above pointed out will be adopted. [The *Shiváji* (60) of the 8th June is sorry that very few members were present at the discussion in Parliament on the subject of reductions in public expenditure. This shows that the English people are not very anxious to secure the welfare of this country.]

Points out the desirability of curtailing the administrative expenditure in India.

After expressing hearty thanks to Mr. O'Donnell for frequently bringing Indian questions before the House of Commons, the *Bombay Samáchár* (85) of the 13th June observes that on the 21st May Mr. O'Donnell asked four questions on different Indian subjects to the Under Secretary of State for India and the latter replied that he had received no official information about them. Though the questions relate to ordinary occurrences, yet they deserve the serious attention of the authorities in England, and hence Mr. Cross's ignorance about them cannot be regarded as satisfactory. The Indian authorities are, no doubt, competent to dispose of the questions raised by Mr. O'Donnell; however, the Secretary of State ought to make arrangements to make himself acquainted with the complaints made to the different administrations, the redress given by them to the aggrieved parties and the spirit in which the decision of the local authorities is received by the public.

Thanks Mr. O'Donnell for frequently bringing Indian questions before Parliament.

In noticing the scathing rebuke administered by the premier to Mr. Ashmead Bartlett for his attack on the Indian policy of Lord Ripon, the *Bombay Chronicle* (74) of the 10th June observes that Mr. Gladstone rightly remarked that Lord Ripon had written his name on the hearts of the people. The eulogy passed by him on the Viceroy will be most cordially endorsed by

Thanks Mr. Gladstone for making a proper defence of Lord Ripon's Indian policy against the attack of Mr. Ashmead Bartlett.

every intelligent Native of India. It will be received throughout the length and breadth of the land with rounds of applause, and the representative public organs will vie with each other in thanking the premier for the manner in which he has defended their true friend and benefactor—the Marquis of Ripon. [Several other Maráthi and Gujaráti papers express similar sentiments.]

Advises the Home Government to sanction the introduction of the local self-government scheme and the Native Magistrates' Jurisdiction Bill as tentative measures.

The *Indu Prakásh* (9) of the 11th June is sorry that the two principal reforms for which the administration of Lord Ripon has become known, viz., the local self-government scheme and the Native Magistrates' Jurisdiction Bill, are in a state of jeopardy. It is a matter of regret that the Secretary of State for India with his Council of Indian experts should be against these reforms. The India Office is maintained at a great cost to the people of India and the object of its maintenance cannot certainly be that its members should veto such measures. The Secretary of State is as much bound to the Queen Empress as to the people of India, and it is his duty to secure the welfare of the latter. Moreover, Her Majesty the Queen has several times pledged her word that Her Government will try to do good to this country and it is the duty of the Secretary to redeem the pledge. Under these circumstances and having regard to the warm advocacy of statesmen like Lords Mayo and Ripon, the policy or the propriety of objecting to the measures above referred to or of mutilating them to such a degree that their utility is marred, is beyond what the *Indu* can comprehend. If the Secretary of State is only useful in coming in the way of the welfare of the people it is better that his post should be altogether abolished. The present is a very fine opportunity for Her Majesty's Government to evince their desire to do good to the people of this country. If, however, they entertain any doubts as to the practicability of the measures introduced by Lord Ripon they cannot do better than extend the term of His Lordship's tenure of office and give a sufficiently long trial to the reforms inaugurated by him. But if they are determined upon not allowing these reforms to be introduced, they will do well to make a clean breast of the affair and thus relieve the people of this country from the vexation which has been caused by the present state of suspense. The people of India are peculiarly gifted with the virtue of loyalty, and they have by their peaceful behaviour deserved the confidence of their rulers. It is therefore too much to apprehend that if they are allowed certain privileges as a matter of trial they will not relinquish them if they prove unworthy of them. We therefore suggest that the Home Government should, notwithstanding the opposition of Lord Kimberley, sanction as tentative the two measures of reform proposed to be introduced by the present administration, and if the people are found wanting, the same may be withdrawn. But it is not proper that they should adopt a line of policy at once opposed to morality and goodness merely on the strength of apprehensions that are not well-founded.

Expresses regret at the loss of Sir Louis Mallet to the India Council.

The *Indian Spectator* (1) of the 10th June observes:—It is sad to see that India should have to lose at this juncture the services, either on account of resignation or ill-health, of some of her genuine and most valued friends. There is Major Baring going away, and him may, perhaps, soon follow our "truly great" Viceroy, the like of whom it may not be the fortune of this country to meet again for some years. And now it is grievous to hear of the resignation of Sir Louis Mallet, a gentleman in full accord and sympathy with the reasonable hopes and aspirations of the rising Indians. May his successor turn out an equally sympathetic friend of India! There is satisfaction in the fact that the new permanent Under Secretary of State is an excellent disciple of Mr. Gladstone.

Gives the causes of the enthusiasm displayed by the Natives of India on the appointment of the Duke of Connaught to a command in the Indian Army.

The same observes:—The Native community seems to be very enthusiastic about the Duke of Connaught's coming out to India. This feeling may be explained as proceeding from the vanity of the people. Not so, however, is the fact. The intelligent Native knows that the presence of one in the Royal Duke's position will be in itself a moral gain

to India. His Royal Highness will be able to study the country at leisure and from a vantage ground such as few others can hope to enjoy. He will be able to judge for himself of the political disabilities of educated Natives and to ascertain the causes which keep Natives and Europeans apart and thus retard the true progress of the country. The judgment of such an unbiassed observer will be of inestimable value. Socially, too, the presence of royalty will be beneficial to India.

Regrets the transfer of Major Baring's services to Egypt.

In noticing the transfer of Major Baring to Egypt the *Shivájí* (60) of the 8th June recounts the valuable services rendered by the Finance Minister to the country during the short term of his office, and laments over the event as a great loss to India. The Premier is found fault with for inflicting this loss, and is requested to appoint an able successor to Major Baring. [The *Samsher Báhádur* (109) of the 8th June also considers Major Baring's transfer to Egypt as a loss to India and advises the Natives to show their gratefulness by presenting him with valedictory addresses on his departure from the country. Mr. Hope is well versed in revenue matters and in practising economy, but the side taken by him in the well-known Jalálpor case and in other Government matters has disappointed the people. It remains to be seen whether he will not sometimes yield to the wishes of Government after his appointment as Finance Minister of India. The *Gujarát Mitrá* (75) of the 10th June says that Mr. Hope will be a competent successor to Major Baring. The *Lok Mitrá* (77) of the same date says that unless Government make as happy a selection outside of India as that of Major Baring they cannot do better than avail themselves of the services of Mr. Hope.]

Comments in connection with the recent Resolution of the Government of India reviewing the operations of the Indian Telegraph Department and a prayer to Government to reduce railway fares.

The *Indian Spectator* (1) of the 10th June, in noticing the recent Resolution of the Government of India reviewing the operations of the Indian Telegraph Department for the year 1881-82, remarks:—It is satisfactory to note that the reduction made in the inland telegraph tariff since 1st January 1882 has proved beneficial to the State and the public alike. It was anticipated that the loss in revenue from lower rates would be almost wholly compensated by a greater number of private messages. The great success that has attended the introduction of post cards into the country ought to justify the supreme Government in boldly making experiments in telegraphic messages. An ordinary message of twelve words for a rupee will, we are sure, not only stimulate greater traffic but pour into the State Treasury a revenue that may rejoice the Director General of Telegraphs. Such increased receipts will, in a measure, encourage Government to lay down telegraph wires in still remoter regions where this necessary adjunct of the civilization of the 19th century may be unknown. It is also satisfactory to note that the new offices opened during the year have been managed most economically. There is yet ample room for further development of postal and telegraphic receipts, a development which, if properly stimulated, is sure to be beneficial to the public and the State. The useful lesson derived from the reduction in the tariff rates of inland messages ought to open the eyes of Government to the eminent advisability of a reduction of railway fares and rates. No effort should be spared to get these cheapened. We have repeatedly urged the expediency of this reduction and trust that before long the Government of India will be successful in this direction also. Let Government set an excellent example on their own railways, and there is every probability of the powerful guaranteed companies following it. The rates of these companies are indeed very heavy compared with those prevalent in Europe and the United States. But it is a somewhat difficult task to coerce these Indian monopolists to make the slightest reduction in their goods and passenger rates. Competition could have ere long broken the monopoly, but unfortunately real competition is nowhere; and if at all, it is of the weakest. Again, Government regulate the passenger and goods tariff on their own railways on fallacious and even unbusinesslike principles,—principles against which the Local Chamber of Commerce has had so often to remonstrate in terms not to be mistaken, and it is no wonder that the railway monopolists rigidly stick to a very highly graduated tariff.

Speaks highly of Mr. Justice Norris as a gentleman and a Judge.

The *Akhbáre Sodágar* (81) of the 12th June states on the authority of a well-known respectable Native gentleman who recently visited Calcutta that Justice Norris, though very young, possesses all the qualities of a liberal-hearted and straightforward Englishman. He shows great respect to a Court of Justice and is anxious to see that it is not made light of. He is ever pleased to show due respect to deserving Natives and does not appear to treat them with disrespect by making a wrong use of his high position. He knows well how to treat the parties and witnesses coming before him. In short, his conduct is exemplary. The Bábus of Bengal who have raised an out-cry against him appear to be misguided, having formed a hasty estimate of him.

Disapproves of the intention of the Madras Government to abolish the higher classes in the Civil Engineering College of that Presidency.

With reference to the opinion expressed by the Secretary to the Madras Government in the Public Works Department against the maintenance of the higher classes in the Madras Civil Engineering College, said to be based on a despatch from the Secretary of State for India, the *Bombay Chronicle* (74) of the 10th June observes that nothing can be more detrimental to the advance of Natives in the way of local self-government than an abridgment of the facilities already afforded them for acquiring scientific or technical knowledge. To close the doors of such instruction and at the same time to tell the people to learn to be able to conduct the public affairs of their country is equivalent to enacting a ridiculous comedy in which their Excellencies the Viceroy and the Governor of Madras should, for the sake of their good names, take no part whatever. The people of Madras must not hesitate to impress on their rulers the claims of intelligent Natives to a share of the benefits of the appointments in the higher grades of the public service now almost exclusively monopolized by Europeans, and should try to induce them not to withhold from them any legitimate facilities for qualifying themselves for the enjoyment of such a share.

Points out some defects in he Sind Encumbered Estates Act and condemns the enactment of Encumbered Estates Acts generally.

The *Indian Spectator* (1) of the 10th June, in an article headed "The Sind Encumbered Estates Act," says:—It appears from the *Sind Official Gazette* that the management of numerous estates taken up under Act XIV. of 1876, within six months of its passing, has been lately relinquished. Under Act XIV. of 1876, as well as under Act XX. of 1881, the management cannot be relinquished after a liquidation scheme has been sanctioned. It follows, therefore, that for more than five years no liquidation scheme was sanctioned for any of the estates lately relinquished. This is a very significant fact and calls for immediate notice. So far as our information goes, the management is relinquished generally, if not invariably, on the ground that there is no way of making two ends meet, that the Zamindár's property is not sufficient to pay the cost of management, the cost of cultivation, the cost of canal clearance, and the land revenue. If the manager be called upon to specify his reasons for relinquishing the management in so many cases, we feel sure that our explanation will be borne out. There is no magic in Government management. It is opposed to all human experience that a stranger should carry on the management of an estate more economically and beneficially than the land-holder himself. And yet this is the central principle of all Encumbered Estates Acts. A paternal Government comes forward to relieve the indebted Zamindárs, Jagirdárs or Tálukdárs of the trouble of managing their own concerns, but when, after five or six years, it finds that the estate is getting hopelessly bad, that the land revenue is heavily in arrears, that the cost of management alone amounts to a good round figure, it calls upon its *protegé* to take back his estate, to pay the outstandings and the proved debts, and in default to suffer his moveable and immoveable property to be sold and himself to be cast in a prison. This is not in the least an exaggerated account of the working of the Act. Is the Act passed for the relief of insolvent Zamindárs? If it is, then insolvency should be no reason for relinquishing the management of an incumbered estate. If, however, insolvency is a good reason, then surely the Act offers no relief to insol-

vent Zamindárs. We notice that Act VI. of 1876 (The Chota Nágpur Encumbered Estates Act), upon the lines of which the Sind and Broach and Kaira Encumbered Estates Acts of 1876 seem to have been drawn up, contains a provision bearing on this subject, which is conspicuous by its absence in these latter Acts. Section 12 provides for the restoration to the owner of his property "when all such debts or liabilities have been discharged, or if within six months after the publication of the order mentioned in Section 2 (*i.e.*, the vesting order corresponding with the order of management), the Commissioner thinks that the provisions of this Act should not continue to apply to the case of the holder of the said property or his heir." This provision is undoubtedly defective, as it does not specify the grounds on which the Commissioner should base his action; but so far as it goes, it is a thousand times better than those in the later statutes, which prescribe no limit of time at all for relinquishing the management. The proviso which they contain, that no management should be relinquished after a liquidation scheme is sanctioned, does not afford the requisite safeguard, as a liquidation scheme may not be framed or sanctioned for half a decade, or for the matter of that, for a whole decade. We, therefore, strongly urge that, if the Act be not repealed, it should, at any rate, be amended in this respect. The latest Relief Act passed by the Supreme Government, viz., "The Jhansi Encumbered Estates Act," and perhaps the earliest Act of this kind passed by the Bombay Government, Bombay Act VI. of 1862, do not contain any provision about the relinquishment of management. Indeed the Jhansi Encumbered Estates Act does not contemplate any Government management at all. Unlike Act XIV. of 1876 and Act XX. of 1881, it leaves as few rules as possible to be framed by the Local Government. Though not perfect in all its details, this Act has the merit of looking facts in the face and providing an adequate remedy. The Encumbered Estates Acts in force in this Presidency remedy the cost and delay of legal proceedings before the ordinary tribunals by providing a simpler but more arbitrary procedure, and by giving up the Court-fees leviable on plaints, appeals and processes. We think that if in all indebted districts the same sacrifice of Court-fees were made and Insolvency Courts on the model of the Jhansi Court established, the anomaly we have pointed out would cease to exist, and the Encumbered Estates Acts, which after all are no more than makeshifts, would be no longer required. As it is, these Acts are indefensible from every point of view. They are indefensible from an economical standpoint, because they violate the very first principles of free trade, of production and distribution, and because they ignore the facts that an owner feels a more vital and immediate interest in his property than a paid manager howsoever well-disposed, that increased cultivation and increased profits are to be expected from strengthening this interest and not from reducing it to a minimum, that the triumph of capital in modern society is the most natural thing in the world, and that the transfer of land from extravagant, uneducated, semi-barbarous Zamindárs to thrifty capitalists is the inevitable sequence of this triumph. They are indefensible from a political point of view, because they are founded upon a principle of inequality, because they allow relief to some while denying it to others, because they teach the people to depend upon Government as a sort of *deus ex machinâ* for extricating them at all times from all unpleasant embarrassments caused by their own imprudence and folly, and because such teaching is apt to produce expectations which, if disappointed on any future occasion, are sure to produce much more disaffection—not to say disloyalty—than would have been caused if no such Relief Acts had been passed. They are judicially indefensible, because they set at naught the law of free contract and the principle that legislation should never be retrospective, and because they curtail the jurisdiction of the ordinary Courts. And lastly, they are sociologically and morally indefensible, because they oppose the survival of the fittest and the law of self-help, and because they authorize and perpetrate a breach of faith with impunity.

Suggests a reduction in the rates of commission charged for Money Orders.

The *Satyá Shodhak* (56) of the 10th June says that the Postal Money Order business does not appear to receive as much support as it deserves from merchants and traders on account of the rate of commission charged on a hundred rupees being as high as Re. 1. This rate is

felt by the mercantile public as rather heavy. If the rate be reduced to 8 annas per hundred rupees many merchants will come forward to take advantage of the Money Order system and Government will be gainers to a very great extent.

Advises Government to afford greater facilities to the people for pasturing their cattle.

The *Prabodh Chandrika* (50) of the 11th June complains of the inconvenience arising from pasture-lands having been absorbed in agricultural and forest lands. Agricultural profession has of late received a stimulus on account of the depressed condition of other occupations, and this has led to a diminution in waste lands. The recent policy of Government regarding forest conservancy has also its share in bringing about the above result. Of course a policy of forest conservancy is justifiable to a moderate extent, but any stretch of that policy calculated to cause oppression on the people is unnecessary. It is not that every inch of the ground closed by Government as their reserved and protected forests is occupied by valuable timber trees. Much of it is covered by grass, and if Government open such plots to the public for pasturing purposes much good will be done to the people without entailing any loss on Government. Such grass is not a source of appreciable income to Government. On the contrary it sometimes assists in producing fires, which destroy the jungles and thus inflict a serious loss on the State. The injury caused to the people by such a stringent policy is very great in proportion to the gain resulting to Government. Agricultural stock has not increased in proportion to the extension of cultivation. It has on the contrary diminished to the serious prejudice of the agricultural profession.

Points out the wretched condition of the Indian rayat.

The *Samsher Báhádur* (109) of the 8th June says that the condition of the rayats is miserable. The fruits of their labour are enjoyed by the money-lender and Government. The causes of their distressed state are that Government look to their own interests and not to those of the rayats. Government and well-do-to people merely speak of improving and encouraging agriculture, but do nothing for it. Agriculture is considered the meanest of occupations. Government only care for surveying the land and enhancing the tax on it without any regard to the condition of the rayats. The justice dealt out to the rayats by Government is not impartial, for the Judge himself is one of the parties. In civil cases the dispenser of justice is a third party, but such is not the case with revenue matters. The ignorance in which the rayats are steeped and the injury done to the crops by stray cattle add to their misery. They also suffer at the hands of the village officers.

Recommends the extension of fisheries in this country.

In noticing the observation made by his Royal Highness the Prince of Wales at the opening of the Piscatorial Exhibition now being held in London, that as a source of the supply of human food the products of sea require as much attention as the crops raised on land, the *Bombay Samáchár* (85) of the 11th June observes that it is well known that India suffers from an insufficiency of food-supply. In times of plenty the poor people get half a meal, while in years of scarcity, which frequently recur, they die in large numbers for want of food. The fishing business is carried on on such a small scale that fish is used more as a condiment than as a main article of human food. It is desirable therefore that Government and the people should try to develop fisheries on such a large scale that the poor people may be supplied with fresh as well as dried fish in large quantities forming a substantial supplement to their present daily meals.

Says that the measures adopted by Government for the destruction of locusts are ridiculous, and advises Government to grant remissions of land revenue.

The *Kalpataru* (32) of the 10th June says that the measures that are being adopted by Government for the destruction of locusts are simply ridiculous. The only way in which Government can afford relief to the distressed population is to grant remissions of revenue. It is however a matter of regret that Government are trying to keep this remedy as distant as possible. [The *Chandrodaya* (121) of the 2nd June says that the locust plague has

been doing great mischief in the Chiplun Táluka and advises Government to send the curtains that are ordered to be prepared in the Thána Jail to all villages in the táluka with the view of minimizing the evil.]

Says that the censure passed by the Government of Bombay on the Collector of Ahmedabad and the Commissioner, N. D., will satisfy the Gáikwád.

The *Gujarát Mitrá* (75) of the 10th June says on the authority of the *Poona Observer* that the Government of Bombay has passed a censure on the Collector of Ahmedabad and the Commissioner, N. D., for the disrespect shown by them to the Gáikwád, who paid a visit to that city some time ago while on his way to his dominions. If there be any truth in this, we thinkit will do much to give satisfaction to His Highness Sayájiráo.

Says that the offence of opium-smuggling should be visited with a fine as well as imprisonment.

The *Samsher Báhádur* (109) of the 8th June says that the offence of opium-smuggling should be visited with a heavier punishment than at present. The mere imposition of a fine increases, instead of diminishing, such crimes. Smugglers in opium do not give up their nefarious practices though they are frequently fined. The imposition of fine and imprisonment will greatly check the crime. The *Samsher* hears that a law imposing fine as well as imprisonment in such cases is in contemplation.

A complaint against the unjust levy of the License Tax at Broach.

The *Broach Samáchár* (86) of the 14th June publishes the appeal of one Dáhya Pitámbar, a carpenter of Broach, against the rate at which he has been assessed to pay the License Tax and which has been presented to the Collector of Broach, and remarks that when 350 persons have preferred appeals against the License Tax assessments out of a total number of 632 liable to pay the tax at Broach, it appears that everything is not right. Such a large number of appeals betokens either mismanagement and indifference or intrigue. If the Collector of Broach or Ráo Bahádur Chunilál, who hears License Tax appeals, care to consult the public voice they should transfer those against whom the public have raised a cry and on whom either the Government or the public now look with suspicion to other places. If a notification is then issued removing the fears of the people and justice properly dealt out, the truth of the cry raised in certain quarters of the city against the unjust levy of the tax will become apparent. The exposure of the guilty parties in a court of law will set a good example to others.

Requests Government to deport to their country the large party of Baluchis travelling about in Gujarát.

The *Bombay Chronicle* (74) of the 10th June is glad that Government have deported to their country the one hundred and fifty Makránis and Baluchis who had come to Bombay and whose presence here was much disliked by the citizens on account of their unruly and thievish disposition. A large party of the same people are travelling about in Gujarát, causing great disturbance wherever they appear. They too ought to be deported to their country.

Suggests the appointment of two more Postal delivery peons for Cambay.

A correspondent of the *Gujarát Mitrá* (75) of the 10th June writing from Cambay says that there are only two Postal delivery peons for a population of 35,824 souls, and this leads to great delay in the distribution of letters. It is therefore necessary that there should be two more peons for this duty. It is not just to leave Cambay in this difficulty notwithstanding the handsome receipts secured by the Postal Department.

Complains of the inconvenience caused by the absence of a dharamshála and by the want of repairs to roads in Thálner in the Shirpur Táluka of the Khándesh District.

A correspondent of the *Aryávarta* (15) of the 9th June writing from Thálner in the Shirpur Táluka of the Khándesh District complains that notwithstanding the fact that the land revenue of the village is from Rupees 18 to 20 thousand, yielding a corresponding Local Fund revenue, the roads of the village are not repaired, while the travellers are obliged to put up with great inconvenience on account of the absence of a dharamshála. The writer says that it will be better if Government direct their attention to these complaints.

The *Akhbáre Sodágar* (81) of the 16th June observes that whenever serious accidents occur to any of the hands employed in the mills at Bombay the unfortunate persons are taken in a bullock cart or a buggy to a hospital and they suffer great pain from the joltings on the way. Excepting the Mánakji Petit Spinning and Weaving Mill none of the mills in Bombay appear to have any medical dispensaries and doctors attached to them for treating mill-labourers in cases of accidents. Government will, it is hoped, be kind enough to enact a law for compelling mill-owners to provide due medical aid for the mill-labourers injured by accidents.

Mill-owners in Bombay should be compelled to provide medical aid on the spot to mill-hands injured by accidents while working in mills.

The *Indian Spectator* (1) of the 10th June in an article headed "The sauce for the goose is no sauce for the gander," observes :—It is a question whether the appointment of a European medical officer of equal standing in the service with Surgeon Párakh to the Acting Chair of Midwifery in the Grant Medical College, would have elicited the same unfavourable criticism that is now poured forth in the columns of our Anglo-Indian contemporaries. We have an unpleasant suspicion that there would have been nothing of that sort. At the best a little noise might have been heard, soon followed by rigid silence. Much has been said about Surgeon Párakh being quite a junior officer in the Medical Service, and it is shown with much parade of statistics that he has been put over the head of many a senior. That such is the case we are prepared to admit. Surgeon Párakh has now been 9 years in the service. The late lamented Dr. Hughes was appointed Professor of Midwifery and Physician to the Obstetric Institution attached to Sir Jamsetji Jijibhái Hospital after only 6 years' service! The same is the case with Dr. Hatch, the Acting Professor of Anatomy. He is only 6 years in the service. Was there any hubbub about him when appointed to that chair about a year ago? One of the objections urged against Surgeon Párakh is his practice. May we ask the critics whether Dr. Hughes had greater experience when he was appointed Professor of Midwifery only after 6 years' service? Also, whether he did not jump over the heads of many a senior? Was there such a hue and cry regarding that accomplished doctor on his first appointment? It may be fairly asked whether the criticisms now hurled at the Native doctor have nothing like race-feeling at the bottom. The fact is being daily realized that educated Natives should now have an increased share in the higher offices of administration. It is evident that Government must, in pursuance of their generous and statesmanlike policy, offer them higher appointments to which they may be found qualified. But that is just the fact that is resented by European State servants, who fancy that they alone are entitled to the prizes of the services to which they may respectively belong. Hence, when a Native is offered such a prize, the European officials take it as a "thin end of the wedge." But it would be more graceful for them to cheerfully submit to the inevitable than decry such an appointment. They sullenly resented the other day the appointment of Bábu Ramesh Chundra Mitter as Acting Chief Justice of the Bengal High Court. But it is curious how silent these Anglo-Indian critics are when the rights of Natives to certain important posts are over-riden. Last year the Bombay Government appointed Mr. Lang to act as Advocate General. We objected to the appointment at the time on the ground that his two seniors, who are two eminent Native counsel not a whit inferior in forensic ability to Mr. Lang, were passed over. Neither Mr. Badrudin Tyabji nor Mr. P. M. Mehta was offered the appointment though it had been almost the universal practice to choose a senior counsel as Advocate General. The Anglo-Indian dailies here and at Calcutta avoided making any mention of so gross an injustice. They seem to act on the principle that what is sauce for the goose is no sauce for the gander. Again, take the latest instance of the appointment as a judge's clerk of Mr. Foublanque, an entire stranger to Bombay. He was imported all the way from Egypt as if the Chief Justice could not have found within the precincts of his court a single officer of merit! A grave injustice has been done by this appointment to an experienced and

A reply to the objections urged against the appointment of Surgeon Párakh as Acting Professor of Midwifery in the Grant Medical College.

deserving Native officer of the court. The appointment might have been very well bestowed on the Head Assistant to the Prothonotary. It was his by right and prescription. He had more than once filled the acting appointment of a Judge's clerk. He is besides a Barrister. He has had experience of the administrative business for something like ten years. But he was curtly passed over and yet neither of our local daily contemporaries who are now so loud in their outcry about Surgeon Párakh's appointment had the generosity or grace to say a word in reference to the injustice done. After these significant instances, it is natural if the impartial reader suspect that the unfair criticisms on Surgeon Párakh's appointment are simply the outcome of race feeling. But it is common for Anglo-Indian journalists who talk of "justice and impartiality" to decry the Native at the expense of the European in almost all matters affecting the public. [The *Rást Goftár* (108) of the 10th June expresses similar sentiments. The *Shiváji* (60) of the 8th June approves of Surgeon Párakh's appointment.]

Censures the Detective Branch of the Bombay Police for not being able to apprehend Káku Wádia.

The same says:—We fear that there is something more at the bottom of the negligence shown by the Detective Police in apprehending Káku Wádia than the public care to utter at the present moment. But time will soon bring up to the surface grave matters now closely hidden from the public gaze. What the public is entitled to ask is whether the organization of the Detective Branch of the Police is all that it should be. The non-apprehension of Káku Wádia up to this time shows a lamentable want of diligence and organization in the Detective Police, and the interests of the public absolutely require that some satisfactory explanation ought to be given as to why they are impotent to apprehend him. What insuperable difficulties have the Police met with? Let the truth be probed to the very bottom so that the public may judge how far the non-apprehension is due to incompetency and how far to causes uncontrollable. [Several Gujaráti papers censure the Bombay Detective Police for not being able to trace the whereabouts of Káku Wádia.]

Local Self-government.

Prays for the speedy publication of the Draft Bill regarding the scheme of local self-government.

The *Indian Spectator* (1) of the 10th June observes:—We agree with the *Bombay Gazette* that after the incubation going on for full twelve months and more on the Local Self-government Bill for this Presidency, it is high time that the Bombay Government should publish the Draft Bill without further delay, so as to enable the press and the public to criticise it. According to the rules now resolved upon for securing publicity in legislation, it behoves Sir James Fergusson's Government to give ample time for a discussion of the Bill. Three months will be a quite adequate time. The Bill may very well be read a second time in Bombay during the cold weather. It will be a mistake to give less time to the public to discuss it, and it will be useless to have it passed in hot haste at Poona. For such an unstatesmanlike course will only plunge Government into difficulties from which it may be difficult to extricate themselves without loss of prestige or dignity. If Sir James is anxious to rehabilitate his reputation for popularity nothing will be better than to give the press and the public ample opportunity to criticise the worth of the Bill, which, it is to be devoutly hoped, will generously embody the broad policy formulated in the famous May Resolution of Lord Ripon. [The *Bombay Chronicle* (74) of the 10th June and the *Yajdán Parást* (120) of the same date express similar sentiments.]

Is much displeased with the Government nominees to the Surat Municipal Board for their having wasted the reserve fund on the public garden and electric lights.

A correspondent of the *Bombay Samáchár* (85) of the 11th June observes that in 1881-82 the reserve fund of the Surat Municipality amounted to Rs. 55,808, and in the 7th paragraph of its Resolution dated the 4th May 1883, the Bombay Government remarked that at Surat where also a large balance was in hand it was intended to improve the water-supply. But it must be noted that no efforts were made in 1881-82 for securing a water-supply, while Rs. 31,000 were spent upon electric lights, an extension of the public garden and other useless and unpopular works, thus reducing the balance to Rs. 27,000 in 1882-83.

In the budget of 1883-84 a further amount of Rs. 20,000 has been sanctioned for the same works and now the balance in hand is Rs 7,000 only. Thus the municipal funds have been wasted by the Government nominees by securing a majority on their side, against the wishes of the representatives of the people, and the latter are extremely sorry at this conduct of the Municipal Board. The public garden is not sufficiently attended to even at present and needs no extension whatever, and the electric light is admitted by all to be a failure. The representatives of the people in the Corporation opposed the proposals regarding the extension of the public garden and electric lights, but most of the Government nominees joined the Collector and carried the day by a majority. [The *Deshi Mitrá* (90) of the 14th June disapproves of the refusal of the Government of India to sanction the scheme for supplying water to Surat. As the Municipality also is unable to carry out the scheme, the people will have to continue to suffer.]

Legislation—The Native Magistrates' Jurisdiction Bill.

Advises Government not to withdraw the Native Magistrates' Jurisdiction Bill.

The *Arunodayá* (14) of the 10th June says:—The opinions of officers in this Presidency on the Jurisdiction Bill have gone up to the Government of India, and it is said that there is an equal number of opinions in favour of and against the Bill. Mr. Justice West advocates the withdrawal of the Bill on the ground that the discussion in regard to it has become too violent to allow of its continuance any longer. The object of Mr. Justice West is certainly very praiseworthy, but the means he has suggested for securing that end cannot be approved. As it is, the Bill cannot be withdrawn without any tangible proof of the unfitness of Natives for the concessions that are meant to be granted to them. A withdrawal of the Bill will imply that Natives are not competent to try Europeans, and therefore instead of cementing the breach between the two classes will make it wider. It is also likely to create an impression that Government have been forced to withdraw the Bill by the agitation created by their own castemen. It will also lead Europeans to attach little weight to the opposition of Natives and will incite them to treat the latter in a high-handed manner. Under these circumstances it is the duty of Government to do away with all the distinctions between Europeans and Natives existing in the present criminal law and thus to confirm the oft-repeated saying that India is for the Indians and that all her laws, regulations, &c., are for her good.

The Jurisdiction Bill should be passed into a law as it is.

In noticing the opposition intended to be raised in Parliament by Mr. Stanhope and Mr. Ashmead Bartlett to the Native Magistrates' Jurisdiction Bill, the *Jáme Jamshed* (98) of the 15th June observes that it is gratifying that Mr. Stanhope has to his own and his party's credit virtually given up his intention to oppose the measure. Mr. Bartlett has given notice that he will await the receipt of further information from India about the Bill before he resumes the question. But no fear ought to be entertained from him. His empty denunciations were once ably answered by Mr. Gladstone, and the Premier is sure to give him a second defeat if he persist in his indiscreet course. The newspapers that oppose the Bill boast that all Bengal officials are on their side. But this circumstance, if true, matters little, as the Governments of Madras, the Punjab, the North-West Provinces and Bombay and all the Judges of the Bombay High Court except one are in favour of the measure. Seeing that the Bill will not be rejected, its opponents suggest that changes should be introduced into it to the effect that European offenders should be allowed a choice of being tried either by European or Native Judges and that trials of Europeans should be held before a Jury. Both these suggestions are inappropriate. Under the existing law a European offender has a right of being tried by a European or a Native Judge, as he likes; and the suggested modification will not improve matters in any degree. On the other hand, a rough European offender brought before a Native Magistrate will get an opportunity of insulting the magistrate by insisting upon being tried by a European Magistrate. As regards the second suggestion, it will be difficult to find in the mofussil intelligent European or Native gentlemen competent to form a

jury, and the institution will prove very inconvenient when it has to be resorted to in the case of every petty offence. The Jurisdiction Bill, as it is, is excellent and ought to be enacted without any modifications.

Suggests a compromise in the matter of the Native Magistrates' Jurisdiction Bill.

A correspondent of the *Mahrátta* (2) of the 10th June points out the benefits of a settlement of the Jurisdiction Bill question by a compromise, and suggests that the Native Magistrates' Jurisdiction Bill ought to provide that in the case of Sessions Judges and District Magistrates there shall be no distinction whatever, that is, a Native and a European Sessions Judge shall have the same powers, but in the case of other officials the accused may have a right to object to being tried by a Native. In the latter case the trial ought to be conducted by a Bench composed of a European and a Native Judge, and besides the accused ought to have the right of being tried by a jury which ought to be composed of Native and European jurors. The editor remarks in a note that if it is proposed to exempt European ladies from the operation of the would-be Act, the so-called strength of the opposition to the Bill will fail. [The *Dátardun* (89) of the 14th June disapproves of a compromise being effected.]

Disapproves of the recommendation alleged to have been made by Sir James Fergusson in connection with the Native Magistrates' Jurisdiction Bill.

The *Bombay Samáchár* (85) of the 13th June observes that Sir James Fergusson is stated to have recommended that Native Magistrates and Judges should be allowed to try European offenders, but if the latter ask for a jury the same should be composed of Natives and Europeans in an equal proportion. The proposed arrangement will cause embarrassment: it will be very troublesome to convene a jury for a trial before a Magistrate. Perhaps, His Excellency means that the trial should be conducted in the presence of two assessors one of whom should be a European and the other a Native. Since the practice of trying offenders with the aid of assessors already exists in the mofussil the recommendation may not be considered objectionable. If the European assessor acts properly there will be no hindrance to the course of justice. But what objection is there to Europeans being tried in the same way as Natives are tried? Really there ought to be none whatever. Instead of creating new perplexities and embarrassments it will be discreet to pass the Native Magistrates' Jurisdiction Bill as it stands.

Disapproves of the minute written by the Honourable Mr. Bayley, Acting Chief Justice of Bombay, against the Native Magistrates' Jurisdiction Bill.

The *Indian Spectator* (1) of the 10th June says:—That the Honourable Mr. Bayley, Acting Chief Justice of Bombay, has minuted strongly against the Criminal Procedure Code Amendment Bill is not a matter of surprise. Those who have known His Lordship's views about educated Natives have all along anticipated that he would lend the support of his name to the party of agitation. Opinion based on prejudice is one thing while opinion based on facts and reasoning is another thing. The Government will know best what importance to attach to it. The Supreme Government will not fail to recognize the special worth, if there be any, in the minute of the Judge who is said to have recommended, for the sake of so-called consistency, the retrograde step of appointing Europeans only on the Magisterial Benches of Presidency-towns, when fifteen years' partial experience of the efficient working of Native Magistrates, at least in Bombay, has conclusively emphasized the sagacious policy which it is now sought to extend elsewhere. We are inclined to the belief that compared with the minutes of the other judges of the Bombay High Court, especially those of Sir Charles Sargent and Mr. West, Mr. Bayley's minute will have the weight of a feather and no more.

Censures Mr. K. J. Bádsháh of the Bengal Covenanted Civil Service for expressing sentiments against the Native Magistrates' Jurisdiction Bill.

With reference to the report which appeared in the *Indian Daily News* that Mr. K. J. Bádsháh, a Pársi gentleman in the Bengal Covenanted Civil Service, has recorded his views in condemnation of the Native Magistrates' Jurisdiction Bill, the *Yajdán Parast* (120) of the 10th June observes that on account of his youth and inexperiene of Native character Mr. Bádsháh's views cannot be considered to be sound and mature. Notwith-

standing this if the Europeans who oppose the Bill value his opinion highly they will only expose the weakness of their cause. Mr. Bádsháh seems to have scarcely realized to himself the injury he has done to himself by coming out in opposition to the interests of the whole of his countrymen. It is likely that the Natives of Bengal may burn the young Native Civilian in effigy as they did Rája Shivaprasád. Natives have a right to express their contempt of one of their own stock going against their interests. [The *Jáme Jamshed* (98) of the 14th June also censures Mr. Bádsháh for condemning the Jurisdiction Bill.]

Education.

Suggests an alteration in the nature of instruction imparted at the Rájkumár College.

The *Gujaráti* (94) of the 10th June says that the education that is imparted to Native princes at the Rájkumár College is not what it should be. It is not calculated to prepare the recipients for the responsibilities of the administration that they are called upon to wield at an early age. There has not been a single instance in which a Thákor on coming out of the College and assuming the reins of his principality has made a mark among his people. It ought to be his first care to think of the good of the people and to introduce extensive reforms into the Financial and Judicial administration of the State. But no tendency in this direction is observable. He is thoroughly ignorant of what is going on in the State, or it will be more correct to say that his kárbháris do not allow him to have an insight into the administration. The reason of such a state of things is not far to seek. The education that is imparted to royal youths at the Rájkumár College is not such as is calculated to make them competent administrators. They are simply taught many things that are of no use in political matters. It is necessary that these royal students should have a notion of what they are and what their ancestors were, and should receive instruction as to the revenues and expenditure of their States, as to the sort of administration that is carried on there and the reforms that are necessary to be effected in it, the manner in which justice should be dispensed and the advantages of a knowledge of diplomacy. It is also necessary that they should receive information as to the constitution of the English Government and the way in which particular reforms should be eliminated from it for introduction into their States, what the relations of the Political Agent and his Assistant with their States are, and how far it is necessary to regard the provisions of Treaties and Covenants. These subjects are not taught at this College, and how can the students be expected to make any material progress. These princes are generally born of rich parents, and being brought up in luxury from an early age they have very little original taste for learning, and if the greater portion of what they learn is useless it must be said that the money spent on their education is a sheer waste. The education received by princes in old days was of a quite different order. They were obliged to work very hard and were thus in a position to appreciate the same quality in others. Piano, lawn-tennis, balls and cricket did not form part of their education, but they used to be trained in the fighting of duels and in political craft. Of all the *alumni* of the Rájkumár College scarcely one has come up to the Thákor of Pálitána in point of skill in diplomacy. With all their travels to Europe they have not been able to maintain their honour in British courts. If this is so, where is the good of the Rájkumár College? This institution will never turn out a successful experiment so long as the lines on which the present management is conducted are not changed. If Government intend to make these princes capable, it is politically their duty to effect a change in the nature of the instruction imparted at this College.

Makes suggestions regarding the spread of education among the masses.

The *Dnyán Prakásh* (8) of the 14th June says that the report on the working of the Educational Department for 1881-82 shows satisfactory results. Considering the period for which the work of education has been going on in this Presidency the spread of it cannot be said to be inconsiderable. It is however not wise to be content with what has already been achieved. There is much yet to be done, and this work lies among a class of people who have not begun to appreciate the benefits of education. It

is therefore a troublesome and an expensive task, and the attention of Government has been engaged in devising measures to face the difficulty. It is an undeniable fact that the amount spent by Government for the purpose of educating the people is inconsiderable and requires to be augmented. There is great room for a reduction of expenditure on the Inspecting Establishment of the Department. The inspection of village schools has already been entrusted to Committees of villagers. Government expect these Committees to superintend the working of these schools, and it appears that they have been acquitting themselves satisfactorily. In Poona and other districts, however, the Collectors and the Educational Inspectors complain of the want of interest in their work evinced by the Committees. But it appears that the Government officers are more at fault in this matter than the Committees. Our people have from the beginning not been accustomed to independent action, and it is natural therefore that in some cases they should display a sort of carelessness. But it behoves the Government officials to infuse in the people an interest in their work and thus to reconcile them to their new sphere. When such village Committees are able to efficiently discharge the duties of inspection a great saving will be effected. In the districts in which these Village Committees are known to have been working satisfactorily it is but just that the Government supervising establishment should be reduced and the saving utilized for the establishment of new primary schools. Another remedy for the spread of education among the masses is the encouragement and development of indigenous schools.

Points out certain defects in the standards prescribed for and the mode of tuition adopted in High Schools and other lower institutions of this Presidency.

The *Jáme Jamshed* (98) of the 11th June observes that the standards laid down for instruction in High Schools and other lower grade institutions of this Presidency are full of defects, and it is to be regretted that no attempts are made to remove them. Teachers in Government schools are compelled to adopt these standards while those in private schools cannot depart from them lest the parents of the students attending their institutions may withdraw their children on that account. Not only are the standards defective, but frequently the mode of imparting instruction is faulty. For instance, in the higher forms of High Schools the students are made to read a page of an English book and an attempt is made to explain the text in English without much regard to the capacity of the children to understand the explanation given in a language which they are trying to learn. The proper course would be to give an explanation in the vernacular language of the students and to make them translate the passages in their English lessons into their vernaculars. The consequence of the present system is that the students are not well-grounded in their knowledge of English. This defective system of instruction is adopted even in lower forms, and even English grammar is explained to the students in English. In addition to English, Gujaráti, arithmetic and even tiresome details of geography and history are taught to young children. Geometry, which is a rather difficult subject, is taught in the fourth standard, whereas algebra, which is comparatively easy to learn, is taught in the fifth standard. Examples in arithmetic are set for solution without explaining the principles on which their solutions can be worked out. The result is that in such an important study as arithmetic the children lag behind. The *Jáme* regrets that now-a-days teachers do not take an intelligent interest in the studies of their students, but confine their attention to their mechanical task. The *Jáme* recommends that in the place of Persian, Sanskrit or Latin, which are the second languages at present taught in High Schools, the French language should be taught, as the ignorance of that language proves a source of great inconvenience to such persons as visit Europe. In conclusion, the *Jáme* requests the Educational authorities to remove the defects pointed out above.

Complains that Hope's series of Gujaráti reading books is not suited to primary education.

In noticing the revised standards, recently published in the *Government Gazette*, of the studies followed in the Government Gujaráthi schools, the *Yajdán Parast* (120) of the 10th June observes that Mr. Hope's text-books for language which have been preserved are not suitable for the purposes of primary education. The lessons contain-

ed in them are not such as can induce children to make a progress in their studies—some of them are mere prattle, while others are suited to a mature understanding. When Mr. Hope's series was written education had not made much progress, and the short-comings of those school-books were therefore not brought to prominent notice. With the advancement of learning and better notions about primary education, the defects of this series have become glaring. It seems desirable that books for children should be such as will improve their knowledge, sharpen their intellect and induce them to study. The English series of Royal Readers is the best model to copy from, and a new Gujaráthi series ought to be composed on that model. The series ought to be illustrated by better and more attractive wood-cuts than are to be found in Mr. Hope's series. The defects of this series were pointed out long before this, and it is to be regretted that no steps have yet been taken to remove them. It is also to be deplored that now-a-days more attention is devoted to higher than to primary education.

Railways.

Suggestions to the G. I. P. Railway Company for the better management of their passenger traffic.

The *Native Opinion* (10) of the 10th June says:—We understand that certain changes in the rates of fares charged from passengers by the G. I. P. Railway are under contemplation. The rates for the first and second classes are to be reduced, it is said, by one-third; and that for the third by one pie per mile. If what we hear is not wrong, the proportion of reduction in the case of the third class is not properly adjusted, and we hope the Company will make a proper adjustment of the same. It is also necessary that the number of passengers that can be admitted in each third or fourth class carriage should be reduced from 50 to 40. The station platforms should be lengthened to avoid the inconvenience often caused to passengers alighting from carriages that are away from the platforms. It is usual to attach some brakes to trains in the ghâts and the seats in these carriages are so narrow while the compartments themselves are so ill-ventilated that some reform in them is urgently needed. We are of opinion that with regard to the amount of free luggage the Company owes the third-class passengers a rectification of their grievance. Third and fourth class passengers are only allowed ten sers, but to keep up the symmetry of proportion, the third class passengers require an allowance of fifteen sers at least. Again it is advisable to employ Native ticket-collectors in the place of European boys who are quite ignorant of the vernacular languages, but if this suggestion is not approved, we recommend the employment of female ticket-collectors as is done on the Hyderabad State Railway. Experience tells us that Native ladies travelling by railway are in many instances not properly treated by ticket-collectors, and to avoid this the employment of females is most desirable. We think the issue of third class return-tickets serviceable for a week will be a great inducement to many to travel by the third class, and will increase passenger traffic by that class. [The *Dnyán Chakshu* (6) of the 13th June makes similar suggestions.]

Complains of the inconvenience caused to passengers by the arrival of the Ahmedabad and the Bombay trains at Surat at the same time.

The *Gujarát Mitra* (75) of the 10th June says that great inconvenience is caused to passengers during the rains on account of the faulty arrangements for the arrival of Bombay and Ahmedabad Trains at the Surat Station. It so happens that the train that leaves Ahmedabad in the morning reaches the Surat Station in the evening, and about 15 minutes afterwards the ordinary Bombay train also arrives. The first-mentioned train is made to await the arrival of the second and then both the trains are taken to the platform and the passengers of both made to alight at the same time. The platform becomes therefore greatly crowded, and there is great danger of passengers missing their luggage. It also happens that many of the carriages of both these trains are outside the shed and passengers are therefore obliged to suffer from rain. It therefore behoves the Traffic Manager of the B. B. & C. I. Railway to arrange to receive the trains into the station one by one to enable the passengers to alight without inconvenience.

The *Broach Vartamán* (87) of the 11th June says that the mixed train from Surat to Ahmedabad and the one from Ahmedabad to Surat meet at noon at the Etola Station. As there is neither a shed nor shady trees to protect passengers for Surat from the sun and rain, the inconvenience and trouble suffered by them is very great. It is therefore advisable that the Railway Company should construct a shed on the other side of the Etola Station.

Prays for the construction of a shed near the Etola Station of the B. B. & C. I. Railway.

The *Kaiser-i-Hind* (100) of the 10th June is sorry that the Chanda Railway, which promises to be useful in developing the coal, iron and other mines of that part of the country, and in becoming a thoroughfare for a direct journey from Calcutta to Madras, has been made over for execution and subsequent working to an English Company. The nobles and the people of Hyderabad were willing to supply the necessary capital for this line, and thus to secure to the country the pecuniary benefits arising therefrom, but it is to be regretted that the Regency Council thought it fit to gag their enthusiasm and to transfer the prospective benefits of the line as well as of the mines to a foreign company.

Regrets that the execution and the working of the Chanda Railway line as well as the mines of that part of the country have been made over to an English Company.

Municipalities.

The *Jáme Jamshed* (98) of the 16th June observes that the complaint regarding the non-attendance of members of the Municipal Corporation of Bombay is of frequent occurrence. Many a time the work of this body is delayed for want of a sufficient number of members to form a quorum. It is desirable that a law should be enacted laying down that a member absenting himself from four consecutive meetings of the Corporation shall forfeit his seat. A complaint is raised in certain quarters against the inconvenience of the hours at which the meetings are convened, and morning and evening meetings are advocated. There is no harm in trying a change of time as suggested. [The *Bombay Samáchár* (85) of the 15th June also recommends the adoption of certain measures for the removal of the complaint.]

Suggests the adoption of some measures as a safeguard against the non-attendance of members of the Bombay Municipal Corporation.

The *Gujarát Mitra* (75) of the 10th June asks the Municipal Committee of Surat to furnish chairs or benches for the use of strangers that go to witness the proceedings of the Committee, as it is very unbecoming that they should be required to sit on the floor or to stand. It is also necessary that the practice of taking the opinions of members by the Secretary going to each of them, which is very objectionable, should be done away with, and that of giving votes by the raising of hands should be adopted.

Asks the Municipality of Surat to furnish benches for the use of strangers attending the meetings of the Committee, and suggests the abandonment of the practice of the Secretary taking votes of members.

The *Hitechchhu* (76) of Ahmedabad of the 14th June complains of the ignorance and indifference of the three *employés* of the local municipality who do the work of looking after the health of the city, and advises the municipality to remove to a distant part of the city some of the potters who carry on their work in thickly-populated quarters. The atmosphere is polluted by the potters' burning refuse and the health of the surrounding inhabitants is injured thereby. Potters are not allowed to have their kilns in any well-populated city or village, and why should they be allowed to do so in Ahmedabad? It is the duty of the municipality to attend first to the removal of causes which act injuriously on the public health and then to turn to the adornment of the city by constructing splendid roads and buildings.

Asks the new Municipal Board of Ahmedabad to remove potters' kilns from the thickly-populated parts of the city.

Native States.

The *Shivâji* (60) of the 8th June says:—Many persons remark that the Native States of India owe their existence to the kindness of the British Government. They maintain that when the rulers of these States were first defeated by the British the latter could, if they had wished, have very easily annexed their territories to their own. It is not however a difficult task to expose the fallacy of the above statement. In the battles fought between the Native States and the British Government, whenever the latter succeeded by false and crafty tricks in obtaining victory, they occupied the conquered territories. For instance, the British Government conquered and annexed the territories of the Peshwa, of Ranjitsingh and the Navábs of Bengal and Oude and many other princes, and extended their own dominions. But whenever they found that their opponents were not very pliant they did not resort to the extreme step of annexation, and the States of Sindia, Holkar, Nepal and several others serve as instances in point. Some of the States cultivated friendly relations with the British Government even from the beginning, and as there was no occasion to try their mettle, it cannot be said that such States were allowed to exist as a matter of grace. But this represents the state of things in the earlier stages of the British rule. When, however, the English became powerful they began to look down upon the Native princes as nobodies and initiated the policy of annexing their territories on some pretext or another. This indiscretion led to the mutiny of 1857 which put the British Government in a sorry plight and led them to pledge their word for the preservation in integrity of the existing States. These facts go to show that the British Government have preserved the Native States not as a matter of grace but because circumstances compelled them to do so. The British Government ought to bear in mind that even now if they act harshly towards the Native States they will have to pay for it as dearly as they did in 1857. The conduct of the British authorities towards Malhárráo Gáikwád, Sir Sálar Jung, Abá Sáheb Mahárâj of Kolhápur and several others was thoroughly unjust, and nobody would have blamed the latter if they had taken any steps in the right direction. It is true that these persons failed to represent to the British authorities their grievances and quietly bore the oppression exercised on them, but such results cannot be expected to follow always. The mutiny of 1857 did not occur on the annexation of one Native State, but after a number of these States were attached to the British territories, and similar consequences may in future be predicted to result from similar circumstances. The people have now become more intelligent and know more of British rule than they did before; opportunities for an interchange of ideas have increased, and a single act of injustice on the part of Government in one quarter is soon bruited everywhere and evokes criticism. Under these circumstances the stability of the British rule rests on the good behaviour of the British authorities. We have had enough of vain boasts that the Indian Empire was conquered by the sword and will be maintained by the sword. This boast can be safely indulged in so long as the people are not exasperated by the unjust conduct of the British authorities; but once their rage is excited, matters will come to a crisis. There are several kingdoms wishing ill to the British Government and they will not remain idle at such a juncture. The people of India are quite aware of all this. For these reasons, the British Government ought to be very cautious in their dealings with Native States. To construct a railway line may be advantageous, but it is quite wrong to force such a scheme on a Native State and to seize a portion of its territory in satisfaction of the payment of the interest on the funds spent upon the railway. The intention entertained by His Excellency the Viceroy to coerce the Regency into accepting this scheme and thus to lay the burden of six krors of rupees on the Hyderabad State for constructing a new railway is not proper and will lead to no good results. It cannot be predicted with certainty that evil consequences will follow within a particular period, but so much is certain that the conduct of the Viceroy will hurt the feelings not only of the people of the Hyderabad State but of the people of the whole of India. Signs of similar indiscreet conduct on the part of the authorities are shewing themselves, and if more

Comments on the conduct of the British Government with Native States.

indiscretions are committed the consequences will be serious. It has begun to be asserted that all land belongs to the State, that the holder thereof has no proprietary right in it, and that the State can resume it at its pleasure; and when these principles are put into practice disturbances will surely arise. The British Government ought therefore to take every step with great consideration and should deal with honesty especially with Native States. A Court composed of Native Princes and British officials should be constituted for deciding disputes which may arise between the paramount Government and any of the Native States, and the formation of such a Court will lead to a settlement of the line of conduct to be followed by the British Government and thus place matters on a satisfactory footing.

Complains of fraud committed in weighing opium juice at Pátan in the Baroda territory.

A correspondent of the *Jáme Jamshed* (98) of the 14th June writing from Pátan in the Gáikwád's territory states:—Owing to the Opium Superintendent having left the place opportunity has been afforded to the subordinates of the Opium Department to practise fraud in weighing opium brought to the scales. It is to be hoped that the authorities concerned will take due notice of the complaint.

Complains of mal-administration in Porbandar.

A correspondent of the *Gujaráti* (94) of the 10th June writing from Porbandar says that the people of the place do not feel happy. The Rána is a miser and therefore does not introduce any reforms into the State. The officers of the State exercise great oppression on the people and justice is sold for money. Many of the servants of the State receive no remuneration and therefore behave as they like.

Comments on the restoration of Mr. Manibhái Jasbhái to the Divánship of Cutch.

The *Gujaráti* (94) of the 10th June hears from a reliable source that the Bombay Government has permitted the Cutch Darbár to re-engage the services of Ráo Bahádur Manibhái Jasbhái. The *Gujaráti* was in 1880 opposed to the policy of removing Mr. Manibhái from the post of Diván of that State which the Bombay Government determined upon adopting on the strength of certain intrigues and political reasons. That the very Government of 1880 should have now permitted Mr. Manibhái to return to Cutch supports the opposition of the *Gujaráti* and is calculated to lead the public to come to the conclusion that the steps taken by Government in 1880 in the matter of opposing the Cutch Darbár were taken without thought, without sufficient evidence, and on mere suspicion. It is, however, a matter of satisfaction that Government have corrected their mistake by the permission they have granted to the Cutch Darbár to re-employ Mr. Manibhái as Diván. The present Diván Mr. Nandshankar Tuljáshankar is known to have been doing well in the responsible post of Diván, and it appears that Mr. Manibhái has been allowed to revert to that post on account of the solicitations of Rána Jálamsingji. This retraction of a policy adopted in 1880, though very acceptable on account of the opportunity it gives to Mr. Manibhái to go back to Cutch, puts the Bombay Government in a very lamentable situation. The Government of Sir James Fergusson has within a very short period showed its weakness and incapability by the initiation of measures like the Game and Mhowra Bills, by its attitude towards the scheme of local self-government, by its advocacy of Madras time, and by its unsatisfactory settlement of the Junágad affair; and this Cutch question serves as a fresh supplement to them. It is however a matter of satisfaction that it has mended some of its errors during the past few months. The reversion of Mr. Manibhái will make it necessary for Mr. Nandshankar to go back to his original post. As, however, the administration of the latter officer is as agreeable to the people as to the paramount power and is spoken of in high terms of praise by the latter, it is very natural that the public will look upon this step as a correction of an error by another and will consider it as a stain on the British Government. To avoid any such misconstruction it is necessary that the reasons for the modification of the Resolution of 1880 should be made known. If the restoration of Mr. Manibhái to the Divánship is meant to correct the error committed by Government it will serve to give general satisfaction, but if it is intended simply to meet the wishes of the Ráo, it is neither honourable nor just that Mr. Manibhái should return to Cutch.

A correspondent writing from Cambay under date the 2nd June contradicts the reports published by the *Gujarát Mitrá* (75) of the 20th May and reported at page 16 of the Report on the Native Papers for the week ending 26th May 1883, regarding the intention of some intriguers to dethrone the present Naváb and to install his brother, and pertaining to the resignation tendered by Mr. Umedrám Anandrám. The writer alludes to the intentions of the present Diván to put female education in the State on a sound footing by importing female teachers from the Ahmedabad Female Training College, and says that the new Diván will secure the blessings of the people by such measures.

Contradicts the reports published by the *Gujarát Mitrá* in its issue of the 20th May regarding the unsatisfactory state of affairs at Cambay.

The *Gujaráti* (94) of the 10th June says:—As the Government of Bombay is sincerely bent upon correcting its past mistakes the best remedy to gain popularity is to review its own decision in the Junágad case and to deal out proper justice to the sufferers. Such a step will make the people forget all the past errors of the Government, and Sir James Fergusson's simple, frank and kind disposition will ever be regarded as exemplary.

Asks the Government of Bombay to review its decision in the Junágad case.

The *Bombay Chronicle* (74) of the 10th June observes that the families of the slaughtered Maiyás, who are quite homeless and penniless, are left by the Naváb of Junágad moaning in deep affliction and agony while he has made a gift of Rupees ten thousand from the State Treasury for the relief of the families of the men of the Indian Contingent that either died or were disabled during the war in Egypt. The money ought to be rejected by the Relief Committee as it stinks of the evident purpose of covering a scandalous crime. The Government of Bombay will do well to rebuke officially the Junágad Darbár for giving away such a large sum from its impecunious treasury.

Censures the Naváb of Junágad for neglecting to provide for the families of the slaughtered Maiyás.

Berár Affairs.

The *Varhád Samáchár* (67) of the 11th June observes:—While replying to the memorial of the people of Akola praying that under the scheme of local self-government they should be allowed the right of representation in their Municipal Corporations, the Secretary to the Resident of Hyderabad said under date the 4th January 1883, that Mr. Jones, the Resident, awaited the introduction of the scheme into the Punjab and the Central Provinces before moving in the matter. This reply led the people of Akola to believe that they would get the concession soon after the scheme was introduced into the Central Provinces. But though the law relating to those provinces has been passed and put into force, nothing is heard about any movement for the introduction of the scheme in Berár. On the other hand, the lists of the nominations of Municipal Commissioners for the year 1883-84 for Omráwati, Akola, Elichpur and Vásim have been published. This shows that Berár is not likely to get the benefits of the local self-government scheme for at least one year more. Certainly this is not fair.

Prays for an early introduction of the scheme of local self-government in Berár.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
21*st June* 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERAR
For the Week ending 23rd June 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedábad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
*20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
22	„ Daivadnyă Samáchár	Do.	Do. ...	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	3,500
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly ...	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárashtră Mitră	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
43	„ Nibandh Mála	Poona	Monthly	700
*44	„ Nibandh Chandrika	Do.	Do.	200
45	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyă Prakásh	Bombay	Fortnightly ...	243
55	„ Satyă Sadan	Alibág	Weekly	400
56	„ Satyă Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Poona	Monthly	400
60	„ Shiváji[3]	Do.	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayă	Thána	Do.	240

[1] Marátti portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
67	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vicháršhil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitrá	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitrá	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'ryá Dharm Prakásh	Do.	Monthly	304
83	„ A'ryá Dnyán Vardhak	Do.	Do.	500
84	„ Bombay Punch	Do.	Weekly	500
85	„ Bombay Samáchár	Do.	Daily	1,090
86	„ Broach Samáchár	Broach	Weekly	700
87	„ Broach Vartmán	Do.	Do.	60
88	„ Buddhi Prakásh	Ahmedabad	Monthly	600
89	„ Dátardun	Bombay	Weekly	525
90	„ Deshi Mitrá	Surat	Do.	1,000
*91	„ Dnyán Prasárak	Ahmedabad	Monthly	200
92	„ Dnyán Vardhak	Bombay	Do.	400
93	„ Fursad	Do.	Do.	100
94	„ Gujaráti	Do.	Weekly	400
*95	„ Gujarát Monthly Journal	Do.	Monthly	200
96	„ Gul Afshán	Do.	Do.	659
*97	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
98	„ Jáme Jamshed	Bombay	Daily	525
99	„ Kaira Vartamán	Kaira	Weekly	115
*100	„ Kaiser-i-Hind	Bombay	Do.	200
101	„ Káside Mumbai	Do.	Tri-weekly ...	700
102	„ Kusum Guchchhá	Ahmedabad	Monthly	350
103	„ Nágar Udayá	Do.	Do.	300
104	„ Niti Prakásh	Kaira	Weekly	200
105	„ Nure Elam	Bombay	Monthly	381
106	„ Nyáyá Prakásh	Surat	Weekly	200
107	„ Pársi Punch	Bombay	Do.	225
108	„ Rást Goftár	Do.	Do.	1,814
109	„ Samsher Báhádur	Ahmedabad	Do.	200
110	„ Satyá Mitrá	Bombay	Do.	400
*111	„ Saurásháirá Darpan	Junágad	Monthly	200
112	„ Stri Bodh	Bombay	Do.	533
*113	„ Subodh Prakásh	Nadiád	Do.	200
114	„ Svadesh Vatsal	Bombay	Do.	408
115	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*116	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
117	„ Vartamán Sár	Surat	Weekly	200
118	„ Vidnyán Vilás	Rájkot	Monthly	738
119	„ Vidya Mitrá	Bombay	Do.	300
120	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
121	The Chandrodayá	Dhárwár	Weekly	150
*122	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*123	The Altáf	Bombay	Weekly	200
*124	„ Armagán	Do.	Do.	200
*125	„ Dabdabe Islám[5]	Do.	Do.	200
*126	„ Khádam-é-Hind	Do.	Daily	200
127	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
128	„ Kushful Akhbár	Do.	Weekly	160
*129	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
130	The Mufarrehul Kulub	Karáchi	Weekly	300

3 Frequently admits English articles. 5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Says that the safety of the British Indian Empire lies in adhering to liberal principles in the administration of the country.

In reviewing Mr. Keene's lecture on "Liberal Principles in India," the *Dnyán Prakásh* (8) of the 18th June says:—At a time like the present, when an unreasonable cry is raised against the liberal tendencies of the Government of India under the Noble Marquis of Ripon, and when it is alleged by narrow-minded alarmists that a firm adherence to those liberal tendencies will ere long lead to the fall of the British Empire in India, Mr. Keene's interesting lecture has no doubt rendered an invaluable service to the cause of Indian reform by clearly pointing out that the only way to strengthen the foundations of the British Empire in India is to remain firm and loyal to those liberal tendencies in the administration,—tendencies which alone, so long as they were firmly and loyally adhered to, proved the greatest strength of the Mogal Empire in India. This historical example, together with its sequel that as soon as the liberal principles initiated by the Emperor Akbar were reversed by his great-grandson, the intolerant and narrow-minded Aurangzeb, and were replaced by illiberal and short-sighted principles, the way was paved for the early overthrow of that magnificent Empire,—this historical example will, we trust, not be lost upon our present rulers. The important lessons to be learnt from the foregoing example are too instructive to be ignored by the British rulers of India, who have to secure the attachment to their rule of a varied number of populations, differing from themselves in race, colour and creed, and aggregating one-fifth of the whole human race. Our British rulers ought to clearly bear in mind that it is not the strength of their bayonets that has hitherto maintained their Empire in this vast continent, but the liberal principles which have hitherto uniformly characterized their rule. The strength of bayonets sinks into utter insignificance when compared with the stength derived from the other source. The bare truth, in short, is that moral force is infinitely superior to mere brute force.

Expresses a wish that Her Imperial Majesty the Queen-Empress should pay a visit to her Indian dominions.

The *Suryá Prakásh* (79) of the 16th June says that Her Imperial Majesty the Queen-Empress of India is really fortunate. Though sometimes she is involved in troubles, she comes out of them uninjured, as the grace of God is upon her. She has been suffering in health since the last accident she met with. The death of one of her servants, John Brown, has increased her grief. Notwithstanding all this she is fortunate. Her good name has spread everywhere. The people of India have seen her in pictures, but it is their misfortune that they should not be able to see her in person. They very much long to see her. But where is the day when she will come to India and behold her dominions and subjects? Really she must visit her dominions and see her subjects. Seeing is far better than hearing. She will see how virtuous, mild and liberal are the people of India. May God inspire her with the thought of visiting India!

Expresses disappointment with the policy of the Liberal Ministry towards India.

The *Samsher Báhádur* (109) of the 15th June says that from the speeches and respectability of the leading members of the Liberal party it was anticipated that India would be greatly profited and would receive fresh privileges on that party coming into power. But the people of this country have been up to this time disappointed in their expectations. The Liberal Ministry have not tried to act up to their professions and have not bestowed fresh rights on the people of India. It is true that the Liberal Ministry are superior to the Conservative in many respects and have granted some concessions, but they are not enough to please the people of India and to earn their blessings. The administration of Lord Ripon has created fresh hopes. But if there had been another Viceroy in his place nothing could have been hoped for. India was made to bear a large portion of the expenses of the Afghán War with which she had nothing to do. She has also been compelled to defray a part of the expenses of the recent war in Egypt, which was undertaken with a view to serve English interests and to maintain the prestige of England. These are the results of the policy of the very Liberal party which when out of power inveighed so strongly against the

Conservatives and advocated the cause of India. These results are a wonder of the age. The Liberals ought to repeal the Arms Act, place confidence in the Natives of this country, do away with race distinctions, and grant them fresh rights according to their deserts. But they should not excite vain hopes.

Comments on Mr. Stanhope's motion in the House of Commons regarding reductions in the expenditure of India.

Alluding to Mr. Stanhope's motion made in the House of Commons on the 8th of May last calling attention to the increased expenditure of India, the *Indu Prakásh* (9) of the 18th June says:—The long and short of it is that all this cry for economy and against increased expenditure leaves out of consideration the fact that, constituted as the Government of India is, there is no real and effective check upon the tendency to spend the money of the Indian Exchequer without an eye to the future and without a proper regard to the interests of India alone. The Viceroy is practically helpless. He may be the most economical of Viceroys that ever ruled India, but he is not his own master. There is in the first place the English Ministry. All the knowledge it can possess of Indian finance is superficial, and such knowledge is generally obtained more with a view to make India serve English interests when necessary than with a serious intention to benefit India herself. That was proved to be the case both during the Afghán and Egyptian wars. Whenever such emergencies arise, the first question which the Ministry seems anxious to decide is how to meet them without making the British tax-payer, on whose good graces the power of the Ministry to retain office rests, feel that he has to pay for them. India is, under the circumstances, drawn in, and the injustice of making India pay heavily for wars which do not directly concern her passes unnoticed and unchecked, because those that can notice and check it are profited by the injustice. This is the case with wars. As regards ordinary items of expenditure, it is forgotten that the India Office and the Government of India are practically helpless when most of these items concern a state of things which is not the creation of a day or two, but which has gradually established itself with the growth of the Government itself. The home charges are, as it were, a permanent incubus. They increase annually with the retirement of Government officers. Of all items, these seem to be the most unavoidable, and if any remedy can be applied to them it is that which the present Under Secretary of State for India, Mr. Cross, recommended in his reply to Mr. Stanhope's motion, namely, the gradual employment of a large number of Natives in the Government service. This cannot be done at once. But is it done even systematically, though gradually? Then again, economy in one direction is counteracted by extravagance in another. You cut down the expenditure by appointing Natives on lower salaries, but the money saved is spent in the creation of new departments or services somewhere else in the Government, and what may have otherwise proved beneficial to the finances of India is thus for the greater part prevented. The Civil Service, which governs India in spite of Viceroys and Secretaries of State, is not for economy but promotion. A block in promotion in the Panjáb or elsewhere gives rise to a cry and leads to some addition to the salary of each Civil Servant. Who has ascertained the prevalence of this system of increasing salaries because the Civil Service complains? Mr. Stanhope does not seem to know anything of it, for there is hardly an allusion to the fact in his speech. The Viceroy can check the evil, but he has only the semblance of power to do it; and recent experience but too clearly shows the difficulties that beset his path. In Calcutta the salaries of the High Court Judges have been reduced; but the English lawyers of the place have made a grievance of the arrangement, and all this agitation against Lord Ripon is rightly ascribed to the discontent of the English bar in Calcutta. If attempts at economy are condemned by the more influential interests in India, how can those attempts succeed? It is thus clear that the Government of India does not succeed in its endeavours to economize the increasing expenditure, because there is no practical incentive to economy and no effective check upon extravagance. All the check there is is against economy. In fact the evil really arises from a state of things which may be shortly described as follows: In India the taxes are paid by one class and the money is spent by and for another. The former are powerless, the latter are powerful. As long as this

state of things lasts no real economy can take place. The best remedy for the evil lies in bringing within the class of tax-payers those who at present are only interested in the cause of expenditure. If these be made to bear their fair share of taxation, they will be brought to feel more directly than they do now the consequences of extravagant expenditure, and a greater interest will necessarily be shown by them in the question as to how the money that is taken from them is spent. A great mistake was committed when the Government abandoned the income-tax. That mischievous and short-sighted step has divided the Indian public into the two classes noted above, and the consequence has been that Indian officialdom, in whose hands it lies to economize the State finances, has not the motive power to advocate economy and to see that it is carried out.

Sanguinely expects that Mr. Ashmead Bartlett's opposition in Parliament to the Native Magistrates' Jurisdiction Bill will fail.

The *Lok Mitrá* (77) of the 17th June observes:—Anxious inquiries are being made in all directions as to the probable result of the discussion which Mr. Ashmead Bartlett's motion in connection with the Native Magistrates' Jurisdiction Bill will elicit, and various are the speculations indulged in on the subject. The interest and anxiety which the question has evoked in this country are perfectly natural and intelligible, for on the result of this discussion will depend the determination of the question whether India shall be governed in accordance with the solemn pledges repeatedly given by the highest authorities on occasions the most momentous in the annals of the country, in consonance with the dictates of justice and reason, and in conformity with the altered and changing conditions of political and social life in the country, or whether our rulers shall be guided by the bigotry, intolerance and selfishness of irresponsible clamourers. On which of these two principles India ought to be governed, in the interests both of the rulers and the ruled, will admit of no question whatever. Equally certain it is that the policy which is now being so rancorously assailed is the policy calculated and indeed intended to advance the highest interests both of this country and of England; and unless the traditions and instincts of the House of Commons have undergone a remarkable change, which there is not the remotest cause for supposing, the motion of which the member for Eye has given notice will end in his discomfiture and in the disappointment of his friends and constituents. In the first place Mr. Ashmead Bartlett is not qualified to maintain and prosecute the discussion to a successful issue. He is by no means a prominent member of Parliament, and his knowledge of India and of her present social and political condition is by no means such as to entitle him to be heard with respect and attention while assailing a policy fundamentally sound and forced on the rulers by exigencies which cannot be disregarded. Nor does he seem to have powerful friends and supporters to back him in the difficult task of playing the *rôle* of the champion of his oppressed and ill-used brethren in India. His opponents, on the other hand, who will assuredly muster strong on the occasion of the discussion, supposing that it takes place at all, are both powerful and united. Government have already approved of the principle of the Criminal Jurisdiction Bill, and are pledged to support the general policy of which that legislative measure is the outcome. The instincts of the Liberals will undoubtedly lead them to stand by a policy which partakes so largely of their teachings and associations, the Radicals being sure to uphold it through thick and thin, and the Irish Home Rulers too may be safely counted among the friends of the policy of the Government of India. Turning to the press, the *Times* is an out and out opponent of the policy, and has for some time past been playing into the hands of interested wire-pullers and betraying an amount of ignorance and intolerance which are certainly not creditable to it. Its partisanship, however, has been fully exposed, and it is not now to the columns of the *Times* that the English public look for clear and unbiased information regarding India; while the sober and judicious writings of such influential papers as the *Pall Mall Budget* and the *Daily News* have helped most effectually to dissipate the cobwebs of prejudice and misrepresentations which were woven so assiduously by certain classes of people, and to put the English people on the right track as to the real object and scope of the Jurisdiction

Bill and as to the humane and far-seeing character of Lord Ripon's policy. [The *Yajdán Parast* (120) and the *Kaiser-i-Hind* (100) of the same date express similar sentiments.]

Is thankful to the Secretary of State for India for ordering that the cost of the working of the Contagious Diseases Act in Bombay should not be charged to the municipality.

The *Bombay Samáchár* (85) of the 21st June is thankful to the Secretary of State for India for ordering the Bombay Government to cease to charge the municipality of Bombay with the cost of working the Contagious Diseases Act in that city. The *Samáchár* observes that the introduction of the Act was condemned by the Corporation, which did not fail to protest against any deduction being made from the police grant on account of the cost, but the authorities did not pay any attention to the protest. Lord Kimberley has done well in giving to the city that justice which was denied by the local authorities. The abolition of the Contagious Diseases Act in England has probably induced the Secretary of State to take this step, and if this be so, His Lordship will do well to order the discontinuance of its operation in Bombay as well. [The *Jáme Jamshed* (98) and the *Akhbáre Sodágar* (81) of the 21st and the *Káside Mumbai* (101) of the 22nd June express similar sentiments.]

Praises Lord Ripon's rule in India.

The *A'ryávart* (15) of the 16th June is sorry for the cry that has been raised in England against Lord Ripon, and praises His Lordship for having borne the brunt of all the silly criticism of partisan writers with an equanimity and strength of purpose that are peculiarly his own. It is said that Lord Ripon is not esteemed in India. But who are those that do not esteem him? It is those Englishmen that come to India for the love of lucre. It is those that do not look with favour on honesty and goodness. It is high time that the whole of India should join in an emphatic protest against this assertion and should show their gratitude by declaring that they revere His Lordship as they revere God. Lord Clive conquered India, but no Viceroy before Lord Ripon fixed the minds of the people on the British rule. The disaffection that originated at the time of the mutiny of 1857 reached its culminating point in the administration of Lord Lytton. But matters have assumed a reassuring colour since the advent of Lord Ripon, and he is perhaps the only well-wisher and representative of the British Government that has come to India since the beginning of the British rule.

Suggests the appointment of a land commission for making a thorough and searching inquiry into the impoverished condition of the Indian peasantry.

The *Indian Spectator* (1) of the 17th June, in an article headed "Land Reform in India," dwells on the causes of the present miserable condition of Indian agriculturists, and remarks:—The *Bombay Gazette* wishes a Native Arthur Young to come out and collect unimpeachable evidence regarding the condition of the peasantry by going from town to town and village to village. No doubt this will be a great step in the cause of the amelioration of the condition of the Indian peasantry. But we fear such a patriotic individual can scarcely be found unless public associations come forward to support him; and if found, the district autocrats, who have such a presumption of their own infallibility, are likely to discredit the evidence of such a Native economist in search of facts. We are of opinion that by far the best way of having a thorough and searching inquiry of a most reliable character is by means of a commission appointed by Government composed of two-thirds non-official members, being independent Native gentlemen selected for their information and knowledge from the different provinces of the Empire. For instance, Bombay may send Messrs. V. N. Mandlik and Nánábhái Haridás, the two gentlemen most experienced in matters of the land revenue system in vogue here. The former owns land in the Deccan, and the latter in Gujarát. Both are eminently qualified by their professional experience to sift evidence in a searching manner, and are well known for their independence and rigid impartiality. In the same way Native gentlemen of equal experience and independence may be selected from the other provinces. One-third of the commission may be composed of non-official and official Europeans. Such a

commission should, like the Education Commission, be authorized to make a progress through the whole country. The latter, however, only visited important towns. But this land commission should visit important villages also, for there alone they would be able to collect local testimony of the nature needed for the inquiry. Public associations at the great centres may also be asked to give evidence through their recognized representatives. By this means such a mass of useful information and unimpeachable testimony will be collected as to make it almost invaluable for any Government to proceed to a wholesome land reform. It might be urged that the Famine Commissioners did something of this sort. No doubt they did, but in an entirely hole-and-corner fashion. And all their evidence was, besides, collected from officials. Their report on this subject is more or less tinged with official optimism. It is for this reason that we have more than once taken exception to some of their conclusions on the land question.

Urges the abolition of the Ecclesiastical Department of Government.

The *Indu Prakásh* (9) of the 18th June says that the expenditure of the Ecclesiastical Department of Government is not only useless, but it conduces to wean away the minds of the people from their proper religion, and that at the sacrifice of the money earned by them by the sweat of their brow. Why should such a department be maintained at the cost of India? The advocates of this department hold that it is as much in the interests of the people of India as for the spiritual welfare of the few Englishmen who come out to govern India that an institution should exist for keeping alive in the latter a faith in their religion. An admission of this conclusion argues that the British Government are, in the interests of the ruled, swayed by a desire to see that the religious faith of those to whom the care of the people is committed is protected. Bur are Government consistent in holding such a view? Take the instance of a district. There are only about 40 or 50 European officers professing the Christian religion, and for the sake of these few people an establishment is maintained at a monthly cost of Rs. 1,000 or so. Why should not Government make similar provision for their other servants professing other religions? Can Government mean that it is necessary that their Christian servants only should act according to justice and morality and that their other servants need not do so? Certainly not. European officers are equally liable to be called to account with Natives for any digression from the path of justice, and this view has been repeatedly borne out by Government. If this is so, it is not in keeping with the avowed impartiality of the British Government that a great amount should be spent for the spiritual well-being of a few Christians and that utter disregard should be shown to others who are a hundred times superior to them in numbers. This question has again another side. Our rulers are Christians and profess to speak the truth. They openly declare that distinctions on account of race, creed, colour and profession have no place in their administration. They are, however, seen to spend large sums for the propagation of Christianity, and how can their action in this respect be reconciled with their above professions? But if they undertake to give equal support to all religions they run a double risk. Firstly, any express provision for the maintenance of the churches of other religions will argue an admission of their inspired and revealed character, which is irreconcilable with the tenets of Christianity, and secondly, it will give rise to complications and involve Government in enormous expenditure. To free Government from this anomalous position there is only one remedy, and that is to abolish the Ecclesiastical Department altogether. There can be no objection to such a step either on administrative or political grounds. The people will not feel offended by it, nor will the Christian employés of Government suffer to any appreciable extent. Those who are religious do not necessarily require preachers that are paid by the State. Many years after the establishment of the East India Company there was no such department. Were the Company's servants less honest and religious than those of the present Government? A perusal of the history of those times will serve to show that with all the expenditure on the Ecclesiastical Department the servants of the present Government do not possess even a hundredth, nay, a

thousandth part of the religiousness that was observable in the employés of the old John Company. Forging of documents, the dethronement of the Rája of Benares without cause, extensive corruption, selling clothes of rich people for the purpose of making money, rendering assistance in the exercise of oppression on the Rohillas simply for the purpose of extorting money from them—such deeds are certainly not without a parallel in later times. The annexation of numerous States by Lord Dalhousie on flimsy pretexts, the deportation of Malhár Ráo to Madras without any proof of his guilt, and the enactment of the Gagging Act are only acts of recent occurrence. In the same manner we are even now witnessing the spectacle of individuals and associations indulging in un-Christian-like and foolish talk in connection with the Ilbert Bill. The long and short of all this is that there is no difference between the officers that were ruling India without an Ecclesiastical Department and those now ruling with one. Lord Ripon is bent upon carrying to their fullest length the reforms that were initiated by Lord Mayo, and reductions in expenditure is one of them. It is therefore to be hoped that this subject will engage His Lordship's attention. As Government are not bound to look to the physical protection of their Christian servants, so they are not bound with regard to their spiritual protection.

Requests Government to repeal the Arms Act with a view to enable the people to defend themselves against the attacks of robbers and wild beasts.

Referring to the disturbance recently caused by the appearance of several gangs of Mekránis in the suburbs of Bombay and the measures taken by Government to deport them, the *Native Opinion* (10) of the 17th June says:—The utter disarmament of a people cannot be consistent with the economy and strength of good government, and wherever such disarmament is carried out the strength of the empire is in a sense lessened. What is necessary for self-defence is an independent capacity for it on the part of the people under ordinary circumstances, helped only under an emergency either by the police or by the military. This help from the people is a sort of permanent though irregular and semi-efficient aid of which our army is now completely shorn. The question of necessary help for the police or the army from the general public apart, the complete disarmament of a people is in itself ruinous. Such disarmament has contributed considerably to the helplessness or inability of the people to protect themselves. No sane man would ever doubt that if the people of the Deccan had weapons of personal defence in their possession, they could have met the dacoits of 1879 face to face and dispersed them in no time. To deprive people of the arms of defence first, and then to say that they are incapable of undertaking their defence themselves, is something quite inexplicable to us. Our rulers know full well of what warlike stuff the Marátha is made, and to deny to him the merest capacity of self-defence is to do him sheer injustice. When the Mekráni gang, while at Bhusáwal, showed tendencies to make things uneasy, the railway volunteers immediately came out and brought them to their senses. This was as it should have been, but one cannot expect to have volunteers in every part of the country, and that people may be able to defend themselves from such gangs wherever and whenever they put in their appearance until our preservers of the peace come to their assistance, they must be put in a position to defend themselves. But here the Arms Act comes in their way and people are required to apply for a pass to a Magistrate or Collector to possess even a sword or a matchlock to protect their cattle from wild beasts. Instances can be found in which villagers do not possess swords, much less guns, to protect themselves or their cattle from the attacks of the beasts of prey or of robbers and dacoits. The extent of our forests is gradually increasing, and the number of wild beasts must proportionately increase. Railway communication also must afford to the prowlers of the night increased facilities to carry on their avocation in different parts of the country. It is the people generally who must be put in a position to defend themselves against robbers, wild beasts and such like dangers, and for this purpose the removal of the arms law is very necessary. We hope Government will attend to this question at an early date.

The *Satyá Shodhak* (56) of the 17th June says that the Hindu inhabitants of Salem have been suffering great oppression at the hands of Government officials. It seems that in all disputes between Hindus and Musalmáns Government officers side with the latter and punish the former with great severity. It does not become the just British Government that their officers should act with such partiality. Mr. Grant Duff should take up the cause of the oppressed Hindus and thus immortalize his name as their advocate. It also behoves the Madras Government to remove all the authorities at present stationed at Salem to other districts.

Advises the Government of Madras to have mercy on the Hindu inhabitants of Salem.

The *Maháráshtrá Mitrá* (39) of the 21st June says:—It is reported that two European gentlemen wandering on a hunting excursion in the Baroda territory caused grievous hurt to a Hindu woman by the shots of their rifles. Such instances being of frequent occurrence it is not clear why Government do not take any measures for preventing them. Had the party injured been a European lady and the injurer a Native, matters would have assumed quite a different aspect. It is a question how the hearts of Natives can be bound with ties of loyalty to such Europeans as leaving aside the duty of protecting their subjects occupy themselves in hunting excursions. Though Natives have been praying for permission to possess weapons to protect themselves from wild beasts their prayer is not heeded. Why this distinction? How valuable is the thought that the possession of weapons will lead to disaffection among the people and subsequently to the overthrow of the British Government? But then the regiments are not entirely formed of Europeans. There are in their ranks Natives who have distinguished themselves in the cause of the British Government in campaigns like that of Egypt. It is time that Government should remove all distinctions between Europeans and Natives and should also enact a law prohibiting the hunting excursions of the former.

Urges Government to enact a law for prohibiting the hunting excursions of Europeans.

The *Dnyán Prakásh* (8) of the 18th June says:—Whatever the nature of the general administration of Sir Richard Temple as Governor of Bombay, his resolution on the subject of adopting measures for affording encouragement to graduates to enter the Revenue Department was very just, and being calculated to improve the status of graduates and the working of the department, would have proved beneficial to the people at large if its original object had been kept constantly in view. On the departure of Sir Richard Temple from this country the graduates of this Presidency lost in him a valuable patron and the stringency of the rules framed by him began to be relaxed. Collectors and other officials began to forward the claims of their old subordinates. Such a state of things served to mar all prospects of promotion for graduates and to make them unwilling to enter the Revenue Department. The few graduates that have hitherto entered the department have belied, by the satisfactory manner in which they have acquitted themselves in the discharge of their duties, the apprehensions of the old employés of the department that men fresh from colleges would not be able to do revenue work. If graduates have thus shown their superiority to the ordinary servants in the department it is not clear why special encouragement should not be given to them to accept service in it. It is seen that many of the old servants of the department are unable to realize the responsibility of their position and are given to currying favour with their superiors by improper means. It is therefore very surprising that revenue officers should think of subordinating the interests of graduates to those of such incompetent and illiterate persons. The duties of revenue officers are generally very important, and it is in the interests of the country that such officers should be intelligent. The class of officers which at present forms the bulk of the revenue service is not fitted to carry out the real objects of Government, while the latter not being informed of the real condition of the masses are at a loss to devise proper measures for their welfare. When there are many intelligent hands available it is not

Suggests the advisability of enforcing strict obedience to the policy initiated by Sir Richard Temple for the admission of graduates to the higher grades of the revenue service.

known why Government should content themselves with the services of less competent and less educated men. The higher grades of revenue and judicial departments are regulated by the same rules regarding examinations, and why should not the same be the case with the lower grades? To qualify himself for a Subordinate Judge's post one is required to attain to a certain degree of education, while there is no such condition in the case of revenue appointments. This is a very unsatisfactory state of affairs, and it will never be too soon to reform it. The *Prakásh* is of opinion that revenue offices afford greater opportunities of doing harm to the people than judicial ones, and it is the duty of Government to attract to the former as many intelligent and competent men as possible. There is no necessity for the inauguration of any new measures. It is sufficient that a strict obedience to the policy initiated by Sir Richard Temple should be enforced.

Suggests certain measures of relief for the sufferers from the locust plague.

The *Indu Prakásh* (9) of the 18th June, referring to the havoc committed by locusts in the different parts of this Presidency, says that as matters at present stand it is not at all likely that Government will receive a faithful account of the distress prevailing among the people from officers who consider it their duty to make reports such as are not calculated to wound the susceptibilities of their superiors. Affairs must continue in the same groove and the ryots must suffer so long as no deviation from the track above pointed out takes place. The locust plague has committed serious mischief in the districts of Poona, Ahmednagar, &c., and the people have begun to apprehend that their future prospects will be thrown into a state of jeopardy if these creatures remain as they are. It is said that Government have employed a special officer for the destruction of locusts, but the number of the locusts killed by the devices invented by this officer, when compared with the enormous flights that are engaged in the work of depredation, is like a drop in the ocean. It does not therefore appear that the measures hitherto adopted are calculated to prove efficacious. In addition to such measures others that may be suggested by competent men may be tried without regard to the cost entailed thereby. Any amount of expenditure on this score should not be grudged as it stands a fair chance of being compensated in the long run. The main remedy, however, for the alleviation of the distress prevailing among the people is the grant of remissions of land revenue. The usual policy of squeezing the ryot to the last drop and then allowing remissions to the extent of the amount recoverable must be abandoned, inasmuch as it is in no way calculated to afford relief. With the view of meeting the case with fairness and promptness, the *Indu* suggests that the district officers should move in their charges, ascertain the extent of the havoc committed by locusts, and assure the agriculturists of relief from distress. Such an assurance from Government officials is sure to keep up the ryots. It is necessary that European officers should make it a point to acquaint themselves personally with the grievances of the people and to represent matters to Government in their true aspect, however unpleasant it may be. Any relief afforded should be prompt and considerable.

Condemns the present practice of granting valuable pieces of public land to Europeans for building clubs and the injustice done to Natives by such grants.

The *Indian Spectator* (1) of the 17th June, in an article headed "Another variety of the goose and the gander sauce," says:—That is a very cool suggestion of the *Times of India* to relegate Native cricket players to the confined and undesirable strip of ground between the Elphinstone High School and the School of Art. May we ask if Europeans alone are entitled to the exclusive enjoyment of the Esplanade for purposes of healthy games? Those who have closely watched the encroachments which have from time to time been made on this one of the best and most eligible public places for recreation cannot have any doubt as to the favour Government have generally shown to one class of their subjects at the expense of another. It is this questionable, nay reprehensible, indulgence shown by Government that has now emboldened European players slowly and by degrees to drive out Native players to the farthest and quite ineligible portion of the Esplanade. We think they will succeed if Natives do not vigorously protest against so arbitrary an attempt at an usurpation of the common play-ground. Seriously,

it is a question whether the Government of Bombay should show, even in this paltry matter, their predilection for the "privileged" at the expense of the unprivileged classes of their subjects. It may be perhaps worth arguing in the High Court with the friendly assistance of that great luminary of legal fiction, the public trustee otherwise known as "the Honourable the Advocate General," whether the *maidán* can be encroached upon in the manner it has been and is being allowed to be. The writer proceeds to quote certain instances in which valuable pieces of land have been granted for European clubs, such as the Yacht Club, the Byculla Club, and the new Swimming Bath Company, and says:—We have been constrained to point out these several instances because it is time that the injustice which the officials do to Natives in almost all public matters wherein the interests of Europeans and Natives are equally involved should be put a stop to. We do so in no jealous or carping spirit. We have no objection to Europeans having gymkhánás and other sports and games and clubs. What we do urge is that there should not be two standards of measure. If a European club wants an eligible plot to build a club-house upon, by all means give it at fair rates consistent with public interests. But do not, pray, deny the same request when made by a Native club. Do not throw obstacles nor delay replies. Let them be treated fairly and impartially. In short, Government ought to refrain from saying that the sauce which is good for the European goose is not good for the Native gander. We cannot help expressing our opinion that the principle underlying the disposal of matters of the nature we have expatiated upon is scarcely creditable to the authorities concerned.

Disapproves of the recent order of Sir Donald Stewart regarding the abolition of pensions to widows of Native soldiers dying at Quetta.

The same observes:—We are glad to learn that General Hardinge has taken up the cause of the poor Native soldiers on duty at Quetta. Nothing is apt to create greater discontent and heart-burning among the "black" defenders of the Empire than the shabby treatment which they may receive at the hands of the so-called "*mábáp*" Government. We have repeatedly commented on the miserly way in which the authorities at Calcutta treat our Native soldiers. Their pay, allowances, pension, ration, medical comforts,—all contrast very unfavourably with those of European soldiers. It is not that we mean that Rámsing should be remunerated on an equal scale with Tommy Atkins. But after making all allowance for the position of the latter in an Indian climate, we think the treatment given to the former is most discreditable. The injustice is so palpable that it has for a long time been the subject of public criticism. And though the commanders of Native regiments do all in their power to fight for the poor sepoy, the Supreme Government, or rather the Military head for the time being, sets his face against any proposals to deal with his case more liberally. Whenever reduction, or rather cheese-paring economy, is the order of the day, the sepoy is sacrificed for the comfort of the white soldier. This is the most deplorable feature in the military administration of the Empire. We have no hesitation in asserting that the European soldier is pampered at the expense of the Native sepoy. Surely the righteous administration of Lord Ripon will not any longer allow this standing iniquity to go without some remedy. It is this iniquity which tends to produce bitterness in the hearts of the poor sepoys and makes them feel a genuine disgust for active military service. Talk with any old sepoy who has seen service under the Company Báhádur and under the Crown, and he will tell you how happy he was every way under the old regime. These are facts, but the Pharisees at the Calcutta Military Secretariat do not care to take cognizance of them. But let them remember that dissatisfaction in the Native army, from whatever cause, is much to be avoided. The lessons of the past should not be forgotten. If the Native army is to be kept loyal to the core and ready to defend the Empire, it ought to be fairly remunerated and looked after. Now, is not that recent order of Sir Donald Stewart touching the abolition of pensions to widows of Native soldiers dying at Quetta a most short-sighted one? Is it fair that the poor sepoy, after having been led into the belief that service at Quetta will be requited as foreign service, should now be told that his family need expect no increased pension for the fatigues and

privations he may have endured before his death at that distant station? They talk of recruits as difficult to be had. Are not the very illiberal terms on which a Native is asked to enter military service one of the causes of the difficulty? No doubt, General Hardinge is an honest soldier. His love for the Native army is so well known that we should have been surprised had he sat silent on the subject. It is to be hoped that his energetic protest will lead to a rescindment of the harsh and uncalled-for order. [The *Bombay Chronicle* (74) of the same date expresses similar sentiments.]

Thanks His Excellency the Governor for referring the Ratnágiri shooting case to the High Court and disapproves of the decision of the High Court on the subject.

The *Bombay Samáchár* (85) of the 21st June is thankful to His Excellency the Governor for referring Mr. Hewett's case to the High Court, as if the decision of the District Magistrate of Ratnágiri had been allowed to hold good, it would have led to unpleasant inferences among the public. The same of the 23rd June refers to the decision of the High Court on the subject and says that the view of the case taken by the High Court is not calculated to produce a deterrent effect on wrong-doers.

Says that the Márwádi speculators upon rain in Bombay ought not to be interfered with.

The *Satyá Mitrá* (110) of the 17th June observes that on the approach of the monsoon Márwádis speculate upon rain, and as in the case of other time-bargains meet their liabilities honourably and without ever resorting to a court of justice. In this they do nothing wrong and earn or lose as they do in other time-bargains. Notwithstanding this, a correspondent of the *Times of India* denounces their speculations on rain as gambling, observes that when the speculators lose their money they resort to theft and rapine, and recommends that the police should apprehend these speculators and get them punished. They ought not to be interfered with.

Complains of the inconvenience caused by certain procedure followed by the Bombay Collector's Office in the matter of the collection of the land-tax.

A correspondent of the *Din Bandhu* (5) of the 17th June complains of the inconvenience caused to the people of Bombay by the system of pasting advertisements on street walls requiring payments on account of land revenue to be made within a fixed period. Formerly it was the custom for the Collector's Office to prefer bills for the amounts due to owners of houses. That practice was lately abandoned in favour of a system of serving the parties with notices, and the latter also has been abandoned this year in favour of a system which is calculated to cause annoyance to the public. There is also another point which requires to be noticed in connection with this subject. The parties that go to make payments are required to take with them the bills for previous years, and unless such bills are produced payments are not accepted. Such people as are not aware of this new practice are thus put to great inconvenience and trouble by having to go back and return on the next day. As the Government records can furnish all the requisite information on the subject, the reason why the clerks in the Collector's Office subject people to so much annoyance is not apparent. The authorities concerned will save the people much trouble by ordering a reversion to the old practice.

Is thankful to the Government of Bombay for undertaking to repair and light the University clock.

The *Lok Mitrá* (77) of the 17th June observes:—Sir James Fergusson deserves thanks for the resolution to contribute towards the expenses of maintaining and lighting the handsome University clock. Indeed, such a concession was but the natural sequel of the abandonment of the unlucky "official" time, and it is gratifying to note that no time has been lost in following up the cancellation of the Government resolution regarding Madras time by the announcement of the willingness of Government to defray a portion of the expenses of repairing and lighting the clock. Now that His Excellency has gone so far in deference to popular wishes, Sir James may be respectfully reminded that it will be a graceful concession to public opinion in the mofussil to cancel that portion of the Government resolution which still requires "official" time to be kept in the mofussil under the evidently erroneous impression that the people are not averse to it.

Sir James must by this time have seen that the people of the mofussil, so far from being satisfied with Madras time, have with one voice condemned it and have been clamouring for the restoration of the orthodox time. [The *Bombay Chronicle* (74) and the *Yajdán Parast* (120) of the same date express similar sentiments. The *Mahrátta* (2) of the same date advises Government to order a reversion to Bombay time in the mofussil.]

Suggests the grant of extra remuneration to hospital assistants who are obliged to do additional work on account of the movements of civil surgeons in the districts.

The *Dnyán Ságar* (21) of the 18th June approves of the circular recently issued by the Surgeon-General with the Government of Bombay requiring civil surgeons to move in their respective charges and to examine the several dispensaries in the districts. Such a system is calculated to improve the sanitation of the districts and to impose a wholesome check on the work of hospital assistants. It is however a matter of regret that it will entail on the hospital assistants at head-quarters additional responsibility on account of their having to perform in certain cases some of the duties of the civil surgeon. The *Ságar* suggests the grant of some additional remuneration to such hospital assistants as may be required to perform the additional duties above referred to. Such a measure will stimulate the assistants to exertion. It behoves Government to consider the subject seriously.

Inquires if there is any objection to newspaper editors being furnished with a list of the articles reported from their papers.

The *Mahárashtrá Hitechchhu* (38) of the 18th June says:—Many newspaper editors are doubtful whether the Reporter on the Native Press with the Government of Bombay keeps the Government informed of various important suggestions made by the press. Is there any objection to the editors being furnished with a list of the articles that are reported from their papers?

Objects to the introduction of English figures in táluka and village accounts.

The *Dhárwár Vritt* (23) of the 4th June says that Government have recently issued a resolution in which they have directed that from August next English figures shall be used in the writing of accounts instead of vernacular. Perhaps Government infer from the fact that even village pátils have begun to go up for the Higher Standard Departmental Examination that the knowledge of the English language has spread even in remote tálukas and villages. But Government are much mistaken. There are still many kárkuns in tálukas who know only their vernacular language, and it will cause great confusion if they are made to write their accounts in English figures. It is to be hoped that Government will duly consider the subject.

Recommends the case of Mr. Sorábsha Bamanji, chief constable of Olpád, to the merciful consideration of the Superintendent of Police and the Commissioner.

The *Gujarát Mitrá* (75) of the 17th June does not approve of the transfer to Mándvi of Mr. Sorábsha Bamanji Modi, chief constable of Olpád. It seems that the Police Superintendent has been rather hasty in punishing Mr. Sorábsha in the way he has done. This gentleman is known to be perfectly honest and has succeeded in gaining golden opinions from the people of Olpád, a fact which in itself is very significant and which speaks volumes in favour of the character and qualifications of the officer. A closer inquiry into the matter may lead to the exculpation of Mr. Sorábsha. There is no reason to suppose that the Superintendent of Police was swayed by any ill feeling or malice in the matter. Perhaps he meant this punishment as an example to others, and if any guilt can be sufficiently established even a higher punishment than that awarded may be justifiable. But if this officer has been punished on mere suspicion, we recommend his case for the merciful consideration of the Superintendent and the Commissioner.

A complaint against malicious impressment for labour.

A correspondent of the *Poona Vaibhav* (48) of the 17th June, writing from Vengurla, states that one Bábli Rang Gauda, a military pensioner residing in the village of Kochre in the Vengurla Táluka, Ratnágiri District, was on the 27th March last impressed for labour by the police pátil and made to go to Vengurla. The man demanded his wages of the Mámlatdár, who told him to ask

for them from the police pátil. Next day he laid a complaint before the Mámlatdár to the effect that though he was from 60 to 65 years of age he was maliciously impressed for labour. The Mámlatdár being of the same caste as the police pátil did not give any relief to the complainant, who thereupon preferred an appeal to the First Assistant Collector. It is to be hoped that the Mámlatdár will be taken severely to task for his conduct.

Desires a specific law for the trial of contempt of court cases.

In noticing the letter addressed by Mr. A. P. Sinnett to the *Times* containing some remarks in connection with the *Bengáli* Contempt of Court case, the *Lok Mitrá* (77) of the 17th June observes:—There can be no doubt that it is of the highest importance that the law governing the cases of contempt of court must be definitely and authoritatively settled, and placed on such a basis as to leave public writers free to discuss all important public questions without any danger of being sent to jail like so many thieves "if they happen to wound the vanity or supersensitive dignity of a High Court Judge by a departure from the unwritten rules of journalistic etiquette." Gross and flagrant extravagance of reckless writings must of course always be condemned and punished, but it is certainly the duty of all public writers alive to the difficulties of their situation, Native and European, to combine to bring about a definite settlement of the present dangerously vague and elastic state of the law of contempt of court, and to express disapproval of its stringent exercise in a case like that of the editor of the *Bengáli*. [The *Bombay Chronicle* (74) of the same date expresses similar sentiments.]

Local Self-government.

Disapproves of the arrangements said to have been proposed by the Bombay Government for the introduction of the Viceregal scheme of local self-government in this Presidency.

The *Bombay Samáchár* (85) of the 20th June observes that the arrangements said to have been proposed by the Bombay Government for the introduction of the Viceregal scheme of local self-government in this Presidency are good if judged of by the light of the sentiments expressed by His Excellency the Governor soon after the publication of the scheme, but are unsatisfactory when looked at from the standpoint of the objects of the original scheme. These arrangements are in unison with the sentiments expressed on the subject by Sir James Fergusson a few months ago at Ratnágiri and in Khándesh, and are in conformity with the course pursued in regard to the municipal corporations of Surat, Ahmedabad and some other places. The main principles on which the scheme of local self-government hinges are that the popular element should be sufficiently strong in municipal and local boards, and that these institutions should appoint their own president who should not be a Government official. But the arrangements proposed by the Bombay Government appear to ignore these important conditions. Sir James's Government has proposed that half the number of the members constituting a municipal or a local board should be the representatives of the people, while the remaining half should be the nominees of Government and that half of the latter again should be Government servants. This number of Government nominees is quite enough to suppress and nullify the popular element and to bring about a miscarriage of the praiseworthy object of the Viceregal scheme. A fresh instance of such miscarriage has been furnished by the Surat Municipality. The representatives of the people desired that the city should be supplied with water, but the Government nominees desired otherwise and have carried their point, against the wishes of the former, in behalf of the provision of electric lights and the extension of the public garden. The proposal in regard to the appointment of a president is also not satisfactory. It is left to Government to either appoint a president, or to authorize a board to select and nominate one. The result of this will very probably be that a Government official will generally be the president, and even if Government appoint a non-official member to this office, he will not be quite free to conserve the interests of the people. It is said that the proposals of the Bombay Government have been approved of by the Supreme Government. If this be true, it is not a little surprising that Lord Ripon should have approved of the arrangements which weaken his scheme by ignoring its two main excellences. The

proposals of Sir James's Government are said to have been despatched to the Secretary of State who is not likely to take exception to them. The people of this Presidency ought therefore to be prepared to express in time their disapproval of them. [The *Yajdán Parast* (120) of the 17th June also disapproves of the Bills prepared by this Government as being calculated to mar the excellence of the scheme as laid down by the Government of India.]

Disapproves of the Panjáb Local Self-government Bill.

The *Mahrátta* (2) of the 17th June, in commenting on the Panjáb Local Self-government Bill, observes:—We regret to see that the Local Self-government Bill for the Panjáb has as highly disappointed us as the September resolution of the Panjáb Government pleased us. We sincerely wish that the Bombay Local Self-government Bill may belie our fears. The Bombay Government have the advantage of having before them all the Local Self-government Bills and the criticisms made thereon, and we have no doubt that they will amply avail themselves of the materials so ready at hand so as to enable themselves to reassert their topmost position in this very important administrative change. Sir Charles Aitchison satisfied himself with drafting and circulating a resolution that spoke very highly of the desirability of dividing the burden of governing the Panjáb between the people and Government, but we are sorry we do not see anything in the Bill to that effect. Though the Lieutenant-Governor held forth a happy future, he has acquiesced in lending his support to a Bill that does not meet the wishes of the people. To be of any practical use, a Local Self-government Act ought to be imperative and not permissive; for it is found by experience that permissive legislation has never been acted upon, because the operation of the measure lies most in the hands of the district officers, whose administrative capacities, position, education, liberality of views, prejudices personal and national, and other circumstances make a unification of the two interests, those of the governors and the governed, an impossibility. Unless the Panjáb Local Self-government Bill is essentially modified before it is allowed to pass into an Act, it cannot be said to harmonize with the liberal policy of the present Government of India. [The *Native Opinion* (10) of the same date also disapproves of the Panjáb Local Self-government Bill.]

Legislation—The Native Magistrates' Jurisdiction Bill.

Does not approve of any compromise being effected in the matter of the Native Magistrates' Jurisdiction Bill.

The *Dnyán Prakásh* (8) of the 21st June quotes an extract from an article in the *London Daily News* on the subject of the agitation both in India and in England against Mr. Ilbert's Bill, and remarks:—One curious feature of the present agitation is that it has made the loudest noise in the Bengal Presidency, and that the leaders of the agitation there have been vilifying the natives of the country in the coarsest language, though Bengal is one of those provinces which have been longest under the British rule. Where there ought to be the greatest cordiality and good-will between the rulers and the ruled, between Europeans and Natives, there we find nothing but unmitigated hostility and antipathy between the two races. What is the explanation of this curious phenomenon? We think it is not possible to account for it upon any ground other than that the consciousness of Europeans that they are a privileged class encouraged them to indulge in every kind of vilification of the natives of the country. This circumstance, coupled with the fact that the leaders of the agitation in Calcutta mismanaged the whole affair from the first, affords some explanation, though not quite satisfactory, of the curious phenomenon. Be the explanation what it may, one thing is certain, and it is this that there is now existing between the two communities the widest possible breach, which it will take years to bridge over. As the London journal admits, the Anglo-Indian community is mainly responsible for this deplorable state of things, and the result is that the Government of India will find it very difficult, if not altogether impossible, to effect any compromise whatever in the matter of the Native Magistrates' Jurisdiction Bill. If such a compromise is effected, the Government of India will be open to the charge of yielding to misrepresentation, violence and menace;—at any rate, it will be very difficult

to convince the Native community of the contrary if such a compromise is effected. The Bill as now put forth is itself a compromise, and the Government of India will do well to seriously consider its position before it commits itself to any compromise whatever.

Comments on the opinion of the Bombay Government in regard to the Native Magistrates' Jurisdiction Bill.

The *Gujarát Mitrá* (75) of the 17th June says:—The Bombay Government, in giving its opinion on the Native Magistrates' Jurisdiction Bill, is said to have proposed that Native Magistrates should be empowered to try Europeans on this condition that the trial should be conducted with the aid of a jury composed of Europeans and Natives in an equal proportion. We have already seen through this trick of the Bombay Government. It wishes to deprive, though in an indirect way, Native Magistrates of the power of passing a sentence on European criminals. This Government knows full well that if trials are carried on with the aid of a jury there will be left no power in the hands of Native Magistrates. If the jury acquits a criminal the Magistrate will have no choice but to discharge him though he may be really guilty, or if the jury find the accused guilty but recommend him to the mercy of the Court, the Magistrate will have to accede to the recommendation. Moreover, in a jury composed of Europeans and Natives it is very natural that some of the latter should side with the former. In these days independence is a rare quality among Natives, and they will inevitably be overpowered by the influence of Europeans and be ready to go with them. When the Bombay Government is fully aware of all these particulars, why should it not make the proposals above alluded to? It is a different question whether the Supreme Government will accept the views of this Government, but it is certain that the latter have intended this trick as a sop to satisfy Natives. Such a policy, however, unmistakably betrays a want of confidence in the people of this country. The distinction between Europeans and Natives therefore remains intact. It is a matter of regret that such tricks on the part of high officials should serve to bring a stain on their honesty. With so many appellate courts it is not intelligible why Europeans should have been so much unsettled by the minor reform proposed to be introduced. They are known to look down upon Natives as thoroughly dishonest and malicious. This, however, is an insult not only to Native officers but to Her Majesty's Government, which has thought fit to engage their services. [The *Broach Samáchár* (86) of the 21st June expresses similar sentiments. The *Lok Mitrá* (77) of the 17th idem disapproves of the compromise said to have been proposed by this Government as unfeasible and least likely to be accepted by the Government of India.]

Wishes that the Jurisdiction Bill may be passed into a law as it stands.

The *Bakul* (16) of the 17th June observes that the Native Magistrates' Jurisdiction Bill is likely to undergo important changes before it is passed into a law, and should this happen, European offenders will easily escape punishment. The suggestions made by the Bombay Government for making certain changes in the Bill appear to be good; but it is doubtful whether they will be accepted and will lead to good results. If the Bill is not passed as it stands, there will be little or no hope of Natives getting further concessions hereafter. If Lord Ripon fails in his present attempt, Viceroys of less liberal sentiments will hardly be able to do anything of the kind. It is to be hoped that Government will disabuse the minds of the people of India of the impression that foreign rulers, howsoever civilized, will not concede to the conquered race the same rights and privileges as are enjoyed by the ruling classes.

Requests the Bombay Government to publish at once the opinions given by the officers of this Presidency on the Native Magistrates' Jurisdiction Bill.

The *Yajdán Parast* (120) of the 17th June expresses a hope that the opinions given by the Bombay Government and several of its officers on the Native Magistrates' Jurisdiction Bill will be published at once in pursuance of the permission given by the Supreme Government. The majority of Government officials have supported the Bill and it will be very gratifying to read their opinions. A Native officer, a Pársi Deputy Collector, has condemned the Bill, but since he possesses very little experience on the

subject his opinion cannot be of any value. It is very surprising that Government should have thought fit to ask for the opinion of such an inexperienced officer of a low grade on a subject of such importance.

Education.

Prays Lord Ripon to encourage the study of the Sanskrit language.

The *Dnyán Prakásh* (8) of the 21st June, in a communicated article, dwells at considerable length on the present depressed state of the study of the Sanskrit language in India, and advises the British Government and Native States to strain every nerve to bring about a regeneration of the sacred language of the country. The writer prays Lord Ripon to give a fresh impetus to the study of Sanskrit by ordering catalogues to be prepared of the existing Sanskrit schools, by laying down particular standards of studies to be followed in such schools, and by allowing grants-in-aid according to the results of examinations.

Disapproves of the arrangements recently approved by Government for giving medical education to women.

In noticing the resolution of the Government of Bombay approving of the proposal of Mr. Chatfield and Dr. Carter to institute a new examination of female medical students similar to that of the Apothecary class, the *Bombay Samáchár* (85) of the 19th June observes that there seems no good reason for making such an incomplete arrangement as that proposed to be adopted. One cannot conceive what object can be attained by giving an incomplete education to women; and if the Grant Medical College authorities are not in a position to give the female students a knowledge of obstetrics, which is so very important in their case, they ought to admit their inability and await the perfection of arrangements for the accomplishment of that object. It will not do to make the female students learn with the male students of the Grant Medical College. Probably European ladies will be found willing to do so, but no Native women will come forward and the real object of giving medical instruction to Native females will be missed. It will be well therefore to await the arrival of a lady doctor from Europe and then to open a class under her direction. This class may be attached for practical instruction either to the Sir Jamsetji Jíjibhái or the Gokuldás Tejpál Hospital. If no funds are available to make this arrangement, they should be collected through the committee which has so disinterestedly undertaken the work of obtaining medical instruction for Native females. [The *Jáme Jamshed* (98) and the *Akhbáre Sodágar* (81) of the same date and the *Dátardun* (89) of the 21st June express similar sentiments.]

Considers the recently fixed standards for Gujaráti schools as defective in several particulars.

The *Bombay Samáchár* (85) of the 20th June observes that the standards recently fixed for the school course of the Government and aided Gujaráti schools lay down such heavy studies as to require young students to spend more time at home than at school to prepare their daily lessons, and to compel their teachers to spend all the school-hours in examining the boys in order to ascertain that the task set to them is performed. Such heavy work taxes the brains of the students to an evil extent and compels them to contract the habit of telling falsehoods. A complaint about the heaviness of the standards was made by several experienced persons before the Education Commission, and Dr. Hunter promised to lay it before the Supreme Government in his final report. The educational authorities ought to have awaited the result of the reference promised to be made to Government before prescribing new standards. Again, primary education will under the scheme of local self-government be shortly transferred to municipal corporations, and certainly it will be the duty of the municipalities concerned to lay down the different standards. The main defect of the newly fixed standards is that subjects in language are much curtailed, while arithmetical subjects are multiplied. This presses heavily, particularly on children of 6 or 7 years of age. In Germany and other European countries children are allowed nearly twice the time they spend on study for recreation, and this arrangement is found to be very favourable to their health and progress in learning; but the Educational Department of this Presidency allows to the

students for the same purpose scarcely half the time that they are required to spend in learning their lessons. It is desirable therefore that the different standards should be so fixed as to prevent their becoming an unbearable burden on the students, particularly young children, who should be relieved of heavy arithmetical lessons and made to read instructive and entertaining lessons in language.

Says that the first five books of Hope's Gujaráti series should be printed in bold type.

The *Yajdán Parast* (120) of the 17th June observes that the first five books of Hope's Gujaráti series are read by children from five to nine years of age. These books are printed in small pica type and are stereotyped, but the smallness of the type injures the sight of the children. The sight of children is naturally weak and the small type injures it so much as to compel many of them to wear spectacles. Many Pársi boys are seen using spectacles, and this may to some extent be attributed to the smallness of the type of their school-books. A large type ought therefore to be used for these books without delay. This change may necessitate an enhancement of the price of the school-books, but the parents of school-boys will not grudge the extra cost for the protection of the sight of their children.

Disapproves of the conduct of Mr. Uttamrám, the Head Master of the Surat High School, in inflicting fines on the students who failed to post their exercises to him during the recent May vacation.

The *Vartamán Sár* (117) of the 19th June animadverts on the conduct of the Head Master of the Surat High School in having punished certain boys who failed to post their essays to the address of the Head Master during the recent vacation according to the instructions said to have been given by him. The practice of bringing undue pressure to bear upon students and of asking them to send their exercises by post is very objectionable. No European Head Master has issued such an order up to this day. Some of the defaulting students were fined from one anna to one rupee, some were exempted from the fine, while some free students also were made to pay the fine. The practice of inflicting fines which is spreading in this school is very objectionable. The parents of the students have to pay the fine and not the students. The scholars learn to resort to unfair means for the purpose of getting money to pay the fine when they are afraid of asking their parents for it. It is to be hoped that the Head Master will not hereafter resort to this mode of punishment.

Disapproves of the recommendation made by the Acting Commissioner of Berár that Government should leave the work of educating the people to private parties.

The *Bombay Samáchár* (85) of the 18th June observes that while experienced persons expressed their opinion before the Education Commission that Government should not give up the work of educating the people, Mr. Howell, the Acting Commissioner of Berár, recommends that the State should give up and the people should take up that work. He argues that as it is not the duty of Government to feed the people, so neither it is their duty to give them education. But he knows well that Government have been doing the work for many years past and no evil result has followed. Mr. Howell admits that if Government discontinue their connection with education in Berár almost all schools will be closed, but says that they will certainly be revived after a time. But how would the Commissioner feel if his growing children were excluded from education for some years, and what results would he expect from such exclusion? It is to be trusted that Government will not try the experiment in Berár.

Comments in connection with the Report on Public Instruction in the Hyderabad Assigned Districts and a prayer for the appointment of Mr. S. B. Jathár as Director of Public Instruction in case of the present Director retiring from the service on pension.

The *Mahrátta* (2) of the 17th June, in reviewing the Report on Public Instruction in the Hyderabad Assigned Districts for the year 1881-82, remarks :—During the seven years that Ráo Báhádur Náráyan Bhái Dándekar has been working as Director of Public Instruction in Berár he has been able to show a steady progress in all departments of education. When his appointment was made in 1875 some anti-Native exponents expressed their misgivings as to how far the Native Director would be able to direct the course of education and maintain it on a sound footing; but the

work that he has been able to achieve during the last seven years by dint of care, assiduity and indefatigable exertions gives the best lie to any fears that may have been entertained. Berár is not comparatively an advanced province and we must not expect education to progress there with the rapidity of the prophet's gourd. Still if we examine the facts and figures given in this report there is every reason to be satisfied with the progress shown. It is pleasant to find that the Amráoti High School has been showing a decided superiority over the Akola High School, headed as it is by a European gentleman. During the four years from 1878 to 1881 the former passed 17 students at the matriculation examination, while the latter passed 6 only. The great superiority of the Amráoti High School, the Head Master of which is a Native, may serve as one of the many illustrations that are now seen of the fact that Natives are competent to discharge the duties of head masters of high schools. Much ought to be done by the Department of Public Instruction to incorporate private indigenous schools into the general system of education on the principle of grants-in-aid. Unfortunately the Department of Public Instruction in this Presidency has not done as much as it ought to have done for the improvement of indigenous schools, but we hope the Director of Public Instruction in Berár will vigorously encourage the indigenous school system on the principle of grants-in-aid, instead of starting a Government school whenever a desire is shown by the people to have one. On the whole, the Department of Education in Berár may be said to have shown quite satisfactory results under the regime of its present Director, perhaps more satisfactory than those under European Directorship. Ráo Báhádur Náráyan Bhái has fully justified the confidence reposed in his abilities by the Government of Lord Northbrook which made the nomination, and the public have no reason to complain of the department having been placed under Native management. We are sorry, however, that Berár will probably have to lose the services of this veteran officer, for it is believed that he will shortly retire from the service. Supposing he retires, we assuredly believe his successor will be a Native and not a European, especially under the regime of Lord Ripon; and that Native should, we think, be no other than Mr. Shrirám Bhikáji Jathár, B. A., who has long been serving in Berár as Educational Inspector and who now holds the acting appointment of Director. Whoever be selected, we have no doubt a competent Native will be appointed to the post, but the public will be fully satisfied if it be conferred upon Mr. Jathár instead of upon an educational officer imported from this Presidency or any other province. Mr. Jathár has contributed much to the organization of the Educational Department when Dr. Sinclair was Director of Public Instruction, and has by his manifold services and large educational experience shown himself in every way worthy to be Ráo Báhádur Náráyan Bhái's successor. We hope the public will not be disappointed in their expectations.

Railways.

Suggests the construction of a railway line from Bársi Road to Pandharpur.

A correspondent of the *Pandhari Vaibhav* (47) of the 17th June dwells on the inconvenience caused to pilgrims visiting Pandharpur by the absence of a railway line from Bársi Road to Pandharpur. This line is said to have been in contemplation for a long time, but matters do not appear to have progressed further than a mere survey of land. There is great prospect of the line proving a success, and it is to be hoped that the railway authorities will consider the subject in right earnest.

Municipalities.

Makes remarks upon the frequent postponements of the meetings of the Municipal Corporation of Bombay for want of a quorum.

The *Lok Mitrá* (77) of the 17th June observes :—It is hardly creditable to the public spirit and the sense of duty of the members of the Municipal Corporation of Bombay that its meetings should have to be so often postponed for want of a quorum. The irregularity and unpunctuality of some of the members of that body are growing into a scandal, and unless some strong measures are taken forthwith to ensure more regular attendance the business of the Corporation must come to a stand-still. The quarter of an hour of grace allowed by the Chairman is evidently not the right thing to secure the attendance of the members in time so as not to necessitate frequent adjourn-

ments, and unless a more effective measure is adopted it will be impossible to bring the defaulting members to a sense of their duty. The members who punctually attend, often at considerable personal sacrifice, to discharge the trust reposed in them have a right to complain of the injustice with which they are treated by the absent members, and surely it is very discreditable to Bombay, especially when the experiment of local autonomy on an adequate scale is about to be tried, that the members of its Corporation should so far neglect their duty as not to attend the meetings in time. This is a matter which Government will have to take in hand, unless a repetition of the scandal of frequent adjournments for want of a quorum is immediately done away with. [The *Bombay Chronicle* (74) and the *Yajdán Parast* (120) of the same date express similar sentiments.]

Advises the municipality of Bombay not to give up to Government the duties levied on tobacco and spirits, and makes some other suggestions on the subject.

The *Jáme Jamshed* (98) of the 19th June advises the municipality of Bombay not to accept the proposal made by Government to relieve the Corporation of the burden of police expenditure on condition that the latter should give over to Government the income derived from duties levied on tobacco and spirits, and should undertake to meet the educational and some other expenses. After alluding to Professor Peterson's arguments on the subject with approval, the *Jáme* observes that Lord Ripon's instructions in the matter are highly satisfactory, and hence the Corporation should request the Bombay Government to undertake the cost of the police and the Gokuldás Tejpál Hospital and to leave to the Corporation the maintenance of the educational establishments of the city, as the latter is a gradually growing item. If the Corporation gives up the duties on tobacco and spirits, it will unnecessarily forego its own rights and have to bear a pecuniary loss.

Observes that the town duty levied on wheat in Bombay should not be abolished before exempting from the burden rice, fuel and other articles largely consumed by the poor people.

With reference to the recommendation made by Government to the municipality of Bombay to abolish the town duty levied on wheat, and the discussion on the subject at the last meeting of the Town Council, the *Bombay Samáchár* (85) of the 18th June observes that the real question is that while a duty is levied on other kinds of grain, ghee, oil, fuel and other articles of food, why should the duty on wheat only be abolished? If it be said that wheat is to be exempted from the duty for the welfare of Bombay, is not a similar exemption of other articles of food desirable on the same ground? Rice, fuel and some other articles are mainly used by the poor and ought therefore to be exempted from duty before wheat, which is principally consumed by well-to-do and rich people, is freed from the burden. In conclusion, the *Samáchár* hopes that the Town Council will duly consider the above arguments and relieve the poor people from some municipal burdens before abolishing the duty on wheat.

Disapproves of worn out bullocks being destroyed by the Bombay Municipality.

The *Native Opinion* (10) of the 17th June and the *Din Bandhu* (5) of the same date express their disapproval of the resolution adopted by the Town Council sanctioning the destruction of old and worn out animals belonging to the municipality. The writers consider such a resolution as an outrage to humanity, and advocate the maintenance of the animals till they die a natural death.

Does not approve of the new drainage scheme for the city of Poona.

The *Poona Vaibhav* (48) of the 17th June does not approve of the drainage scheme for the city of Poona proposed for adoption by Colonel Ducat, and suggests that the scheme may be undertaken in parts, the municipality arranging to look to the requirements of those parts of the town first where even under the present arrangements there are no drains. Such a policy, while saving the people much annoyance and trouble, will obviate the necessity of the municipality involving itself in debt.

Complains of the spread of cholera in Poona.

The *Dnyán Prakásh* (8) of the 18th June says that cholera has made considerable progress in the city of Poona and censures the municipality for not having taken early measures for the prevention of the disease. The spread of the disease is owing to the impure nature of drinking water and the uncleanly state of the roads in the town.

Complains of the absence of lights in the Belgaum Camp.

A correspondent of the *Din Bandhu* (5) of the 17th June complains of the inconvenience caused to the public by the absence of street lamps in the Belgaum Camp, and requests the authorities concerned to remove the grievance at an early date.

Complains of the nuisance caused by open carts taking night-soil by the main roads in Surat.

A correspondent of the *Gujarát Mitrá* (75) of the 16th June says that it is very surprising that neither the Sanitary Superintendent nor the secretary of the Surat Municipality should have taken steps to remove the cause of the complaint raised by the town people regarding the annoyance caused by open carts carrying night-soil by the main roads near Chowk Bazár and Muglisara. In these days of intense heat, when it is necessary to take measures for the protection of the public health, carts with their filthy contents exposed to the public gaze, and which after passing leave behind for about a quarter of an hour a horrible stench, are allowed to spoil the sanitation of the place. If there had been a white-skinned gentleman living on these roads the nuisance would have been put a stop to at once.

A complaint against the Sholápur Municipality regarding the levy of the water rate.

The *Kalpataru* (32) of the 17th June is very much grieved at the hardship caused to the people of Sholápur in the matter of the levy of the water rate, and also at the disgraceful ignorance of law betrayed by the municipal commissioners. The obligation of the people to pay this tax until the debt incurred on account of water-supply is wholly cleared cannot be waived, but the committee seem to be wanting in the knack of collecting money without giving offence to the public. The first notice given by the municipality in 1881, declaring the imposition of the water rate, was itself incomplete and was therefore declared by a court of law to be illegal. The best course for the committee to follow under these circumstances was to remain content with their position. They have, however, ventured on an appeal to a superior court, and until the decision of such court is declared in favour of the committee there is no way of realizing the water rate for the year 1881-82. The commissioners have now, with the intention of doing away with the obloquy of having lost a year's income by their own ignorance of law, resorted to the trick of levying on the people the dues on account of this tax for the period commencing from 1st October 1881 and ending with 31st March 1883, on the strength of a notice given on 5th April 1882. The law provides for the issue of a notice as a preliminary step in all cases of taxation, but does not give a municipality power to levy a tax for a year preceding the date of notice. It is therefore very doubtful whether the committee can compel the payment of dues on account of the year 1881. In the notice given by the committee it is stated that the dues will be collected for every six months. Why then should bills be preferred by the committee for the dues of one year and a half? It will be a great hardship to the people to have to pay the accumulated tax in one instalment, and it is therefore necessary that the arrears should be realized in small instalments. People also complain of the way in which they have been assessed to the water rate, and the secretary to the municipality is said to have been gagging the mouths of the complainants and rejecting the petitions preferred by them. This conduct of the secretary deserves to be noticed by the municipal committee. [A correspondent of the *Dnyán Prakásh* (8) of the 18th June also makes a similar complaint.]

Objects to the assignment of a plot of ground within the municipal limits of Ratnágiri for slaughtering cattle.

The *Satyá Shodhak* (56) of the 17th June dwells at considerable length on the question that is at present engaging the attention of the municipality of Ratnágiri of allotting a plot of ground for slaughtering cattle on, and says that the necessity for such allotment was hitherto never felt and is not recognized even at this day by any persons other than a few Europeans. It is certain that if any

space be so allotted, it will greatly offend the susceptibilities of the Hindu population. Even if the necessity of this measure be granted for the sake of argument, it will be imprudent to assign any space for the purpose within municipal limits.

Native States.

Requests the Gáekwád's Government to enquire into the alleged murder of eleven members of a family residing in a village near Amreli.

In noticing the report that the head of a certain Bania family residing in a village near Amreli in the Gáekwád's territory cut the heads of eleven members of his family, men, women and children, offered them to the family idol and at last destroyed himself, the *Bombay Samáchár* (85) of the 19th June observes that due enquiries ought to be instituted into the painful matter with a view to ascertain the truth. It is said that several Káthis of the village bore enmity to the deceased Bania, and are suspected of having committed the diabolical deed.

Is glad that Ráo Báhádur Manibhái Jasbhái has been restored to the Diwánship of the Cutch State.

After recapitulating the circumstances under which the late Cutch Regency was abolished and Ráo Báhádur Manibhái Jasbhái removed from the Diwánship of that State, the *Yajdán Parast* (120) of the 17th June observes that the re-appointment of the Ráo Báhádur to the Diwánship leads to the inference that the objection advanced by the late Regency to the appointment of a Bháyád in that Regency was just and that the conduct of the Bombay Government in the matter was erroneous. It is very gratifying that the Bombay Government has seen its mistake and has corrected it by restoring Ráo Báhádur Manibhái to his former office. He previously secured the good wishes of the subjects of the State, and it is to be hoped that he will achieve further success in the same line. [The *Samsher Báhádur* (109) of the 15th June expresses similar sentiments.]

Prays that the Ránis and Princes of the late Mahárája of Chhota Udepur may be treated with greater consideration than at present.

A correspondent of the *Gujarát Mitrá* (75) of the 17th June, writing from Chhota Udepur, says :—The case regarding the Ránis of the late Mahárája Jitsingji has not yet been decided. The Mahárája had during his lifetime given over some villages to these Ránis and the latter wish to retain in their possession the identical villages. The villages that are offered to them in lieu of the original villages assigned to them are so worthless that with their possession it will be difficult for the Ránis to maintain their position and honour. It is but just that the directions given by the late Mahárája in his will should be obeyed. It behoves the British Government to interfere in the matter and to deal out even-handed justice to the parties concerned. The police also have been causing great vexation to the Ránis. They asked the Ránis to allow them to search their palaces on suspicion that the rebel Thákor of Rájpur had taken refuge in them, but nothing came out of the search. The Ránis and Princes were much offended at this treatment, and it would have been better if some other trick had been adopted for securing the desired end. The Ránis have begun to think that their honour is no longer safe. The writer requests the Bombay Government to remonstrate with the Mahárája against any such treatment being accorded to the Ránis in future.

Comments in connection with the Pálitána Darbár.

The *Samsher Báhádur* (109) of the 15th June observes that the Pálitána Darbár is well-versed in intrigues and in maintaining its claims by means either fair or foul. The Thákor has not tasted of the excellent fruits of the civilization of the nineteenth century. How then is it to be expected that such a Thákor will go with the age and introduce reforms into his State? He is very conceited and is anxious to pass off as the wisest of all Káthiáwári potentates. If he appreciated learning he would certainly have sent his two sons to the Rájkumár College. It is not known what steps he has taken for the spread of education among his subjects. The wisdom of the Thákor consists in confining his young sons in the harem and teaching them to stick to old customs, while the petty Girássiás, Bháyáts and Rájás of Káthiáwár are sending their sons to the Rájkumár College for instruction. [The *Vartamán Sár* (117) of the 19th June disapproves of the above views and asks the *Samsher* to point out a

Native State which is entirely free from intrigues. Who can maintain that a knowledge of English only makes a man clever and intelligent? Has not the Thákor introduced any reforms into his State? He has good reasons for not sending his sons to the Rájkumár College. They receive good education at home, an education which some persons do not receive even at the College. The writer understands the reason of the *Samsher* writing in this strain. When has the *Samsher* praised the Thákor? The *Vartamán Sár* considers the Thákor to be clever and intelligent.]

Requests Government to make the Rána of Porbandar appoint a Diwán for his State.

The *Gujaráti* (94) of the 17th June says:—What is to become of Porbandar? We do not understand what feat Colonel Barton has achieved by making the Rána dismiss his Diwán, Mr. Nagindás. For nearly a year there has been no Diwán at Porbandar, and this leads us to infer that Colonel Barton will allow anarchy to go on rather than have a man of opposite political views as Diwán. If this be so, what should we think of the Government of Sir James Fergusson? The injustice of making the Rána dismiss his Diwán can scarcely find a parallel in Káthiáwár, and the injustice has been aggravated by the Government of Bombay sealing the action of the Political Agent with their approval. However, what is done cannot be undone. We request the Government to coerce the Rána into accepting a competent Diwán, as otherwise the miseries of the people will never come to an end.

Says that the Chief of Dhrángadra should appoint a competent Diwán.

The *Gujaráti* (94) of the 17th June says:—The question of the appointment of a Diwán to the State of Dhrángadra has not yet been settled. Dhrángadra is a first class State, and so long as no competent Diwán is appointed to it there is no chance of the amelioration of the condition of the people. The Ránis seem to have much influence with the Darbár, and hence it is that no man has yet been selected. Of the several causes that have led to the maladministration in the State, the first is the influence of the zenána and the second the absence of a competent Diwán. It is necessary that the Rája should keep himself free from the influence of his zenána and should appoint a Diwán to administer the affairs of his State. The British Government also—not the Political Agent—should assist the Rája in securing the services of a qualified officer and thus put a stop to the complaints of the people of the State.

Mentions the cause of a strike amongst the merchants of Chánod.

A correspondent of the *Ahmedabad Samáchár* (80) of the 20th June, writing from Chánod, says that as the Assistant Political Agent, Rewa Kántha, has now come to the village of Mándvi, the merchants of Chánod are required to supply his men with the necessary articles of food. As these tradesmen were not sufficiently paid for the articles supplied by them, they discontinued the supply. On this the Rána Sáheb of Mándvi took action against Máneklál Ghela and eight others and sentenced each of them to four days' imprisonment and a fine of Rs. 10. All the merchants struck work and closed their shops on the 13th June. The shops had not been re-opened up to the time the correspondent wrote this letter. The same correspondent adds that thefts are on the increase on the Chánod railway station, and suggests that measures should be taken to put a stop to them.

Complains of mismanagement at Sáyla.

A correspondent of the *Samsher Báhádur* (109) of the 15th June says that the administration of Vakhatsangji, the present ruler of Sáyla, has not proved successful. He does not command the services of good kárbháris, keeps the company of his personal attendants, and holds orthodox views. It is necessary, therefore, that Government should give him an able Diwán and make arrangements for keeping him in good company. Complaints regarding the tyrannical management of the Darbár have reached the writer. The Darbár ought to encourage the introduction of reforms and ought to make the people happy.

Advances the claims of Mr. Bálkrishna Lakshman Bápat to the Acting Educational Inspectorship in Berár.

In alluding to the report that Mr. Bajába Rámchandra Pradhán, the District Inspector of Akola, will be appointed Acting Educational Inspector in Berár, the *Varhád Samáchár* (67) of the 18th June observes that in recommending Mr. Pradhán, the Director of Public Instruction seems to have overlooked the superior claims to promotion of Mr. Bálkrishna Lakshman Bápat, the District Inspector of Amráoti. The latter officer was serving in the Educational Department some years before Mr. Pradhán entered the department. Moreover, Mr. Bápat always gained higher grades in the service long before Mr. Pradhán was promoted to them. [The *Pramod Sindhu* (51) of the same date expresses similar sentiments.]

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
28*th June* 1883.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 30th June 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
*20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyá Dipika	Bombay	Fortnightly	150
22	„ Daivadnyá Samáchár	Do.	Do.	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitrá	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitrá[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	3,500
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárashtrá Mitrá	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
43	„ Nibandh Mála	Poona	Monthly	700
*44	„ Nibandh Chandrika	Do.	Do.	200
45	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyá Prakásh	Bombay	Fortnightly	243
55	„ Satyá Sadan	Alibág	Weekly	400
56	„ Satyá Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Poona	Monthly	400
60	„ Shiváji[3]	Do.	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhá	Bombay	Weekly ...	150
66	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
67	„ Varhád (Berár) Samáchár[3] ...	Akola	Weekly	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár ...	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vichárshil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitrá	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitrá	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'ryá Dharm Prakásh	Do.	Monthly	304
83	„ A'ryá Dnyán Vardhak	Do.	Do.	500
84	„ Bombay Punch	Do.	Weekly	500
85	„ Bombay Samáchár	Do.	Daily	1,090
86	„ Broach Samáchár	Broach	Weekly	700
87	„ Broach Vartmán	Do.	Do.	60
88	„ Buddhi Prakásh	Ahmedabad	Monthly	600
89	„ Dátardun	Bombay	Weekly	525
90	„ Deshi Mitrá	Surat	Do.	1,000
*91	„ Dnyán Prasárak	Ahmedabad	Monthly	200
92	„ Dnyán Vardhak	Bombay	Do.	400
93	„ Fursad	Do.	Do.	100
94	„ Gujaráti	Do.	Weekly	400
*95	„ Gujarát Monthly Journal	Do.	Monthly	200
96	„ Gul Afshán	Do.	Do.	659
*97	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
98	„ Jáme Jamshed	Bombay	Daily	525
99	„ Kaira Vartamán	Kaira	Weekly	115
*100	„ Kaiser-i-Hind	Bombay	Do.	200
101	„ Káside Mumbai	Do.	Tri-weekly ...	700
102	„ Kusum Guchchhá	Ahmedabad	Monthly	350
103	„ Nágar Udayá	Do.	Do.	300
104	„ Niti Prakásh	Kaira	Weekly	200
105	„ Nure Elam	Bombay	Monthly	381
106	„ Nyáyá Prakásh	Surat	Weekly	200
107	„ Pársi Punch	Bombay	Do.	225
108	„ Rást Goftár	Do.	Do.	1,814
109	„ Samsher Báhádur	Ahmedabad	Do.	200
110	„ Satyá Mitrá	Bombay	Do.	400
*111	„ Saurashtrá Darpan	Junágad	Monthly	200
112	„ Stri Bodh	Bombay	Do.	533
*113	„ Subodh Prakásh	Nadiád	Do.	200
114	„ Svadesh Vatsal	Bombay	Do.	408
115	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*116	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
117	„ Vartamán Sár	Surat	Weekly	200
118	„ Vidnyán Vilás	Rájkot	Monthly	738
119	„ Vidya Mitrá	Bombay	Do.	300
120	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
121	The Chandrodayá	Dhárwár	Weekly	150
*122	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*123	The Altáf	Bombay	Weekly	200
*124	„ Armagán	Do.	Do.	200
*125	„ Dal dabe Islám[5]	Do.	Do.	200
*126	„ Khádam-é-Hind	Do.	Daily	200
127	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
128	„ Kushful Akhbár	Do.	Weekly	160
*129	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
130	The Mufarrehul-Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles. [5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Says that the British rule is good for the rich but not for the poor.

The *Gujaráti* (94) of the 24th June publishes in its leading columns an article in the form of a letter purporting to be written by a gentleman from Tithal in the Surat District who had some conversation with a member of the cultivating class, which elicited the following particulars :—The British rule has no doubt contributed to the protection of the people from robbers and dacoits, but it has served to impose upon the people the heavy burden of supplying Government officers with all the necessaries, though they may not be available for the use of the people themselves. Under the British rule poor people find it very difficult to obtain redress of their grievances. People used to be oppressed in former times, but when they were unable to pay their taxes they were relieved of the burden. The British rule is good only for the rich but not for the poor.

Approves of the despatch of the Secretary of State for India regarding the levy of a contribution of Rs. 15,000 by the Bombay Government from the municipality for working the Contagious Diseases Act.

In an article headed "The Secretary of State and the Contagious Diseases Act," the *Indu Prakásh* (9) of the 25th June observes :—If the Government of Bombay were to seek for a motto for itself, none would be more appropriate than the one which Dean Swift applied to a certain gentleman when he said of him that he had "the perpetual misfortune to be mistaken." The Government has perpetrated a series of mistakes. It was in error when it passed the Mhowra Bill; it was in error when it introduced Madras in the place of Bombay time; and it is already said that it has been found to be in error as regards the Junágad question. And now another of its errors has been found out. The Secretary of State has declared that the Government of Bombay was not justified in saddling the municipality of this city with an annual contribution of Rs. 15,000 for the Contagious Diseases Act against the wishes of the Corporation. After the declared condemnation of the principle of the Act in England, it was only to be expected that the Secretary of State would have to say some such thing to the authorities here. That is not local self-government which allows a government to set aside the pronounced opinion of a municipal body and carry a measure in the teeth of public opposition. [The *Lok Mitrá* (77), the *Mahrátta* (2) and the *Yajdán Parast* (120) of the 24th June express similar sentiments.]

Points out the necessity of reducing the public expenditure of India.

The *Indian Spectator* (1) of the 24th June says :—We have repeatedly expressed our conviction that owing to the inelasticity of important sources of revenue, it is highly desirable that there should be a complete revision of the present system of public expenditure in India. When this question is considered in all its bearings it will be found to resolve itself eventually into this, that India's hope of a prosperous finance lies in the employment of increased Native agency in the administration, and in the reduction of civil and military expenses, which at present eat away nearly five-eighths of the net annual revenue. We have repeatedly urged that the Government of India leans on a very weak reed when it counts upon opium and salt revenues. We take these two items to be the most disturbing elements of Indian finance. If you expunge opium receipts alone from the revenue side of the account, you are brought face to face with the appalling deficit of nearly 7 to 8 millons sterling. Is the most talented Finance Minister prepared to suggest some oiher mode of recouping this revenue either by direct or indirect taxation? tWe have already pointed out how oppressive is the salt duty even now. We ask, then, whether the finances of India can reasonably be said to rest on a stable foundation when nearly 8 millions are derived from taxing a foreign nation and $5\frac{3}{4}$ millions from taxing a necessary of life of an impoverished people whose average income per head is Rs. 27 per year? How long will such a state of things continue? Can Government always depend on the Chinese for giving it 8 millions? And is it humane to wrench from the half-starved even the smallest fraction of his income of Rs. 27 per year? Add to these the tax on account of registration and stamps, which is already very oppressive. Then look at the figure of 5 millions for pensions and allowances. But what is the use of referring to these hard and incontrovertible facts over and over again? You have had in the past commissions

and finance committees by dozens and their reports by miles. But what have they availed? If at all, since the last finance committee that sat by the order of the House of Commons in 1871, you have increased public expenditure fully 16 *per cent.*, while your revenue has only shown an improvement of 9 *per cent.*? When is the Government to make a serious beginning? We fear that all half-hearted attempts at reduction will prove a failure. If expenditure is to be reduced at all, you must first overhaul the revenue side of the account. Unless you first determine what amount of taxation can be derived without hardship from a population whose annual income *per* head does not go, and will not go for years to come, beyond Rs. 27 or Rs. 30 at the most, all attempts at overhauling the accounts will be so many temporary palliatives or makeshifts. No doubt you will be able to conduct the administration as you have hitherto done, but it will be administered, as it is now, by draining the vitals of the people. They collect from wealthy England, which has an annual income of 1,000 millions, only 83 millions for purposes of Government, that is to say, 8½ *per cent.* of the entire produce of the country. But they mercilessly squeeze India, which has an annual income of only 300 millions, to the extent of 60 to 65 millions, or 22 *per cent.*! What an appalling difference! Who is better able to bear the taxation of 22 *per cent.*, England or India? And yet by a cruel irony of fate, a poor country, whose people can barely live from hand to mouth, who die of starvation by millions in a year of famine, whose necessary of life is heavily taxed, is filched of its annual produce to the extent of 22 per cent., while the wealthiest country in the world is made to pay only 8 per cent. But this is not the limit of India's misfortune. The 8 per cent. raised in England is expended in England and thus the capital of the country fructifies from year to year. But in India the case is very different. The 22 per cent. raised in the country does not remain there. Nearly one-half is drained away elsewhere. This adds to the misery of the helpless and voiceless millions. Now we seriously ask whether it is fair that India should be taxed 22 per cent. of its annual produce. Ought not 8 or 10 per cent., say even 12 per cent., as we have to feed a foreign agency, suffice for the wants of government in a wretched country like this? Is there no hope of adjusting the revenue side so as to eliminate all precarious items of receipts and reduce oppressive items? In short, whether you cannot bring revenue to a total figure of 40 instead of 60 millions? That is the primary problem which Indian financiers ought to solve. When we have such a set of financiers who, maturely considering the present woful condition of India, devise sound ways and means to raise the country from poverty to moderate prosperity,—when, in fact, they bring expenditure within a measurable distance of such revenue as can be easily borne by the people—expenditure which will leave a surplus and stimulate accumulation of capital in the country,—then and then alone will India be said to have really taken a new departure in State finance. All other remedies will fall far short of the desired object, and in proportion to their shortness will be the mischief that they will create. What is wanted is a radical cure.

Says that there is no fear of a Russian conquest of India so long as the British rulers command the affections of the people of this country.

With reference to the opinion expressed by the *Temps* that Mr. Gladstone by taking Egypt has not only lost the good wishes of France but has re-opened the Eastern question and furnished Russia with a pretext for accomplishing her various projects, the last step in which will be the conquest of British India, the *Bombay Chronicle* (74) of the 24th June observes that this opinion is indicative of the profound ignorance of the French journalist about the real state of India. The natives of India have a strong leaning towards the British Government and nation in preference to all other European and Asiatic nations, and they have begun to realize the fact that no foreign rule can possibly prove more beneficial to them than that of the British. As for Russia, let foreigners write and say whatever they like about the chance of her being the future mistress of India; but the people of India will never commit the mistake of looking upon the despoilers and oppressors of Poland as being ever likely to prove such good rulers as the generous and philanthropic British. So long as Britannia rules the waves and commands the affections of the people of this country by virtue of her right as the just, generous and freedom-loving suzerain, Russian conquest will be a mere dream and not a reality.

The *Satyá Shodhak* (56) of the 24th June describes the havoc committed by locusts in the Khed Táluka of the Ratnágiri District, and says that the people have become desperate. In such circumstances it is the duty of Government to assist the ryots and to relieve them from distress. It is necessary that urgent measures should be devised for supplying with corn such of the cultivators as have been reduced to a helpless condition on account of the locusts having eaten away the seed sown by them in their fields. Government should purchase corn and should make arrangements for distributing it among those who need it most either for sowing purposes or for feeding themselves. The importance of promptness in giving corn for sowing purposes cannot be exaggerated, as when the season is once past the cultivator will not be able to turn out any crop from his soil. Mr. Wilson is very well acquainted with the Ratnágiri District and is conversant with the wants and wishes of the people, and there is every reason to hope that he will lose no time in ascertaining by personal inspection the extent of the distress prevailing in the Khed Táluka and in organizing measures for distributing corn among the people. Matters are also threatening to assume a similar aspect in the Chiplun, Sangameshvar, Dápoli and other tálukas, and it is necessary that the Assistant Collectors in the district should take timely measures for affording relief to the distressed population.

Suggests certain measures for affording relief to the distressed population in the Ratnágiri District.

The *Mahrátta* (2) of the 24th June, in noticing the petition preferred by the people of Thána against the rules and orders of Government and their subordinates in the administration of the forests in that Collectorate, remarks:—Government know full well that the people have been crying against the Forest Department, not without reason, and it is now high time that the long-standing grievance should be redressed. From the petition it is evident that it is the executive that is at fault and not the Act itself; that it is the folly and imprudence of some of the responsible authorities, and not the habits of the people, that have done immense mischief; that the solution of the difficulty lies in a nutshell, and that too in the hands of the people assisted by Government. The memorialists point to the Survey Department as being in part responsible for the mischief; but we should like to say that the whole mischief is due to that department. Anyone who knows the history of the Survey Department will at once say that the initial error lay in the attempt to survey and assess the whole country. This was the first attempt at disturbing the equilibrium of nature, and it is no wonder that the scourge has come in due time. We are sure that if the Forest Act had been passed in 1855, there could have been no reason left for us to complain of the Act at this time; for during the last 30 years a strict and careful conservancy would have given us sufficient fodder, grass and trees, so that the usufruct of the land alone would have given us enough and to spare. We regret to find that their ardour of conviction and their zeal for the cause have blinded the memorialists and they fail to see the truth. We have pointed out on former occasions that proclamations like that of Mr. Dunlop, referred to in the petition, have done serious mischief, and the severity of the present rules of forest conservancy is the legitimate outcome of such fatal mistakes committed by unthinking and imprudent officers. The district of Ratnágiri is loudly proclaiming to the world what the results of Mr. Dunlop's proclamation have been, and it is much to be regretted that such a proclamation was ever issued. When it is remembered that the Forest Department is not intended to be a revenue-paying department, people will soon begin to believe in its great usefulness. The present Viceroy has in a most decisive tone proclaimed to the officers of the department that there ought to be no wish in them whatever to make the Forest Department a revenue-paying department, and for aught we know affairs have taken a favourable turn. We repeat that the grievances of the people as stated in the first part of the petition cannot fairly be traced to any defect in the law. It is all the fault of the executive, and Government ought certainly to look to it. For the fault of certain individuals Government have been incurring the hatred of the ignorant masses, a state of things not at all desirable.

Comments in connection with the petition of the people of Thána against the working of the Forest Act.

In commenting on the Ratnágiri shooting case, the *Mahrátta* (2) of the 24th June observes:—From the facts of the case it was certainly idle to contend that Mr. Hewett did not know what the consequences of his act would be, or, in plain words, that his act would cause grievous hurt, if not death, though he might not have intended, in the technical sense of the word, to cause it. But whether he intended or not was immaterial, since by our Penal Code mere knowledge is enough to complete an offence. Again, provocation is, in the Indian law, no excuse for committing an offence. Under the circumstances, therefore, our English contemporaries may excuse the Native public if they regard Mr. Hewett as one of those few lucky beings who chance to escape somehow or other under some such pleas as 'no intention,' 'misunderstanding,' 'madness,' &c. Poor Mr. Bánnerji is in jail for unintentionally wounding what Mr. Sinnett calls the supersensitive dignity of a High Court Judge, and that too after an apology; while Mr. Hewett escapes for having unintentionally, but without any legal excuse, wounded his Native servant! We do not know whether reputation is more safe in these days than one's body. For on no other ground can we explain the facts. But, oh! we forget how by reason of our black skin our brains are ill adapted to venture on any guess as to the thoughts that crossed the innocent mind of Mr. Hewett when he shot at his Native servant. Well may the *Times of India* quote these remarks as a patent proof of the incapacity of Natives to sit in judgment upon Europeans, especially in matters relating to life and death, as has been proposed by the Native Magistrates' Jurisdiction Bill. But are we to suppose that Mr. Justice Bayley thinks in the same strain? He too, like the local *Times*, is known to have protested against the Jurisdiction Bill. Is it not very surprising that while Natives can with great difficulty induce Government to sanction the establishment of arbitration courts, not for the adjustment of criminal but civil cases, criminal cases, in their nature sufficiently atrocious, should be allowed to be settled by compromise. We can perfectly well understand that there may not have been sufficient evidence to convict Mr. Hewett on a charge of attempting to murder, but that does not show that there was not sufficient ground to amend the charge. The charge can be amended at any stage, and inasmuch as the High Court has not done it, we have every reason to believe that the unanimous verdict of the public will be that a wrong has been allowed to remain without a remedy. There is not even a particle of information to throw the least suspicion on the fact of the servant having suffered at the hands of Mr. Hewett, and justice requires that he should receive his due. [The *Indu Prakásh* (9) of the 25th June observes:—It is melancholy to think that the case has been throughout very unsatisfactorily disposed of. But for this the Government of Bombay are not to blame. They have done their duty conscientiously, and their action, departmental as well as judicial, will, it is to be hoped, prevent the repetition of such acts of grave indiscretion as have at least put a sad end to young Mr. Hewett's official prospects. The *Indian Spectator* (1) of the 24th June says that the decision of the High Court in this case will prove a dangerous precedent. Is the matter to rest here? The *Deshi Mitrá* (90) of the 28th June disapproves of the High Court's decision, and sarcastically remarks that the two High Court Judges who gave such an excellent decision should be raised as soon as possible to the Chief Justiceship by turns. Several other Maráthi and Gujaráti papers comment on the decision of the High Court in a similar strain.]

Comments in connection with the decision of the Bombay High Court in the matter of the Ratnágiri shooting case.

The *Lok Mitrá* (77) of the 24th June observes:—Since the time that Dr. Sidney Smith was ousted from his chair of Hygiene, a technical plea has invariably been brought against all Native applicants for some of the minor chairs at the Medical College, that all the professorships there are reserved exclusively for the members of the commissioned medical service. Whilst in Madras some of these minor chairs are bestowed on members of the apothecary class, and in Calcutta on men not connected with army medical establishment, we fail to see how in Bombay these appointments have been

Thanks His Excellency Sir James Fergusson for appointing Mr. Assistant Surgeon Sakhárám Arjun to the chair of Botany in the Grant Medical College.

reserved for that service. There are now thirteen chairs in the Medical College, and running over the names of their occupants we find that these have been monopolized by ten Surgeon-Majors, four of whom hold, in addition to their full-time chairs, the minor professorships (each worth Rs. 200 per mensem) of Medical Jurisprudence, Hygiene, Comparative Anatomy and Botany. We have no faith in pluralists, and we believe that, however expert a person may be, he can only be a professor of one subject and not many. Sir James Fergusson, with all his India Office experience and training as an Under Secretary of State, ought to look upon such matters from a different point of view than that of vested interests and exclusive privileges, and must insist upon introducing a reform that will break such a monopoly and secure at the same time for our Educational Department men thoroughly acquainted with their subjects and practically conversant with the art of teaching. [The *Mahrátta* (2) of the same date cordially thanks Sir James Fergusson for the appointment, and says that it will not only be an encouragement to Dr. Sakhárám Arjun, who has made a special study of the subject of botany, but it will have a great influence on Native students generally. This is the third appointment of its kind, and such substitution of Native agency for European will go a great way to endear Sir James to the people in spite of his Madras time and other hobbies. This is a practical and prudent step which will be much appreciated. Many other Maráthi and Gujaráti papers approve of the appointment, and say that the change of policy recently adopted by Sir James Fergusson shows that His Excellency has turned over a new leaf in his administration.]

Requests Government to censure the Civil Surgeon of Dhárwár for not properly attending to the case of a woman who was confined in a dharmashála under very peculiar circumstances.

The *Chháva* (20) of the 24th June gives the particulars of a case in which a poor woman was confined in a dharmashála in Dhárwár under circumstances which were very peculiar. There was no medical aid available, the Civil Surgeon who was sent for having declined to stir out of the hospital buildings. The writer requests Government to take the Civil Surgeon to task for the manner in which he trifled with this matter, which involved the life of a poor woman.

Complains of the inconvenience caused by vernacular writing having been expunged from Government stamped paper.

The *A'ryávart* (15) of the 23rd June does not understand why vernacular letters and figures have been altogether expunged from Government stamped papers. It would have been better if the authorities had made known to the public the reasons that necessitated this change. In the opinion of the *A'ryávart* this was a serious mistake. The knowledge of the English language has not made very considerable progress in this country, and moreover an English-knowing man is rare in táluka towns and villages. Since vernacular writing has been expunged from stamped paper the people have been obliged to put up with many difficulties and inconveniences. Complaints to this effect are frequently heard from several pleaders and other people. It is to be hoped that Government will remove the cause of the above complaint.

Makes certain suggestions in regard to stock notes and postal savings banks.

The *Vengurla Vritt* (70) of the 21st June says that the circulation of stock notes does not appear to have been extensive. The reason appears to be that these notes cannot be cashed until after the expiration of a specified period, and that therefore people do not care to invest their money in these notes. If, however, Government rule that these notes shall be liable to be cashed at every Government treasury, many people will prefer this investment to deposits in savings banks. With regard to postal savings banks, the *Vritt* suggests the advisability of establishing savings banks in all post offices, thus enlarging the sphere of their working. Such a policy will tend to further the original object of Government in establishing these banks, viz., that of encouraging thrift among the poor people of villages. The *Vritt* also invites the attention of the authorities concerned to the increase in the work of post offices caused by the introduction in the department of these and other novel experiments, and suggests the appointment of additional hands for the additional work.

The *Kesari* (34) of the 26th June says that it would be very convenient if money orders and postal notes could be cashed in the Poona Town. The general post office of Poona is nearly two miles from the town, and hence people having business in the office experience great inconvenience during the hot season and the rains. It is desirable that postal authorities should direct their attention to this complaint. It would be best if the general post office were removed to the heart of the town.

Points out the necessity of providing some convenience for cashing money orders and postal notes in the town of Poona.

A correspondent of the *Bakul* (16) of the 24th June states that kabuláyats or agreements for Khoti villages were till the last year obtained from the Khots in the month of September. This long-standing practice was abandoned last year and a notification was issued requiring that the kabuláyats should be produced before the 31st July, and stating that if any Khot failed to do this his village would be attached. This year a fresh notification has been issued altering the date to 30th June and conveying the same threat. Some persons attribute this great haste in the exaction of the kabuláyats to the desire of Government to protect themselves from loss. Locusts are hovering over the district, while the agriculturists have not completed their sowing operations. If the kabuláyats are exacted at once, the interests of Government will be safe in spite of any damage that may be done to the crops. The Khots will thus have to bear the loss; and if they fail to pay the Government revenue, their villages will be attached and they will lose their Khoti claims. Whatever may be the truth, the Khots have certainly been placed in a disadvantageous position. The *Bakul* recommends this complaint to the favourable consideration of Government.

Complains of the inconvenience caused by a notification requiring Khots to give in kabuláyats or agreements before 30th June.

The *Karnátá Vritt* (122) of the 17th June quotes an extract from the *Karnátá Prakáshika* stating that Shri Rang Bhattáchárya, the religious preceptor of the Chief of Chikka Ballapur, was assaulted and kicked by Major Rutherford, Deputy Superintendent of Revenue Survey, to whom he had been to lodge a complaint against certain over-assessments on his land, and expresses deep regret that Europeans should deal with Natives of such high rank in such an objectionable manner.

Comment on the assault made by Major Rutherford on Shri Rang Bhattáchárya, the religious preceptor of the Chief of Chikka Ballapur.

Local Self-government.

The *Quarterly Journal of the Poona Sárvajanik Sabha* (4), for the month of April but received in June, gives a short history of the origin and progress of local government in Great Britain, and remarks:—While in these two respects (viz., the maintenance of separate boards for separate duties and the provision for the compulsory relief of the poor) the local government organizations in England have nothing to recommend their adoption here, at least for the present, there are other features in respect of which there can be no doubt that we have much to learn from the practical success of the English system of local government. We allude chiefly to the large powers which the leaders of the landed and well-to-do classes possess as honorary magistrates in the management of local affairs. Their functions, it will be noted, are not confined to mere municipal and conservancy duties. It is as magistrates and guardians of peace that this voluntary agency proves most useful. The scheme of local self-government propounded by His Excellency the Viceroy in Council, while it enlarges and elevates the sphere of public-spirited activity in various ways, has one essential weakness at its root which will surely result in rendering the reform nugatory as a means of political education. It does not confide to the men of light and leading those functions of Government in which people feel most interest. If possible, it tends to sever the small connection which was hitherto recognized in the contributions to the police expenditure levied from municipal bodies. This severance has been justified for reasons which certainly appear plausible

Some suggestions in connection with the scheme of local self-government for India.

under present circumstances, but there can be no doubt that local government, limited to conservancy and charitable functions, is more or less a misnomer and is doomed to inevitable failure. For it will never secure the same enthusiastic support of the population which would have been enlisted if the local bodies had been organized on the English plan of appointing representatives of the local gentry conservators of peace and guardians of the law, and associating with them representative rate-payers in every local board. It will be found that in no single self-governed country of Europe or America has this power and responsibility of magisterial and police functions been denied to the local governing bodies. In Scotland the institution of justices of the peace is not of a very ancient date, and yet even there these honorary officers are required to exert themselves to protect the peace, to issue warrants against criminals, to try petty offences and breaches of revenue laws, and decide small civil suits not exceeding five pounds in value. In this latter respect the institution of village munsifs and of conciliators in some of the Bombay districts is a tardy recognition of their duty on the part of Government. A few honorary magistrates have also of late been appointed in some of the large towns, but they are too few to acquire the status of a recognized local authority and cannot make head against the officials. The necessity and importance of localizing police and magisterial functions cannot be exaggerated in a bureaucratic country like India. The old village community, with its panchâyat of elders and its voluntary system of night watch by the citizens in turns and its hereditary police officers, fulfilled the same purpose. The petty tyranny of the French prefects and burgo-masters in the Netherlands is aggravated with us by the difficulty of access to the district authorities, who in India are the only source of local power. A petty police constable is thus more powerful for evil than the richest sowkár or the largest landlord in the country. It is this evil of centralized government which enervates and demoralizes all the local springs of action. It will no doubt be said that these local representatives are more likely to abuse their power than even the worst officials. We think honorary magistrates, associated together and sitting as a bench once a month or more, may safely be trusted never to go wrong, and they will certainly relieve the hands of over-burdened officials. Their functions may also be duly subordinated to the superior authority of the higher civil and criminal courts. It is in this direction chiefly that we think our efforts must be directed in the future development of the great reform which is being introduced at the present day all over the country. The people generally, and certainly those residing in the larger towns, might well be expected to accept gladly even increased burdens if the lower magisterial powers and the control of the police were freely bestowed on them. The conservancy of public health, the charge of education and medical charity, and even the making and repair of roads and buildings, are not in any real sense of the word the distinctive duties of Government. They belong essentially to the sphere of private effort, and are only undertaken by civilized governments because their organization affords a ready-made agency for corporate usefulness. It is the magisterial and police functions which represent the distinctive feature of sovereign authority, and these must be localized if local government is not to be a misnomer and a certain failure. We are perfectly aware that the condition of self-governed countries is very different from the order of things which has been established in India; but this is no reason why no effort should be made to find room for local authority in these directions as far as the safety of foreign rule permits such a concession. The experiment may safely be tried in the larger towns and gradually extended to the country at large. The great principle underlying all these arrangements is, in the words of Mr. Mill, that power must be localized, while knowledge, especially technical, is most useful when subordinated to a central control. The principal business of the central authority should be to give instructions and to lay down fixed principles, and it should leave the local bodies to apply them in practice. Election by popular suffrage enlists public confidence in the acts of Government, and when a majority of elected representatives are duly mixed with a minority possessed of educational and property qualifications (and these at present must be the nominees of the central authorities), the organization so secured can alone afford full scope for the

development of the political education of the people, and the growth of that self-reliant energy which is the best support and the highest justification of coercive rule.

Disapproves of the proposal made by the Bombay Government for carrying out the scheme of local self-government.

The *Lok Mitrá* (77) of the 24th June observes:—The proposals drafted by the Bombay Government for carrying out the scheme of local self-government in this Presidency, though they appear to be conceived in a spirit of greater liberality than was displayed during the earlier stages of the discussion on this important question, do not seem to be sketched out on the lines so often and so clearly and emphatically enunciated by Lord Ripon. Looking to the objects of Lord Ripon's scheme and the principles on which the system rests, it is evident that the preponderance of the elective element and the appointment of a non-official president by the people are essentially necessary for efficient and satisfactory working of the proposed reform. Both these conditions, however, seem to be absent from the measures as drafted by the Bombay Government. Practically, the elective members will be only a half of the whole body, and the remaining members will be appointed by Government, half of whom may be officials; and notwithstanding the skilfully devised scheme for the appointment of a president, it may be taken as certain that presidents will be either officials or Government nominees. The non-official element will then be completely swamped by the official members and the nominees of Government, aided as they will be by the president appointed as aforesaid, who cannot be expected to represent the people's interests. What the consequences of such a constitution of the boards will be it will not require very great knowledge of such institutions to prophesy. The numerical strength of the official element in the Surat Municipality, recently constituted on the principle advocated by the Bombay Government, has enabled it to successfully pass resolutions for introducing electric lights and enlarging the People's Park in the face of the united and emphatic protest of the representatives of the people, who very properly contended that these ornamental works could very well be postponed till some of the crying wants of the city, notably a pure and sufficient supply of water, were remedied. But the opposition was futile and the independent members had to give way. Such being the case, it is necessary that care should be taken not to allow the elective commissioners to be pushed aside in a contest between them and the official members, and unless the constitution proposed in the new measures of the Bombay Government is very much modified such a result must inevitably follow.

Says that Government must either concede to the people the privilege of appointing presidents to municipal and local boards or should allow them to elect two-thirds of the members of such boards.

The *Gujaráti* (94) of the 24th June, referring to the Local Self-government Bills for this Presidency which are said to have gone up to the Secretary of State for approval, says that if Government intend to reserve to themselves the right of appointing presidents of local and municipal boards they will do well to allow the people to elect two-thirds of the members of such boards. If, however, they are unworthy to do this they should concede to the people the right of appointing presidents. In the absence of either of these concessions Government must be said to adhere to their original unfair position. It is to be hoped that the Government of Sir James Fergusson will consider these points before passing the Bills into law.

Legislation—The Native Magistrates' Jurisdiction Bill.

Comments on the agitation raised by Europeans against the Native Magistrates' Jurisdiction Bill and approves of a compromise being effected in the matter.

In an article headed "The agitation in regard to the Native Magistrates' Jurisdiction Bill," the *Quarterly Journal of the Poona Sárvajanik Sabha* (4) for the month of April but received in June, remarks:—The first great lesson of the political turmoil of the past few months which we wish our people to lay to heart is that they should not cherish any more the fond day-dream that the Anglo-Indian community will ever make

common cause with them in their struggle for higher powers and privileges. A very large, we might well say an overwhelming, majority of their race will always occupy the position of conservatives in India, whatever may be their political partizanship in their own mother country. The official and non-official Europeans are as a body bound by the very reason of their privileged existence to resist all attempts to level up the Native populations, and with them the time will never come when freedom and equality may be safely conceded. Any misunderstanding on this fundamental condition of our political life can never fail to be attended with disaster and disappointment. The educated minority of the Native population, with their free press and their associations unconsciously sympathized with by the mass of their countrymen, represent the soul of Indian liberalism, and their strength is in the justice of their claim. Arrayed against them are the mighty forces of the official hierarchy, supported by the non-official phalanx of their countrymen here and the great reserve of power and prejudice stored in the large vested interests of their own mother country. These are the liberal and conservative forces at work in India, and between them there cannot be any genuine and permanent alliance. They must stand apart as opposite camps, between whom in the struggle for political power there may be temporary truce, but no real communion of thought and action. We can never hope or deserve success if we foolishly rely upon the personal magnanimity of those who rule India. There has not been a single measure of political emancipation which has been secured by the willing co-operation of the Indian bureaucracy or oligarchy, official and non-official. Every such concession has been the outcome of national resistance, or of the higher imperial sense of the English people, as expressed in their own press and Parliament, due chiefly to the growth of the liberal and radical sentiment among them. Of course it will not do to count too much upon the strength of the self-denying and Christian restraints of these sentiments, but it will be folly to ignore them altogether. In both countries the liberal sentiment as regards India will always be in the minority, and arrayed against it are the strongest forces of the world, all that constitutes the strength of brute force, vested interest, national pride, and religious bigotry. The struggle must be long and laborious, but the discipline is necessary and invaluable, and the length of time over which it is spread will be the source of its strength. The writer then tries to prove the fallacy of the supposition that India can be kept out of the sphere of party strife in England, and proceeds to remark :—It has been made plain enough to all that the real bone of contention is not the paltry measure of the proposed extension of jurisdiction. It has been seized as the catch-word of the agitation. It is simply the scape-goat upon which the pent-up indignation of the Anglo-Indian community has wreaked its vengeance. They have taken to heart the fact that this is only the thin end of the wedge, and their protest is against the general Indian policy of the Liberal Government as represented by Lord Ripon. In Ireland, as in India, the watchword of the dominant race is coercion, not concession,—repression, not reform. It is vociferated that the empire has been won by the sword, and that by the sword it must be retained. This prejudice and aversion is the natural and besetting sin of all conquering races. The long succession of English statesmen, who by superior diplomacy and force laid the foundations of British power in India, had the wisdom to profit by past experiences, and although they relied ultimately on the arbitrament of the sword, they knew full well that the sword was but a blunted instrument for ensuring permanent ascendancy. In the pride of continued success there was a temporary forgetfulness of this piece of inherited wisdom, but the Dalhousie aberration was terribly atoned for in a baptism of blood and fire, and the old policy of depending on moral and not physical superiority asserted its supremacy in a gracious Proclamation, followed since then by many concessions of power and privilege in the interests of the Native population. The ægis of British protection is an acknowledged necessity, and none feel its need with greater emphasis than the leaders of Native thought. But it is not as the representative of brute force, but of the order and genius of equal law, that we bow down to this supreme necessity. The argument of force, if it is resorted to as a justification for denying concessions in time, necessarily weakens itself for want of sanction. It cannot therefore be in the true interests of the empire that the British

rulers of the country should be allowed to isolate themselves in this fashion. The iron hand must be concealed under the soft glove, and the sword sheathed in the scabbard of wise policy. The questions at issue, the extension of Native jurisdiction, the larger employment of Natives, the encouragement of Native manufactures, the transfer of power to local boards elected by the Native rate-papers—all these issues must be discussed and settled on the broad ground of practical expediency and administrative convenience, and the idle talk of appealing to the foundations of power must be set aside and race ascendancy as a distinctive principle of administration must be abjured. There can be no question that a nation of 250 millions can ever be permanently held down by sheer force, and sooner or later, in God's Providence and under the encouragement of British example and discipline, the people of this country must rise to the status of a self-governed community and learn to control their own affairs in subordinate alliance with England. The transfer of power is inevitable, and the duty of statesmen is to graduate it in a way to make the transfer natural and easy, so as to keep up the continuance of national growth. Considered purely as a question of practical expediency and administrative convenience, the policy of extending the jurisdiction of Native Magistrates and Sessions Judges over European offenders is brought within the field of candour and calm discussion, and we are at once prepared to admit that it is a fair subject for a judicious compromise. The Native population is interested in the recognition of the principle underlying this controversy, but their interest in it is not of such a rabid sort as not to listen to a reasonable solution. This calumny has been sufficiently answered now by the unanimous protests of the great centres of Native enlightenment in their assembled multitudes of sympathizing thousands, without distinction of race, creed, or colour. The Pársis have nobly refused to follow the discreditable example of the Armenians, Jews, and non-descript hybrids on the other side of India, and it cannot be now truthfully said that the Native population holds no opinion on the subject. We are free to admit that the question of principle being once settled, the measure of the proposed extension is a question for fair argument and moderate compromise. The privileges of Europeans have been inherited by them for such a length of time and have their roots so deeply fixed in the real necessities of the exceptional state of things which obtained in the last century, that nobody will advocate a revolutionary change. The change should be gradual and in proportion to the altered circumstances of the times. The cry of absolute privilege and birthright is, as everybody knows by this time, a misleading cry, and can never afford a justification for distinct recognition beyond what practical expediency and administrative convenience suggest. The birthright was not claimed when Natives were chosen to preside as Police Magistrates in the Presidency towns 25 years ago, and in Ceylon no such privilege has ever been claimed or recognized. After giving *in extenso* the arguments for and against the proposed extension, the writer concludes:—

We have been studiously anxious to set forth all the arguments on both sides of the question in their full force, and we can now confidently challenge any impartial student to say that the case thus stated leaves any room for doubt as to the side on which the preponderance lies. Whether regarded as the legitimate outcome of past legislation or the honest fulfilment of sacred pledges repeatedly vouchsafed and confirmed,—whether we look at the matter from the point of high policy or religious duty,—whether the question is disposed of on the weight of authority, or precedent, or considerations of administrative convenience, or the safety of the State,—all point to one single conclusion, viz., that the distinctions founded on race and caste must be removed from the statute book, and in their place the test of fitness, of moral and intellectual aptitude, be substituted as the only guiding principle of administrative action. We have no misgivings on the point of the ultimate success of our appeal to the good sense and Christian philanthropy of the great English nation. In the heat of the strife neither party would have listened to moderate counsel. If the question of principle be once conceded unreservedly, we for our part will counsel our countrymen, now that the agitation has subsided, to consent to a compromise by which the alarm of panic-stricken and honestly misled Anglo-Indians will be sensibly abated. The extended jurisdiction should belong to Native Civil Servants who rise to the status of District Magistrates and

Sessions Judges as a matter of unconditional right equally with their European colleagues. In regard to the other functionaries, we would allow an option to the accused to object to the trial if he so elects, and in that case a bench of Native and European Judges should hold the trial with a jury, in which both communities should be equally represented if one of the parties is a Native. We feel sure that very few indeed will avail themselves of such an alternative, and when this fact is practically demonstrated, the further amendment of the law will be carried out without the slightest opposition from any quarter. Before we bring these observations to a close, we would draw the particular attention of the Government authorities to the fact that the system of criminal procedure which has been elaborated with great effort by successive Law Members of Council is still so imperfect and absolute as to excite the worst apprehensions of Anglo-Indians whenever it is proposed to subject them to its provisions. In this respect the Code has been altered decidedly for the worse by Sir FitzJames Stephen's Act of 1872. The authority of the police has been rendered absolute beyond all former precedent, the Magistrates' good faith and discretion know no bounds, the security for personal freedom has been dangerously encroached upon, and the right of appeal needlessly clogged with the fear of enhancement of the penalties. It is these unusual provisions which justify to some extent the alarm of the English settlers when any proposal is made to assimilate their condition with the status of the Native population. Of course the necessity of amending further the law of procedure will force itself upon the attention of the executive authorities one of these days, and if the recent agitation hastens that consummation, we may console ourselves that the troubles of the last few months have not been inflicted and endured in vain.

Condemns the *Amrit Bazar Patrika* of Calcutta for its severe tone towards Government.

The *Jáme Jamshed* (98) of the 30th June condemns the article headed "Of what do the English boast?" which appeared in a recent issue of the *Amrit Bazar Patrika* as very shameful, and observes that every respectable vernacular paper treats it with equal contempt. The Natives are well aware of the excellence, superiority and other virtues of the English nation, and therefore pray their rulers to concede to them their just rights. The Native subjects of the British Indian empire have been loyal to their sovereign and will be more so after the enactment of the Jurisdiction Bill; and it will be a libel on the whole country to doubt their loyalty for the fault of one or two newspapers like the *Amrit Bazar Patrika*. It is not a little gratifying that the vernacular press of the Bombay Presidency has kept within the bounds of discretion in pointing out the flimsiness of the arguments advanced by the opponents of the Jurisdiction Bill. But it is to be regretted that the same cannot be asserted of the whole of the Bengal press. The *Hindu Patriot* and some other papers are really an ornament of the Indian press; but the *Amrit Bazar Patrika* and some other newspapers of its stamp are a disgrace and do much harm to the interests of Natives and the Native press. Parliament thought that severe notice should be taken of the *Englishman* for its thoughtless writings, and were that national tribunal to make a similar remark about the *Amrit Bazar Patrika*, the Native press will not be sorry in the least.

Education.

Approves of the formation of a ladies' class in connection with the Grant Medical College at Bombay.

The *Subodh Patrika* (11) of the 24th June says:—The Bombay Government has given its sanction to the formation of a ladies' class in connection with the Grant Medical College, the success of which will depend upon its attracting to its class-room by suitable inducements intelligent and at the same time respectable young ladies. Much caution and care will have to be exercised in the selection of pupils and in the conduct of the institution to avoid the slightest occasion for scandal. But we must confess that the curriculum of the class suggested by Dr. Blanc was far more calculated to conduce to the success of the class and to produce the sort of female practitioners wanted than the course which has been adopted. We trust, however, this question will be soon reconsidered and in the meantime we await with interest the actual opening of the class and heartily wish it every success.

In noticing the resolution of the Bombay Government sanctioning certain proposals for imparting medical education to Native women, the *Lok Mitrá* (77) of the 24th June observes:—These arrangements are certainly not calculated to advance to a successful issue the important question of giving medical education to Native females and are undoubtedly a step in the wrong direction. Why the authorities should be in a hurry to initiate a measure confessedly imperfect and temporary, it is not easy to understand. The prescription of a course of three years' training on the lines of that pursued in connection with the apothecary class will certainly not turn out competent female doctors, whatever else it may do. The most serious objection and one which will prove fatal to the success of the experiment is the omission from such a course of the study of the very subjects which are absolutely indispensable to a proper training of medical women, viz., diseases of women and obstetrics. There is no necessity for trying such a half-hearted measure for five years, and then instituting an examination on the basis of the test for the degree of Licentiate of Medicine and Surgery, which will of course include a study of these important branches of medical education. If the authorities are not prepared just now to initiate a movement for the thorough and efficient training of medical women, let them wait till such time as the difficulties are removed, instead of rushing into an experiment which is sure to fail.

Disapproves of the resolution of the Bombay Government sanctioning certain proposals for imparting medical education to Native women.

The *Bakul* (16) of the 24th June complains that good food is not supplied to the boarders at the Poona Training College. The Principal of the College is requested to adopt due measures to remove the cause of complaint.

Complains that good food is not supplied in the boarding-house attached to the Poona Training College.

Municipalities.

In noticing the accident to Dr. Cody, the *Indu Prakásh* (9) of the 25th June observes:—The steam-rollers are undoubtedly often a nuisance. There seems to be some foundation for the complaint that the working of the steam-rollers makes many a horse passing by restive and that the persons working at these rollers do not generally take the least care to stop the noise or whissing sound caused by their motion when carriages pass by. There is a good deal of practical sense in the suggestion that steam-rollers should work from 10 or 11 P.M. to the small hours of the morning, when carriages do not generally run. This is perhaps an opportune moment for us to suggest that there is another danger to which human life in Bombay is subject and which ought to be duly provided against before any accident happens owing to it. Bombay is already being flooded with bicycles and tricycles, which run in the streets, but since no noise is caused by their motion passengers in the streets have nothing to warn them to get out of the way of these vehicles before they are actually near their path. Why does not the municipality compel the owners of these new conveyances to have bells attached to them? Surely the Municipal Commissioner ought to look to this. [The *Lok Mitrá* (77) of the 24th June expresses similar sentiments. The *Rást Goftár* (108) of the 24th June does not approve of the cry that has been raised against steam-rollers. The working of these rollers at night will disturb the sleep of many poor people. Under the circumstances Captain Morland's suggestion that boards informing carriage drivers of the working of steam-rollers should be placed at the entrance of streets is worthy of approval.]

Comments in connection with the working of steam-rollers in Bombay.

The *Jáme Jamshed* (98) of the 26th June is highly thankful to Sir James Fergusson for taking up the question of the octroi duties levied in Bombay, and observes that the duties are levied on different kinds of grain, wines, beer and spirits, sugar, coarse sugar, fuel and timber, but in the interests of the poor people all kinds of grain and fuel ought to be

Recommends the abolition of the octroi duty levied in Bombay on grain and fuel.

exempted from them. The poor ought to get food as cheap as possible in order that they may be able to maintain their health and strength. The loss occasioned by the proposed abolition may be compensated by making a corresponding increase in the duty levied on wines and spirits. Some persons maintain that the price of grain will not fall by the removal of the duties, and say that it did not fall when the duty was abolished once before. But it ought to be observed that the experiment was not then given a proper trial, and a fall in prices must occur. It is therefore to be hoped that the municipality will remove the duties on grain and fuel.

Does not approve of a scheme of water-works for Dhulia.

A correspondent of the *A'ryávart* (15) of the 23rd June does not approve of the policy of organizing a scheme of water-works for the town of Dhulia when only a portion of the town is suffering from scarcity of water. Such water-works will not pay their way, and it will be advisable to dig a few wells in that part of the town when water is scarce, and if water cannot be reached the wells should be fed from the water-pipe that has been laid for the municipal gardens.

Advocates the appointment of a gardener for the People's Park at Surat.

The *Gujarát Mitrá* (75) of the 24th June, in an article headed "Penny wise and pound foolish policy of our municipality," censures Mr. White, the Collector of Surat, for declining to entertain the proposal for the appointment of a competent and skilful gardener for the People's Park on a salary of Rs. 30. The services of such a man are urgently needed if the garden has to be well kept and turned to good account, and the president will do well not to be so miserly in the management of the garden. [The *Vartamán Sár* (117) of the 26th June complains of the way in which Mr. White conducts the business of the new municipal board at Surat as its president, and urges the necessity of holding meetings of the board in the evening after office hours with a view to serve the convenience of the members of the board. It also advises the municipality to keep local instead of Madras time.]

A condemnation of the career of Mr. Fernandes, the permanent chairman of the Ahmedabad Municipality.

The *Hitechchhu* (76) of Ahmedabad of the 28th June quotes the memorandum written by Mr. Fernandes, the permanent chairman of the Ahmedabad Municipality, in the books of the municipality on the occasion of his retirement from Ahmedabad and dated the 17th March 1883, and the remarks made on it by Mr. Borradaile in a memorandum dated 7th May 1883, comments at great length on the original memorandum, concurs in many of the remarks made thereon by Mr. Borradaile, and concludes thus:—The entire population, save those who may have benefited by the construction of the new road at Ahmedabad, is displeased with the work Mr. Fernandes has done in connection with the municipality. As a chairman, Mr. Fernandes has acted unjustly and has committed a breach of faith. Like a wilful monarch, he has never cared for the municipal committee. As he was also a City Survey Officer, the people have suffered more. The people are displeased with the work done by him as the City Magistrate. The people of Ahmedabad are quite disgusted with his work in connection with the Kika case and are not likely to forget the vexation caused to them for a very long time to come. They tremble at his appearance and pray Government to keep him away from their sight.

Native States.

Suggests certain measures for dealing with the authors of the Junágad tragedy.

Referring to the appeal preferred to the Government of India in the matter of the massacre of the Maiyás by the Junágad Darbár, the *Gujaráti* (94) of the 24th June says that it will suffice if the Viceroy directs the removal from the Darbár of incompetent men and awards punishment to the perpetrators and abettors of the heinous act. If His Lordship pleases he may appoint a commission of inquiry or permit the High Court to investigate the matter.

Complains of the dissatisfaction prevailing amongst the subjects of the Rádhanpur State.

The *Káside Mumbai* (101) of the 27th June says that as the people of Rádhanpur have now preferred a petition against certain inconveniences suffered by them in the State, the tax has not been collected up to this day. The people have resolved, it is said, not to commence agricultural operations this year so long as certain arrangements are not come to. The trading community recently held a meeting for the purpose. Motirám Chobdár is trying to conciliate them, but if the Nawáb does not attend to their complaints it is said that they intend leaving the country and going into the Gáikwár's territory. This state of things is to be regretted. The Rádhanpur correspondent of the *Kásid* has sent very dreadful news. The *Kásid* is engaged in ascertaining their truth. The *Kásid* recommends the Nawáb to win the love of his subjects. If the State suffers some loss for the good of the people, some extravagant items of Darbár expenditure ought to be done away with with a view to make up the loss.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
5th July 1883.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 7th July 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
*20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
22	„ Daivadnyă Samáchár	Do.	Do. ...	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitéchchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	3,500
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly ...	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárashtră Mitră	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
43	„ Nibandh Mála	Poona	Monthly	700
*44	„ Nibandh Chandrika	Do.	Do.	200
45	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyă Prakásh	Bombay	Fortnightly ...	243
55	„ Satyă Sadan	Alibág	Weekly	400
56	„ Satyă Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Poona	Monthly	400
60	„ Shiváji[3]	Do.	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayă	Thána	Do.	240

1 Marathi portion. 2 English portion. 3 Frequently admits English articles. 4 Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
67	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vicháráhil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitrá	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitrá	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'ryá Dharm Prakásh	Do.	Monthly	304
83	„ A'ryá Dnyán Vardhak	Do.	Do.	500
84	„ Bombay Punch	Do.	Weekly	500
85	„ Bombay Samáchár	Do.	Daily	1,090
86	„ Broach Samáchár	Broach	Weekly	700
87	„ Broach Vartmán	Do.	Do.	60
88	„ Buddhi Prakásh	Ahmedabad	Monthly	600
89	„ Dátardun	Bombay	Weekly	525
90	„ Deshi Mitrá	Surat	Do.	1,000
*91	„ Dnyán Prasárak	Ahmedabad	Monthly	200
92	„ Dnyán Vardhak	Bombay	Do.	400
93	„ Fursad	Do.	Do.	100
94	„ Gujaráti	Do.	Weekly	400
*95	„ Gujarát Monthly Journal	Do.	Monthly	200
96	„ Gul Afshán	Do.	Do.	659
*97	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
98	„ Jáme Jamshed	Bombay	Daily	525
99	„ Kaira Vartamán	Kaira	Weekly	115
*100	„ Kaiser-i-Hind	Bombay	Do.	200
101	„ Káside Mumbai	Do.	Tri-weekly ...	700
102	„ Kusum Guchchhá	Ahmedabad	Monthly	350
103	„ Nágar Udayá	Do.	Do.	300
104	„ Niti Prakásh	Kaira	Weekly	200
105	„ Nure Elam	Bombay	Monthly	381
106	„ Nyáyá Prakásh	Surat	Weekly	200
107	„ Pársi Punch	Bombay	Do.	225
108	„ Rást Goftár	Do.	Do.	1,814
109	„ Samsher Báhádur	Ahmedabad	Do.	200
110	„ Satyá Mitrá	Bombay	Do.	400
*111	„ Saurásháshtrá Darpan	Junágad	Monthly	200
112	„ Stri Bodh	Bombay	Do.	533
*113	„ Subodh Prakásh	Nadiád	Do.	200
114	„ Svadesh Vatsal	Bombay	Do.	408
115	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*116	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
117	„ Vartamán Sár	Surat	Weekly	200
118	„ Vidnyán Vilás	Rájkot	Monthly	738
119	„ Vidya Mitrá	Bombay	Do.	300
120	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
121	The Chandrodayá	Dhárwár	Weekly	150
*122	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*123	The Abuz Zurfeh	Bombay	Weekly	200
*124	„ Altáf	Do.	Do.	200
*125	„ Armagán	Do.	Do.	200
*126	„ Dabdabe Islám[5]	Do.	Do.	200
127	„ Khádam-é-Hind	Do.	Daily	200
128	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*129	„ Kushful Akhbár	Do.	Weekly	160
130	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
131	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Advises the British Government to come to some understanding with Russia in regard to the progress of the latter in the direction of Afghanistan.

In alluding to the treaty recently made by Russia with Persia, the *Bombay Samáchár* (85) of the 7th July observes that the Afghan frontiers are sixty miles distant from Khilat-e-Nadiri, and until it is known how far the Russians have advanced in the direction of Afghanistan nothing definite can be said on the question of the Russian progress in Central Asia. However, it is not gratifying that the Russian Ambassador at the Court of Persia should possess with the Shah the great influence which was enjoyed in former years by the British Ambassador. The Russians have advanced towards Afghanistan and are sure to put forward fresh claims, and the British Government ought to be prepared to face such a contingency. Russian statesmen have been professing that Russia entertains no design against India, and that it is almost impossible to take a Russian army to the Indian frontiers. It is a question, however, what weight should be attached to such professions. Certain Russian statesmen have made no secret of their desire to extend the Russian frontier as far as the Hindu Kush and to cede Herat to Persia. These statesmen enjoy great influence in their country, and General Skobeleff and Professor Martaines are foremost among them. The Russians having arrived at a settlement of their frontiers with Persia, are likely to raise a similar question in regard to Afghanistan, and the British Government will have to be very vigilant about their proceedings in this direction. The British authorities ought to inform Russia that she should desist from exercising any pressure on Afghanistan in regard to the settlement of frontiers, and after obtaining from the Russian authorities an explicit statement of their future policy in Asia they should shape their own policy accordingly, both as regards Afghanistan and the general progress of Russia in Central Asia. The time is quite mature for the English authorities to come to a resolution in this matter. The Shah has with a large following gone to the Afghan frontiers on the pretext of performing certain religious ceremonies and is to remain there for four months. All these circumstances cry for early measures on the part of the British Government in the matter.

Comments in connection with the appointment of the Duke of Connaught to a command in the Indian army.

The *Surat Akhbár* (78) of the 2nd July, in referring to the appointment of the Duke of Connaught to a command in the Indian army, observes that it is hoped that some benefit will result to India by Princes of Royal blood serving in the country, but no good can be expected if they confine themselves to military service only. If the Duke studies some of the vernacular languages of India and accepts appointments, each lasting for two years, in the different presidencies, and acquires a personal experience of the inner condition and views of the people and the way in which officials behave with them, then and then only can material good result to this country. He should travel *incognito* and should try to read the vernacular newspapers. The information thus acquired and communicated by the Duke to the Queen will prove of greater use than that received from other sources.

Approves of the resolution of Government dismissing from Government service Mr. Hewett, Assistant Superintendent of Revenue Survey.

In noticing the Government resolution ordering the dismissal of Mr. Hewett, Assistant Superintendent of Revenue Survey, from the service of Government and incapacitating him for re-employment, the *Bombay Samáchár* (85) of the 7th July expresses gratification at the course taken by Government in this matter. The courts of justice, observes the *Samáchár*, allowed Mr. Hewett to escape punishment by giving him the benefit of the niceties of law, and if the executive authorities had taken no notice of the miscarriage of justice and had failed to do what they have done, Mr. Hewett's case would have served as a bad precedent.

The *Mahrátta* (2) of the 1st July observes:—The locust plague has spread very wide and it is feared that the destruction of crops will be so great that the year 1884 will be a year of famine. It is, therefore, to the greatest interest, both of the people and Government, that energetic steps should be taken to bring about their destruction. Officials complain that the people are apathetic and that they do not heartily co-operate in the destruction of locusts. It is therefore suggested in some quarters that some legislative measure should be passed by which such apathy and carelessness may be declared punishable. We are sure that if Native non-official opinion be consulted in this matter the unanimous verdict will be against any such compulsory legislation. We think it a safer policy to get things done by rewards rather than by punishments, and we therefore ask Government to give up the idea of legislating in this matter, if any such idea has at all sprung up. Let Government set apart a sufficiently large sum for rewards, and let it be made known to the villagers that their labour will be duly compensated. Two annas a *ser* is too small a sum to attract poor Wághris, Kolis and Kunbis to the business, and we think that the amount should be doubled. The revenue and police pátils ought to be instructed to convene meetings of their villagers, and mámlatdárs or some such officers of Government ought to explain to the people the advantages of killing locusts. The official part of the business ought to end here. Government need not teach the people to preserve the sources of their food, for, we believe, even the most ignorant villager has sufficient education in the branch of self-preservation. In addition to this, Government ought to give the people some idea as to the probable whereabouts of the insects and their eggs, so that when they are once set upon the track they will follow it up until they succeed.

Disapproves of the suggestion for the enactment of a legislative measure for the compulsory destruction of locusts.

The *Jagan Mitrá* (31) of the 2nd July says that the system of rewards for the destruction of locusts is not availed of to a desirable extent on account of the delay that is allowed to take place in the payment of the amounts due, and expresses a hope that Government will devise measures for a prompt adjustment of the claims of the parties concerned. [The *Sristidarpan* (62) of the same date points out the advisability of utilizing the money spent in the remuneration of special officers appointed for the destruction of locusts in granting remissions of land revenue on a very large scale. The *Nyáyá Sindhu* (45) of the 2nd July does not approve of the efforts that are being made for the destruction of locusts, and advocates the payment of higher rates of compensation for the collection and destruction of locust eggs. The *Bakul* (16) of the 1st July also suggests that the amount of rewards should be doubled during the cultivating season to attract agriculturists from their field work.]

Some suggestions regarding the payment of rewards for the destruction of locusts and their eggs.

The *Din Bandhu* (5) of the 1st July refers to the report of crimes committed in the city of Bombay during the year 1882-83, and says that the increase in the number of crimes during the year is simply attributable to the carelessness of the police and the municipal departments and to the injustice done by Magistrates. The *Bandhu* has been repeatedly asserting that these departments have been exercising undue pressure on the people, but it is a matter for regret that Government have as yet paid no attention to the matter. If justice continues to be administered in the same way as now, the number of crimes will increase. It is likely that the next report will notice fewer crimes, but the falling off will be the result of the unwillingness of the people to take their complaints to the courts on account of the improper administration of justice there.

Comments in connection with the report of crimes committed in the city of Bombay during the year 1882-83.

The *Dnyán Prakásh* (8) of the 2nd July invites the early attention of Government to the necessity of supplying the people with arms to enable them to defend themselves against the attacks of wild beasts that are being bred in large proportions on account of the policy of Government regarding forest conservancy. Such wild animals

Points out the necessity of supplying the people with arms to enable them to defend themselves against the attacks of wild beasts.

have already begun to do mischief in Sholápur and other districts, and unless effective measures are taken at this stage of affairs it will be difficult to check the evil in the future.

Disapproves of the increase in the fee levied on liquor at Surat.

The *Surat Akhbár* (78) of the 2nd July says that Government are going to impose a penalty on the people of Surat for the misconduct of their servants in the local A'bkári Department. The fees at present levied on liquor are heavy, and instead of reducing them Government have raised them higher. Up to the present time the fee for a gallon of liquor of 25° underproof was Rs. 2, but it is now enhanced by a quarter of a rupee. It is certainly desirable that the vice of drinking should decrease, but sudden changes in the fees levied on liquors are not proper. The rising generation may give up the use of liquor on account of its dearness, but those who have now become infirm and old, and who cannot but resort to it, ought to have their interests attended to by Government. The best way to diminish the vice of drinking is to fix the fee for every gallon of liquor of 30° underproof at Rs. $1\frac{3}{4}$ instead of having liquor of two different proofs. It is unjust to charge the same fee on liquor in Surat as is levied in Bombay, for the latter is rich and thriving, while the former is poor and ruined. Such heavy duties encourage dishonesty and theft. It is also to be hoped that Government will give up the practice of toddy-farming in Surat, as they must have seen the injustice of levying several taxes on this article.

Recommends certain measures for extending agriculture in Gujarát.

The *Jáme Jamshed* (98) of the 6th July observes that Gujarát is more fertile than the Deccan, but for all that the condition of the people of the former province is as bad as that of the Deccanis. The Poona Sárvajanik Sabha and other public associations of the Deccan readily carry the grievances of the people of their province to Government, but there is no association to perform similar good offices for the Gujarátis. The large rivers of Gujarát overflow their banks annually and great damage is done to the crops by these floods. There are several rich agriculturists in this province, but the mass of the cultivators are as poor as the Deccan ryots. Their poverty is so great that they do not get sufficient food. The very low rate of wages for labour attests this fact. From the last census report it appears that the population of Gujarát has increased considerably during the last ten years, and if the population goes on increasing at that rate the province will be inconveniently overpopulated at the end of the next decade. It behoves Government, therefore, to adopt the necessary measures for alleviating the present distress and the prospective misery. There is much waste land in the province and due encouragement should be given to the people to bring it under cultivation. Two crops are raised every year on the culturable lands and this process has impoverished the soil. The cultivation of waste lands will therefore afford some relief. Canal irrigation should also be provided for all parts of the province, and if this is done there will be very little fear of a famine overtaking that part of the country.

Points out the necessity of appointing duly qualified persons to the post of police pátil.

A correspondent of the *Satyá Shodhak* (56) of the 1st July invites the attention of Government to the necessity of appointing qualified persons to hold the office of police pátil. At present these officers are generally illiterate and are obliged to ask for the assistance of others in all matters of correspondence, accounts, calculations, &c. The police pátil is all in all in his own village, and if he is clever and able, he is in a position to bring to a settlement intricate and tough questions that cannot be satisfactorily decided even at the sacrifice of large sums of money by the High Court of Judicature. It is also necessary that the work of these officers should be subjected to as much supervision as is enforced in the Postal Department. A knowledge of the criminal law should also be a *sine qua non* of such an office, and its emoluments should be regulated by the standard of efficiency.

The *Kaira Vartamán* (99) of the 4th July complains of the way in which license-tax appeals are disposed of by Mr. Kennedy, the Assistant Collector of Kaira. The authorities do not pacify the cry of the people regarding the inspection of their books, but dispose of the appeals in a perfunctory manner. It is the duty of the district officers to do justice to the people and to please them.

A complaint regarding the way in which license-tax appeals are disposed of at Kaira.

A correspondent of the *Ahmedabad Samáchár* (80) of the 4th July says that most of the houses in Dholera are in an unsafe condition. Government ought to issue orders for their being pulled down and for the construction of new ones in their place, as otherwise fatal accidents will result from their fall. The city is not kept clean and fears are entertained of some epidemic breaking out. It is rumoured that the kacheri is to be transferred from the city to Dhandhuka. If this be true, the transfer will prove very injurious to the people. Dholera has already been reduced to the state of a village and will be plundered by the neighbouring Kolis. The authorities should therefore think well before undertaking such a measure.

Some grievances of the people of Dholera.

The *Kaiser-i-Hind* (100) of the 1st July observes that it is made legally punishable to keep a gambling house or to gamble within the precincts of the city of Bombay, but the same law is not applied to Bándra, Kurla and other villages of the Sálsette Táluka of the Thána District, and gambling is carried on there openly by some residents of Bombay. Houses are rented in those places for the purpose, and regular bazárs have been opened for the supply of provisions and other things to gamblers. There is no good reason why this vice should be permitted to be openly practised so near Bombay, and the authorities concerned ought to put it down at once.

Prays for the suppression of gambling in Bándra, Kurla and other places of the Salsette Táluka of the Thána District.

The *Indu Prakásh* (9) of the 2nd July says :—In May last a steam-ferry plying between Nágothna and Bombay was started by a newly formed company, to the great comfort and convenience of passengers. The ferry was however stopped on account of its proprietors having been fined by the Collector of Kolába at the instance of Messrs. Shepherd & Co. The public therefore are obliged to resort to the steam-vessels of Messrs. Shepherd & Co., and thus to put up with great annoyance. The restoration of the steam-ferry plying between Nágothna and Bombay will greatly contribute to the convenience and happiness of the people.

Prays for the restoration of the steam-ferry recently plying between Nágothna and Bombay.

The *Lok Mitra* (77) of the 1st July observes :—The resolution to dispense with the services of the Pársi Master Builder and his Assistant in Her Majesty's Dockyard was disapproved as being a grave injustice to the deserving officials concerned, who have rendered faithful and conspicuous services to the State for upwards of a quarter of a century. The circumstances justifying or necessitating such a treatment of so long and valuable services have not been published. The Government of India have, however, directed that the Master Builder should be allowed to retain his post for three years more. This will be some consolation to that officer, and the public will be glad to know that attention has been paid to the claims of the Master Builder. It is a pity that Government have not accorded the same consideration to his Assistant, who will have to make room for a European officer from Calcutta. Perhaps there are grave reasons of State for treating these officials in this way, but until the public knows what they are, they will be justified in holding that they have not been treated with the justice which their case undoubtedly merits.

Is glad that the Pársi Master Builder in Her Majesty's Dockyard at Bombay has been allowed to serve for three years more.

A correspondent of the *Bombay Samáchár* (85) of the 5th July observes in a telegram from Surat, dated the 4th instant, that the floods have not subsided and that the arrangements made by the authorities for the protection of the people were very incomplete and unsatisfactory. The *Samáchár* requests the attention of Government to this important matter.

Observes that the arrangements made by the authorities of Surat for the protection, &c., of the people from the recent floods were incomplete.

Legislation—The Native Magistrates' Jurisdiction Bill.

With reference to the remark made by the *London Times* that the passing of the Native Magistrates' Jurisdiction Bill will weaken the British power in India and encourage the alleged present dangerous temper of the Natives, the *Bombay Chronicle* (74) of the 1st July observes that the enactment of the Bill has become a necessity for the sake of maintaining intact the British prestige in India. That necessity owes its existence more to the attitude assumed by the opponents of the Bill against Government and the course pursued by them to prevent its being passed into law than to the circumstances which rendered the introduction of the Bill advisable. The enactment of the measure will prove disappointing to its opponents, but will highly strengthen the hold of Great Britain on India. The investment of Native Magistrates with the contemplated jurisdiction will not prejudicially affect the status of the English people in this country, nor will it make the slightest difference in the bearing of Natives towards Europeans.

Says that the enactment of the Native Magistrates' Jurisdiction Bill will not weaken the British power in India.

After expressing gratitude to Mr. A. O. Hume for his letter to the *Daily News* in support of the Native Magistrates' Jurisdiction Bill, the *Bakul* (16) of the 1st July observes that when the Bill was first introduced into the Legislative Council it did not attract the attention of Natives. They simply considered the measure as one of those which Lord Ripon was about to pass in the interests of the country; but when Europeans strongly opposed it and strove hard to prevent its being passed, it engrossed the attention of Natives, who commenced to exert themselves in favour of the measure as they thought that His Lordship wished to confer on them some of the rights to which they were entitled by the Royal proclamation of 1858. If the Bill is not passed Natives will think that the great promises given to them by Government were falsely made, and will be dissatisfied with Government. They would consider that Lord Ripon alone, and not Government, wished to treat them well; and if this belief gets strong, persons acquainted with history need not be told what will be its results.

Says that Natives will be dissatisfied with Government if the Native Magistrates' Jurisdiction Bill is not passed into law.

Education.

The *Jáme Jamshed* (98) of the 2nd July observes that most of the candidates who pass the Matriculation Examination of the Bombay University possess an imperfect knowledge of the English language, but they come out successful by dint of cramming. This kind of education does no good to these students, and hence it is desirable that appropriate changes should be made in the studies laid down for this examination. In the first place any attempt at an undue exercise of memory should be discouraged. There should be two standards according to which candidates for the Matriculation Examination should be examined: one for those students who have no desire to acquire collegiate education, and another for those who wish to enter the University. The former students should be made to pay more attention to their general education than is paid by them at present, and should not be required to study algebra, geometry, mechanics and chemistry. On the other hand, they should be made to study closely geography, history and the commercial products of different countries. In order that good teachers may be had for high schools their remuneration ought to be increased, and the

Suggests certain changes in the Matriculation Examination.

order issued by the Director of Public Instruction prohibiting Government teachers from undertaking private tuitions should be withdrawn as the order is disregarded and a bad example is thus set to young students.

Prays for the abolition of entrance fees levied in high schools.

The *Indu Prakásh* (9) of the 2nd July requests the attention of the educational authorities to a complaint preferred by a respectable gentleman of Bombay regarding the anomalous nature of entrance fees that are levied on fresh admissions into high schools. The said gentleman maintains that the division of English schools into first grade Anglo-vernacular and high schools is merely conventional, and that the transfer of a student from the former to the latter does not involve any change of his status, and that the levy of entrance fees cannot be justified on any ground other than that of a long standing practice. In the opinion of the *Indu Prakásh* the complaint is reasonable and just, and it is to be hoped Mr. Chatfield will put a stop to this unlawful practice without minding the pecuniary loss to the department entailed by the abolition of entrance fees.

A prayer for the establishment of a gymnasium in connection with the Sholápur High School.

The *Kalpataru* (32) of the 1st July dwells at considerable length on the advantages of physical education as imparted at the gymnasia instituted by the Educational Department, and urges on the attention of the authorities concerned the necessity of founding a gymnasium for the Sholápur High School. It is to be hoped that the Head Master and his assistants will represent the matter in its full significance to the Director of Public Instruction, and should their endeavours not be crowned with success the *elite* of the town of Sholápur should leave no stone unturned to secure the desired object.

A recommendation for the appointment of Mr. S. B. Jathár to the Directorship of Public Instruction in Berár and of Mr. V. M. Mahájani to the Educational Inspectorship in succession to Mr. Jathár.

The *Kesari* (34) of the 3rd July, referring to the contemplated retirement from the service of Ráo Báhádur Naráyan Bhái Dándekar, the Director of Public Instruction in Berár, requests the authorities concerned to consider the claims of Mr. Shrirám Bhikáji Jathár to the Directorship of Public Instruction and those of Mr. V. M. Mahájani, Head Master of the Amráoti High School, to the Educational Inspectorship in succession to Mr. Jathár. Mr. Aitken, the Head Master of the Akola High School, appears from the last educational report of Berár to be not even qualified to hold his present office. His only qualification is that he is a European.

Makes a defence of Mr. Uttamrám, the Head Master of the Surat High School, from an attack made upon him by the *Vartamán Sár* newspaper.

The *Surya Prakásh* (79) of the 30th June does not approve of the attack made by the *Vartamán Sár* (117) on Mr. Uttamrám, the Head Master of the Surat High School, and reported at page 18 of the Report on Native Papers for the week ending 23rd June 1883. It was in the interests of the students themselves that they should have been punished with fine for not attending to the work given them during the vacation. It is the duty of the students to comply with the orders of their teacher, and it is just to punish those who fail to comply with them. Mr. Uttamrám has improved the condition of the school after his coming to Surat. A good number of scholars come out successful at the Matriculation Examination. He is much respected in Surat. He pays great attention to the studies and the interests of the scholars. He has recently succeeded in having a scholarship of Rs. 4 attached to the school by Mr. Tápidás Varajdás. He has also procured a gift of Rs. 1,000 from a gentleman living in Bombay for the use of the gymnasium attached to the school. In short, the attack made on Mr. Uttamrám is unjust and ridiculous and is unbecoming a public writer.

Railways.

Ill-treatment of Natives on the G. I. P. Railway.

In a leader headed "The G. I. P. Railway is not for the Natives," the *Kaiser-i-Hind* (100) of the 1st July observes that on this line Christians are preferred for employment, and when they cannot be had, Natives are employed

but are given smaller pay than that for which the former are engaged. Moreover when a post held by a Native falls vacant it is given to a Christian. Young European boys who have had eleemosynary education at railway stations are at once engaged on salaries larger than those received by Natives who have been in the service of the company for more than fifteen years. The young boys receive promotions within six months or a year of their employment. They act high-handedly and haughtily, not only with their Native superiors, but also with the Natives with whom they come in contact in the discharge of their duties. If these young men are guilty of carelessness or misbehavior their fault is passed over, and if this cannot be done they are lightly punished and transferred to other stations. The reverse of the above conduct is adopted towards Native subordinates. Native passengers are roughly treated. The carriages set apart for them are more like stables than anything else, and are frequently so overcrowded as to compel some passengers to stand in the carriage throughout the whole journey. Some impudent passengers ride in a higher class of carriages than those for which they have paid their fare on the plea of their proper carriages being overcrowded. They evade the payment of excess fare by leaving the carriage at once after the arrival of the train at their places of destination, while simple persons falling into the trap are caught, and the young European lads treat them offensively in exacting the excess fare.

A suggestion to the G. I. P. Railway Company for the employment of Native ticket collectors and ticket examiners.

The *Din Bandhu* (5) of the 1st July complains of the inconvenience caused to passengers travelling by the G. I. P. Railway from Bombay to Poona by the carriages being overcrowded. The *Bandhu* also complains of the annoyance caused to Native passengers by the European and Eurasian lads employed by the company for the work of collecting and examining tickets. It is necessary that Native ticket collectors should be employed for the purpose of collecting tickets from fourth class passengers. Similarly females should be employed for collecting tickets from female passengers.

A complaint regarding the inconvenience to passengers by the Bhávnagar-Gondal Railway.

The *Samsher Báhádur* (109) of the 29th June says that it is advisable that the Bhávnagar-Gondal Railway authorities should attend to the complaint regarding the issue of platform passes. Only six platform passes are issued every day at the Limbdi Station, and hence great inconvenience is caused to passengers when they stand in need of more passes. At the Wadhwán Station, where the Bhávnagar-Gondal line ends, passengers are required to alight from carriages and are sent out of the compound, where they are obliged to wait for about an hour and a half before taking the B. B. & C. I. Railway. Though the carriages of the B. B. & C. I. Railway are large and commodious, no proper arrangements appear to have been made for urinals and closets. The practice of making Bhangis and Dheds travel in the same carriages with respectable Hindus is very painful. Why cannot a separate carriage be attached to every train for Bhangis and Dheds? If this measure were adopted, it would serve to give great satisfaction to the people. It cannot be understood why Government do not attend to this important question. Why cannot the Viceroy issue an order to that effect?

Complains of the inconvenience caused to passengers by His Highness the Gáikwád of Baroda's Railway.

A correspondent of the *Samsher Báhádur* (109) of the 29th June complains of the mismanagement prevailing on His Highness the Gáikwád of Baroda's Railway. A body of Hindu pilgrims returning to Ahmedabad were confined in a waiting-room at the Vishwámintri station, which was so very small that hardly 50 persons could be accommodated in it. The door was closed from outside. Hundreds of passengers, including females and children, became confused and began to cry and desired to go out for answering the calls of nature. The passengers had to put up with this inconvenience for about 2 or 3 hours before they were able to travel to their destination. It is very much to be regretted that the station-master should have refused to comply with the request of the passengers and allowed them to continue in their sad plight. Why are not passengers for Ahmedabad allowed to move about freely as is done at the Wadhwán city station instead of being confined in such a narrow waiting-room? It is to be hoped

that the authorities concerned will attend to this complaint. [Another correspondent of the same paper says that passengers for Dámnagar alight at the Dhasa station. But there is no convenience at the station to enable them to rest from their journey at midday. Kánchardi and A'mbardi are two Gáikwádi villages near the railway line, and it is therefore extremely necessary that a dharmashála should be built in either of the two villages for the comfort of travellers.]

Municipalities.

Says that the municipal administration of Bombay is conducted on faulty principles.

The *Indian Spectator* (1) of the 1st July observes:—The municipal administration of Bombay is conducted on faulty principles. The chief fault seems to be that the citizehs' grievances or complaints are scarcely satisfactorily looked into. He who possesses influence has his business done far more expeditiously and cheaply than he who has no influence. Members of the Town Council and of the Corporation are municipal demigods. If their houses need repair, the inspectors may lend their help. If they need pulling down, they must not serve notices. If they have bills to pay, the bill-collectors can afford to let them stand over uncollected for a pretty long time. Has a member of the Town Council to complain of a nuisance in his locality? He has simply to call on the official of the Health Department and it is removed instantly. Has a rich friend of a member of the Corporation to foist a piece of vacant land on the municipality? The thing can be easily managed. But let a poor uninfluential person have anything to do with the municipality. If he enter into correspondence, he is lucky if he can be vouchsafed even an acknowledgment at the end of 3 months. If he personally try to manage his business, he will be sent from pillar to post till he gives it up in sheer disgust. We should like some public-spirited member to call for a return of correspondence during the last 3 years in order to ascertain the average period that has elapsed between the date of a complaint or application and the date on which it has been finally disposed of, firstly, in the case of ordinary people, and secondly, in the case of members of the Town Council and the Corporation. The result will very probably create so unpleasant a feeling among all right-minded persons that reform may follow. The fact is, there is one mode of transacting business for the rich and another for the poor. It will take chapters to expose systematically the many evils and abuses that have crept into the working of the municipality.

Wishes that a Native medical officer should be appointed to act as Health Officer of Bombay.

The *Jáme Jamshed* (98) of the 7th July prays Government to appoint a Native medical officer to act as Health Officer to the municipality of Bombay. The Town Council has requested Government to lend an officer for this post, and Sir James's Government will, it is hoped, depute a Native officer to fill the post, as a Native will be more useful than a European. A European doctor is not so well acquainted as a Native medical man is with the condition of the people. The latter will be better able than the former to adopt due measures for removing the filth and dirt collecting in Native houses. The natives of Bombay will also freely communicate their grievances to a Native Health Officer.

Says that the Municipal Commissioner of Bombay should not enjoy arbitrary authority independent of all check from the Corporation.

The *Bombay Samáchár* (85) of the 3rd July observes that at the discussion on the closing of the sheep market on the DeLisle Road at the last meeting of the Municipal Corporation of Bombay, it was stated that the Commissioner had full powers to do as he liked in the management of markets, and the Corporation had no right to interfere in the matter. This is not the first time that the plea of full powers alleged to be enjoyed by the Commissioner has been brought forward; it was advanced several times before, and the questions which gave an opportunity for its advancement were disposed of accordingly. But according to the constitution of the Corporation no arbitrary power ought to be vested in the Commissioner, and the Corporation ought to possess authority to manage all municipal affairs, while the Commissioner ought to be a mere executive officer. So long as this principle is not strictly followed, the management of municipal affairs will not be satisfactory. There is no objection,

however, to authorize the Commissioner to dispose of unimportant matters and routine work, but even in these cases the Commissioner's decisions should not be unappealable. When the Corporation receives a complaint that a particular matter has not been properly disposed of by the Commissioner, it ought to have authority to call upon him for an explanation and to dispose of the matter as it thinks best.

Disapproves of the way in which electric lights are managed in Bombay.

In an article headed "The Electric Light and our Municipality," the *Indu Prakásh* (9) of the 2nd July says:—The introduction of the electric light into our streets and thoroughfares will undoubtedly be a valuable boon, though perhaps a costly one, to this city; but it seems to us that in trying to carry out this idea our municipality has commenced at the wrong end. The most crowded thoroughfares in the city, which are the centres of traffic day and night, have been left out in the cold, and the place first selected for the experiment is the ground around the Bandstand, where the *elite* of the society flock together in the evenings for pleasure or recreation. This is reversing the good old saying, "duty first and pleasure afterwards." In Mándvi, for instance, the roads are thronged with carriages even till the dead of night. The Kálbádevi Road is similarly situated, and it would have been better if the electric light had been introduced into one of these quarters. Even at the Bandstand the lamps are lighted after 7 P.M., when those who go there for their evening recreations return to their homes. The Municipal Corporation and the Town Council owe an explanation on this subject to the rate-payers. There are certain matters which are delegated to the Municipal Commissioner, and this is one of them. The closing of a sheep market is another. Properly speaking questions like these ought to be decided by the Town Council. [The *Prabhákar* (49) of the 5th July refers to the closing of the sheep market on the DeLisle Road by the order of the Municipal Commissioner, and says that the Municipal Commissioner should not have arbitrary powers under any circumstances. It is necessary that a distinct line of demarcation should be laid down between the provinces of the Corporation and the Commissioner.]

Complains of the unwholesomeness of the drinking water supplied to the people of Bombay.

The *Indian Spectator* (1) of the 1st July says:—Can the Chemical Analyser to Government do nothing to improve the quality of our water? Dr. Sakhárám Arjun seems to be too busy to notice the dead-rat smell of which we have been complaining. Is it not curious that even Mr. Navroji Fardunji's zeal cannot move the officials? But he must persevere. With our excellent Health Officer at the head of the municipality, something must be done to purify the water. The smell of dead rats and fish was almost overpowering on Friday and Saturday, the 29th and 30th June.

Complains of some nuisances on a certain road in Bombay.

A correspondent of the *Kaiser-i-Hind* (100) of the 1st July complains that the road leading from Rastamji Jamsetji Jijibhái's dharmashála to the Victoria Theatre stinks badly. A large pit has been dug by the municipality opposite to the dharmashála, in which rain-water has collected and which gives out an offensive smell. A heap of road metal is lying near the pit, which is enclosed with bamboo scaffolding, and this has caused great inconvenience to the carriages passing by the road. At a little distance from Bapty Brothers' flour-mill there is another pit, in which also rain-water has collected, and which emits a very bad smell. Further on on the footpath behind Freeborn's Bakery a heap of sweepings is collected and is the greatest nuisance. The attention of the Health Officer and the Municipal Commissioner is requested to the above grievances, and they are asked to remove these nuisances at once.

A suggestion to the new municipal board of Surat.

The *Nyáyá Prakásh* (106) of the 2nd July expresses satisfaction at the new municipal board of Ahmedabad being allowed by Government to elect its own chairman and members of the managing committee out of the whole body of

municipal commissioners, and advises the new municipal board of Surat to request Government to confer a similar boon on it. So long as this is not done good fortune will not smile upon the people of Surat. The commissioners ought to have unity amongst them.

Observes that inconvenience is experienced in the absence of a good road between Khergaum and Balsár.

A correspondent of the *Bombay Samáchár* (85) of the 5th July observes that the absence of a good road between Khergaum and Balsár hampers cart traffic between the two places during the rains. Large quantities of mangoes and mhowra seed called "doli" are lying at Khergaum, as no carts can pass over the kacha road to Balsár and the dealers are suffering great losses. The correspondent also states that the absence of a good road frequently delays the arrival of the post in the monsoon, and expresses a hope that Government will not delay any more the construction of the road.

Complains that flesh of a bad quality is sold at Khergaum.

A correspondent of the *Bombay Samáchár* (85) of the 5th July complains that the butchers of Khergaum (near Balsár) sell diseased flesh, the use of which is likely to spoil the public health. The authorities concerned are requested to take due steps with a view to put a stop to this complaint.

Comments in connection with the misappropriation of the trust money of the Ranchhodlál Dispensary at Ahmedabad by Mr. Fernandez, the late permanent chairman of the Ahmedabad Municipality.

The *Hitechchhu* (76) of Ahmedabad of the 5th July remarks:—The Government of Bombay have at last seen one of the mischiefs done by Mr. Fernandez. The misappropriation of the trust money of the Ranchhodlál Dispensary was a culpable act of the dictator, Mr. Fernandez. As soon as Government became aware of it they ordered that the money should be recovered at once and taken away from the hands of the municipality. That the money should be recovered without delay is perfectly just, but why should the new municipal board be punished for the acts of the late official chairman and of those who supported him? Why is not an enquiry ordered into the matter? A boastful, and, we boldly say, untruthful, memorandum of the work done by the dictator was printed at his own expense and submitted by him to Government, to the municipal commissioners and to others. Why have not Government or any of the commissioners taken notice of it, and why was it left to Mr. Borradaile to reply to it? These are not difficult questions to be answered as far as the late commissioners and their president are concerned. Mr. Fernandez exercised an almost magical influence over a majority of them and their president. All opposition to his measures emanating from the local press and the people was considered groundless and arising either from envy and spite or from ignorance and stupidity. We are told that Mr. Reid, the present Acting Collector-president, when called upon to furnish an explanation regarding the misappropriation of the trust money, defended Mr. Fernandez on the ground that he had taken the consent of Mr. Ranchhodlál, the donor of the money, forgetting however that after making over the money in trust for a special object Mr. Ranchhodlál had no right to give his consent, and if he did give it he must be considered an abettor of the crime of misappropriation. When the last year's accounts were laid before the new municipal commissioners, they passed a vote of censure on the late permanent chairman and those who helped him for their irregular acts, and Mr. Reid ought to have at once reported such a serious matter as this to Government. We hear that Mr. Borradaile's memorandum is being circulated among the new commissioners, and the latter are freely discussing the question and recording their opinions. Some of them, we are told, have asked for a full investigation into the whole administration of Mr. Fernandez. We demand on behalf of the rate-payers of Ahmedabad that these minutes of the commissioners be laid before Government and then published with the resolution of Government thereon. The president should not shelve them and hush up the matter. [The *Nyáyá Prakásh* (106) of the 2nd July considers the misappropriation of the trust money by Mr. Fernandez as a breach of faith.]

The *Hitechchhu* (76) of Ahmedabad of the 5th July says that since the new municipal board of Ahmedabad has come into office, the municipal employés do not appear to discharge their duties satisfactorily. The roads were not properly watered in the hot season. The work of street lighting is not properly attended to. No supervision is exercised over halálkhors, who do not regularly clean the privies. It is not known whether the powder supplied by the municipality to the halálkhors is misused by them. The rubbish collected in the municipal dustbins is thrown in the flowing rain-water. The halálkhors throw night-soil in the rain-water whenever they can conveniently do so. The water from the house drains is allowed to flow on roads for 5 or 6 days after the rain has ceased. It is necessary, therefore, that the members of the managing committee of the municipality should move about in the city and attend to these complaints. [The same paper disapproves of the decision said to have been arrived at by the sub-committee of the new board regarding the levy of the house-tax on the suburbs of Ahmedabad, advances several arguments against the propriety of such a decision, and advises it to abstain from the levy of such an odious tax. Moreover, the income from the house-tax will be at the most Rs. 5,000, while it is very likely that the expenses of collecting it will be more than Rs. 6,000.]

Comments on municipal affairs at Ahmedabad.

Native States.

The *Indu Prakásh* (9) of the 2nd July says that the introduction of local self-government into the Native States of India is a great desideratum under the present altered circumstances of Hindu society. The institution of local self-government is peculiarly European, but the natives of India have become cognizant of its benefits and have begun to cherish a desire for its introduction among themselves. The British rulers, however, are reluctant to concede the rights and privileges which are the necessary accompaniments of such a scheme. They apprehend that an extension of local self-government will be fraught with consequences which will jeopardize the safety of the British rule. It is therefore too much to expect that the people of India will ever receive a training for wielding the powers which a scheme of local self-government is meant to confer. In these circumstances it is advisable that the rulers of Native States should try the experiment. It cannot be said with certainty whether the paramount power will look with favour on the introduction of such a reform into its feudatory States. The several treaties and covenants which govern the relations of Native States with the paramount power do not, however, seem to sanction an interference on the part of the latter in the affairs of the former in regard to questions like the one under discussion. The *Indu Prakásh* expatiates on the advantages that will attend the introduction of local self-government into Native States, and concludes by pointing out the desirability of Native administrations publishing in the form of annual reports all the important particulars of their management during a year.

Advises Native States to introduce local self-government into their territories.

In a leader headed "The Bhosla family and the conduct of Government towards it," the *Bakul* (16) of the 1st July observes that it is astonishing that though the British Government is foremost among civilized nations and boasts of being prudent, just and grateful, it should treat the few surviving Native principalities with contempt. Whatever may be the line of its policy, even an ignorant man can understand how far its conduct in not leaving to the princes a house to reside in will strengthen its rule. If these principalities are maintained intact, the British Government will be much strengthened, and if they are treated according to their respective ranks there will be every probability of its being permanent. It is therefore much to be regretted that the weight of these facts is not recognized by Government. The royal Bhosla family of Nágpur has been reduced to very straitened circumstances and is on the road to extinction. The account given of this family by the *Friend of India* and the *Statesman* shows that its condition is pitiful. After giving a few particulars of the case, the *Bakul* remarks that the family incurred a debt of five lákhs of rupees, which Government did not pay off, but

Censures Government for its conduct towards the royal Bhosla family of Nágpur.

sold the private property of the family in satisfaction of it. The elder Ráni informed Government that the cost of managing the estate was large and therefore the debt could not be cleared off, and prayed for the appointment of a Native Kárbhári to look after the property, but her prayer was not granted. The heavy expenses of the council of management and the instalments for the clearance of the debt will in course of time leave little for the maintenance of the family, which will thus be obliged to incur fresh debt; and this new liability will lessen the maintenance allowance still further. The young descendant of this family is aged seven years, and yet he has been separated from his mother and sent to the Rájkumár College for education. He was despatched in an ordinary second class railway carriage to Jabalpur. After describing the scene which occurred on the railway station at the departure of the boy, the *Bakul* observes that a tender-hearted person will be moved at the condition of the boy. He has not arrived at the age at which his education should begin, and even supposing that he has come to that age, he can well be educated at Nágpur itself. Many young princes have received good education without being sent to the Rájkumár College.

Complains of mismanagement in the State of Vádásinor.

A correspondent of the *Hitechchhu* (76) of the 5th July says that many intriguing persons have managed to get into the service of the Vádásinor State. When Mr. Parshotamrái resigned the post of Kárbhári, several designing persons got Mr. Premchand confirmed in that appointment. If Mr. Premchand acts justly, why should he have re-employed several damaged characters? If Mr. Premchand had justly attended to the complaints of the people, they would not have come out in a body to prefer a memorial against him. Though a municipality has been established, it is mismanaged.

Berár Affairs.

Complains that the old employés receive smaller remuneration than the recently appointed subordinates in the Registration Department in the Berárs.

After giving some details about the Registration Department in the Berárs, the *Pramod Sindhu* (51) of the 2nd July observes that, though this department realizes a good revenue, the old employés have not received any increase to their salaries. Those Tahshildárs that perform the registration duties receive ten per cent. commission, and when the registration work increases they do not get any promotion, and Sub-Registrars are appointed to perform the duty. The kárkuns also do not get any promotion though the work may have increased. On the other hand, those honorary magistrates that perform the registration duties get twenty per cent. commission, while the rural Sub-Registrars receive fifty-five per cent. commission. It will simply be justice to pay fifty-five per cent. commission to Tahshildárs and twenty per cent. to kárkuns. It is also a great injustice that Tahshildárs, salaried Sub-Registrars, and old kárkuns should receive small pay, while newly appointed persons should receive large salaries. In conclusion, the *Sindhu* hopes that the Inspector-General of Registration will duly consider the matter and remove the injustice complained of.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
12*th July* 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 14th July 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
*20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
22	„ Daivadnyá Samáchár	Do.	Do. ...	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitrá	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitrá[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	3,500
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly ...	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárashtrá Mitrá	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
43	„ Nibandh Mála	Poona	Monthly	700
*44	„ Nibandh Chandrika	Do.	Do.	200
45	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pándharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti) ...	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyá Prakásh	Bombay	Fortnightly ...	243
55	„ Satyá Sadan	Alibág	Weekly	400
56	„ Satyá Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Poona	Monthly	400
60	„ Shiváji[3]	Do.	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayá	Thána	Do.	240

1 Marathi portion. 2 English portion. 3. Frequently admits English articles. 4 Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Svadesh Mitra	Do.	Tri-weekly ...	600
67	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vichárshil	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitra	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitra	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Surya Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'rya Dharm Prakásh	Do.	Monthly	304
83	„ A'rya Dnyán Vardhak	Do.	Do.	500
84	„ Bombay Punch	Do.	Weekly	500
85	„ Bombay Samáchár	Do.	Daily	1,090
86	„ Broach Samáchár	Broach	Weekly	700
87	„ Broach Vartmán	Do.	Do.	60
88	„ Buddhi Prakásh	Ahmedabad	Monthly	600
89	„ Dátardun	Bombay	Weekly	525
90	„ Deshi Mitra	Surat	Do.	1,000
*91	„ Dnyán Prasárak	Ahmedabad	Monthly	200
92	„ Dnyán Vardhak	Bombay	Do.	400
93	„ Fursad	Do.	Do.	100
94	„ Gujaráti	Do.	Weekly	400
*95	„ Gujarát Monthly Journal	Do.	Monthly	200
96	„ Gul Afshán	Do.	Do.	659
*97	„ Hitopadeshak Ratna	Ahmedabad	Do.	200
98	„ Jáme Jamshed	Bombay	Daily	525
99	„ Kaira Vartamán	Kaira	Weekly	115
*100	„ Kaiser-i-Hind	Bombay	Do.	200
101	„ Káside Mumbai	Do.	Tri-weekly ...	700
102	„ Kusum Guchchha	Ahmedabad	Monthly	350
103	„ Nágar Udaya	Do.	Do.	300
104	„ Niti Prakásh	Kaira	Weekly	200
105	„ Nure Elam	Bombay	Monthly	381
106	„ Nyáya Prakásh	Surat	Weekly	200
107	„ Pársi Punch	Bombay	Do.	225
108	„ Rást Goftár	Do.	Do.	1,814
109	„ Samsher Báhádur	Ahmedabad	Do.	200
110	„ Satya Mitra	Bombay	Do.	400
*111	„ Saurashtra Darpan	Junágad	Monthly	200
112	„ Stri Bodh	Bombay	Do.	533
*113	„ Subodh Prakásh	Nadiád	Do.	200
114	„ Svadesh Vatsal	Bombay	Do.	408
115	„ Tatwa Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*116	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
117	„ Vartamán Sár	Surat	Weekly	200
118	„ Vidnyán Vilás	Rájkot	Monthly	738
119	„ Vidya Mitra	Bombay	Do.	300
120	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
121	The Chandrodaya	Dhárwár	Weekly	150
*122	„ Karnáta Vritt	Belgaum	Do.	200
	URDU.			
*123	The Abuz Zurfeh	Bombay	Weekly	200
*124	„ Altáf	Do.	Do.	200
*125	„ Armagán	Do.	Do.	200
*126	„ Dabdabe Islám[5]	Do.	Do.	200
127	„ Khádam-é-Hind	Do.	Daily	200
128	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*129	„ Kushful Akhbár	Do.	Weekly	160
130	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
131	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armaghán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 9th June 1881.

Politics and the Public Administration.

Says that India was not conquered with the sword by the British.

The *Subodh Patrika* (11) of the 8th July says:—Was India conquered with the sword, and ought it to be governed by the bayonet? This question has of late been answered in the affirmative by men who have never known what it is to conquer or to govern, but who, by the labours of those who were able to undertake and carry out that task at a cost only known to themselves, have now been placed in a position to rave and rant, as they are doing, against Natives for being Natives and against Government for not making the latter hewers of wood and drawers of water for their own benefit. But a glance at the facts of history will show how hollow is the statement that India was conquered by the sword. No doubt force, and also fraud, were occasionally employed by the British in the acquisition of territory in India, but what was it that made it possible for these means to be employed? The population of India was neither small like that of Britain, nor so savage as to regard a cannon as a thunderbolt brought down from the skies. Further, the lowest Hindu regarded the mode of life of the English as an abomination and contact with them as pollution, while the hatred of the Moslem against their religion was equally great; and yet amidst such odds an empire was raised. This was effected simply through moral force and prestige, which the politicians of later times are willing to surrender in order to secure what they think is power. The reverse was the case of old. Power followed prestige then. For by carefully exhibiting the bright side of the English character, by fairness, moderation and staunch fidelity to oral or written engagements, by effectually proscribing from the country as dangerous 'interlopers' the predecessors of the present agitators and advocates of the blood-and-scalp school of politics, the shrewd East India Company conquered the hearts of the Indian people and all the rest followed. But for this, Plassey would not have been won, for the success was partly due to defection in the enemy's camp and among the leaders of civil society in Bengal. It was equally so in the west, for it would be absurd to suppose that the entire fighting power of the Marátha nation was represented by the rabble at Kirkee. The truth is that in the east as in the west, the people, tempted by the better government offered by the English, allowed their own rulers to fall, and even assisted towards that result, and thus occurred the revolution which placed the English in a supreme position in India; and are we now to believe that this supremacy thus acquired is to end in a government by the sword? As we remarked the other day, we have no fear that English statesmanship of the day will prove false to its past traditions and abandon a policy of safety and honour in its dealings with India and her people; but we are obliged to advert to these considerations because the anti-Native papers now confess that the Native Magistrates' Jurisdiction Bill is a mere pretext which they have taken hold of to vent their feelings against the entire policy pursued by Lord Ripon, that it is against the liberal character of that policy that they are arrayed and that they desire that it should be replaced by one of repression. It is because of this admission openly made at last that we think it desirable to revert to the times when and the means whereby the empire, which is now sought to be made a shuttlecock of by fortune-hunting sojourners, was secured and by which means alone it can be retained.

Says that the British Government should reform their internal administration of India, as in that lie the strength and stability of their rule.

The *Suryodayá* (64) of the 9th July earnestly advises Government to thoroughly overhaul their internal administration of India with a view to strengthen the foundations of their rule and at the same time to soothe the wounded susceptibilities of the people. It is generally very desirable that rulers should recognize the necessity of the wholesome check of public opinion. The land tax is certainly the legitimate due of the rulers, but as matters at present stand twice the amount of that tax is derived from other sources. Notwithstanding that the ryots are unable to secure a necessary of life like salt and do not get even a rag of cloth to cover their nudity, is it desirable that the rulers should think of subjecting them to stringent forest laws? It is

necessary that Government should lay to their heart the wholesome maxim that, although soft, one should not dig the ground with his elbows. Should the people labour under anxieties for anything and everything? Such a state of things is neither beneficial to the people nor to their rulers. The evils of internal maladministration in Russia are too clear to be ignored. It is true that under the auspices of the British rule the people have been enjoying security of life and property, and that the whole of India now presents an appearance of uniform peace. But this is what is called the external condition of the country. Internal peace, however, is quite different. That the ryots should be prosperous, that they should have plenty to eat, and that they should be always free from anxiety—such a state of things is not observable under the British rule. Sufficiency of daily food is at the bottom of all happiness, and when that is wanting all external happiness is never appreciated. It is therefore urgently necessary that the British Government should reform their internal administration of India, as in that lie the strength and stability of their rule.

Comments in connection with the appointment of the Duke of Connaught to a command in the Indian army.

The *Indu Prakásh* (9) of the 9th July says:—The idea of a member of the Royal family, in fact no less a personage than one of the sons of our Gracious Sovereign coming to India as a Commander-in-Chief, seems to have quite captivated some of our contemporaries. They are almost jubilant over it, but we must say there is a good deal to be said on the other side too. The presence of a Royal Duke may for a time excite some interest, but what will the people say when they find the son of the Empress serving Government, and serving too, not as a Governor or a Viceroy, but as a Commander-in-Chief, a post subordinate in many respects to a Viceroy's and a Governor's? To hold a great office in India means to occupy a very delicate and at times an extremely painful situation. Whether a person be a Commander-in-Chief or a Governor, he has to give his opinions on different topics, and when opinion is divided on some of these topics he must displease some party or other. Her Majesty and all the members of the Royal family have till now taken a very affectionate interest in India, and on that account they are extremely popular with the people of this country. By appointing a son of the Empress to one of the great offices in the country the Ministry has placed him in a situation of delicacy. If it were not for the painful responsibilities which are the necessary accompaniments of an India career, such an appointment would have nothing to be said against it.

Disapproves of the appointment of Mr. Godley as permanent Under Secretary at the India Office.

The *Bombay Chronicle* (74) of the 8th July observes that the remarks made by a correspondent of *Vanity Fair* condemning the appointment of Mr. Godley to the post of permanent Under Secretary at the India Office will be widely echoed in India. Mr. Godley has no special fitness for the post, which he has obtained simply because he is a dependent of the Liberal party leaders. The appointment will serve to lend fresh colour to the allegation frequently made that no matter what party is in office, whether Liberal or Conservative, the interests of India will be cared for in England only to the extent of the requirements of party interests.

Approves of the recommendation of the Secretary of State for India for the development of jail industry in India.

With reference to the discussion on the subject of jail industry in India, the *Bombay Samáchár* (85) of the 9th July observes that the practice of exacting hard labour from convicts and making their life miserable is a remnant of old barbarous times and ought not to be followed in these days of civilization and progress. This principle is taken as a guide in determining the quality and quantity of the work performed in jails, and convicts are employed on industrial occupations according to their physical strength, their original callings, and similar considerations. This course is really wise and ought not to be departed from. A large number of convicts are persons who follow no occupation, but idle away their time when they come out of prison and commit thefts or other crimes in order to maintain themselves. If they are taught some sort of industry while they are in jail they will in all probability follow it after they are at

large. As for the objection that jail manufactures interfere with the productions of free labour, it may be remarked that the former are produced in such small quantities as not appreciably to affect the consumption of the latter. The system of encouraging manufacturing industries in jails has this recommending feature about it, that it is calculated to make an addition to the productive industry of the country. Government should, however, take care that jail productions do not as a rule undersell similar articles in the open market.

Approves of the appointment of Sir Auckland Colvin as Finance Minister of India in succession to Major Baring.

The *Indian Spectator* (1) of the 8th July says:—In the interests of the general public Sir Auckland Colvin's nomination as Finance Minister of India, in the absence of a trained English financier of great breadth of view and extensive knowledge of the burning economical questions of the day, is eminently satisfactory. Sir Auckland's sympathy for the Indian impoverished peasantry is well known; and at the present juncture, when legislation is on the *tapis* touching Bengal ryots and the experiment of instituting agricultural banks in the Deccan is maturing, his presence in the Viceregal Council will give an additional guarantee that the interests of the cultivators will not suffer. [The *Rást Goftár* (108) of the same date also approves of the nomination.]

Thanks His Excellency the Viceroy for the resolution issued by him directing the deputation to Australia of certain persons for providing India with ghee prepared from Australian milk.

The *Gujarát Mitrá* (75) of the 8th July thanks His Excellency the Viceroy for the resolution which he is said to have issued directing the deputation to Australia of certain persons with the view of supplying India with ghee prepared from Australian milk. This resolution is calculated to prove as beneficial to India as to Australia. The people of India have been getting successive proofs of the unceasing interest that His Lordship takes in their welfare, and they will be sorry if their repeated representations for an extension of the term of His Lordship's Viceroyalty do not meet with success.

Says that the wretched condition of the Deccan peasantry will only improve when Government will minimize the pressure and rigidity of their land revenue demand.

Alluding to the discussion recently elicited in England on the subject of the establishment of agricultural banks in the Deccan, the *Dnyán Prakásh* (8) of the 9th July says:—The favourable reception which Sir William Wedderburn's scheme has met with at the hands of the British public will be of invaluable use to the successful issue of the negotiations here. Ever since the occurrence of the unfortunate agrarian riots of 1875 in some of the central Deccan districts, the attention of the public and of the authorities also has been forcibly directed to the deplorable condition of the Deccan peasantry, and it has ever since then been clearly admitted on all hands that every possible remedy should be fairly tried for affording the indebted Deccan peasantry every reasonable relief. Hitherto, however, no substantial relief has been afforded, Government contenting themselves with affording only legislative relief to the Deccan ryot. As we have repeatedly urged, the Government of India has proved false to its solemnly recorded declarations to the effect that unless the pressure and rigidity of the land revenue system were minimized mere legislative relief would in the long run prove of no avail whatever to the object of its solicitude. It is possible that Sir William Wedderburn may have directed the attention of his audience to this feature. The Deccan Agriculturists' Relief Act has now been in operation for four years, and we have yet to learn that it has done any real and substantial good to the people, to benefit whom is its avowed object. We have referred to this feature of the problem with a view to emphasize the point that even an agricultural bank, howsoever financially successful its operations may prove, will not be of much use to the Deccan ryot, unless the Government of India, throwing off its apathy and indifference, redeems its own pledges by minimizing the pressure and rigidity of its land revenue demand. It is there where the shoe pinches, and how can it be reasonably expected that the evil complained of will be remedied unless the sore is removed? One would have thought that a Government which has

passed the Central Provinces Tenancy Bill, and which appears to be determined to pass the Bengal Rent Bill also, did not require to be taught any lesson regarding the duties of a landlord to his tenants. But such is not the case. The Government theory is that the State is the landlord in this country, and that the land revenue being a rent and not a tax, the landlord can enhance it at his sweet will and pleasure. It is further alleged that in enhancing the revenue the State landlord is not bound to take into consideration the poverty of the tenantry. It is even coolly said that if the tenantry cannot pay the enhanced rates they had better make room for others that will. The heartless manner in which and the cool assurance with which such remarks are frequently made by some of the revenue authorities stagger the reader, and we once more repeat that so long as such views are in the ascendant, no measure, however well considered it may be, will accomplish its primary object, namely, substantial relief to the Deccan peasantry.

Complains of injustice done to Native barristers by the Public Prosecutor and the Clerk of the Crown at Bombay through the unequal distribution of briefs in their gift between European and Native barristers.

The *Indian Spectator* (1) of the 8th July says:—We were under the impression that Crown favours should be fairly distributed between Europeans and Natives, particularly in small matters. This impression seems to be erroneous, and another impression, that everything in connection with a Court of Justice must be strictly impartial, is also found to be equally incorrect. We learn that in serious cases the Crown represented by the Public Prosecutor prosecutes and the Crown represented by the Clerk of the Crown gives criminals the assistance of counsel, the Crown paying the fees of counsel on both sides. Now we have observed during the last Criminal Sessions held at Bombay how these favours were distributed amongst the members of the bar by the Public Prosecutor and the Clerk of the Crown. The Advocate-General must, of course, be engaged in serious cases and paid for his services. Leaving him out of the question, it is calculated that twelve briefs were in the gift of the Public Prosecutor and the Clerk of the Crown during the last Sessions. How were they distributed? Eleven out of these twelve briefs were given to Europeans, and one solitary brief to a Native barrister. It has been ascertained that the local bar is composed of nearly as many Natives as Europeans. There are several Native barristers of longer and higher standing than a great many of their English collaborators. Taking the junior portion of the bar, we find that Natives outnumber by far the European juniors. Now we ask in the name of everything that is just, why it is that two Government officials who have the disposal of public funds should dispose of them in such an unfair way. Will the Public Prosecutor and the Clerk of the Crown condescend to explain why this is so?

Approves of the Government resolution ordering the dismissal from Government service of Mr. Hewett, Assistant Superintendent of Revenue Survey.

The *Indu Prakásh* (9) of the 9th July says:—The spectacle of the Executive taking the Judicial to task for not deciding a particular case in a particular manner and much as the Executive wished, is not always pleasing, but is very humiliating to those who are accustomed to think that the judicial courts, and especially the High Courts, are the palladium of their liberties and the stern upholders of their rights. The High Courts are constituted under the Letters Patent, and are, in a sense, independent of the Executive in India. Nothing that the Executive may do or say can affect their rights. But there are occasions when the High Courts err egregiously and require to be informed of their error. In the Hewett case the High Court did not make a satisfactory appearance, and public opinion has condemned the conclusion it arrived at in disposing of the case. The Government of Bombay now publishes a resolution concurring in the public opinion and pointing out the blunders committed by the District Magistrate who tried the case and by the Superintendent of Police who investigated it. The resolution does not allude in so many terms to the observations made by the two Judges of the High Court while disposing of the case, but its effect is to point out that the said Judges did not show a thoroughly judicial frame of mind when they made certain remarks not justified by the proceedings in the

case. Government say that the Government Pleader did not properly argue the case before the High Court. This must be admitted as a correct view. Mr. Mandlik omitted to say a good deal he ought to have said, and what he did say was all made up of random arguments. It may seem a little out of the way on the part of Government to have tried to interfere with the highest judicial tribunal in the Presidency in respect of a matter in which even the Privy Council has no right to interfere. But the Government resolution does not profess to do anything of the kind. It simply tells the Judges how their verdict is thought of by the public, and that errors of this sort on the part of the High Court, if repeated, will assuredly shake the confidence of the public in the judicial tribunals of the country. Understood in this light, the resolution must receive the cordial approbation of every lover of justice. That Mr. Wilson, the Magistrate of Ratnágiri, who tried the case, acted most indiscreetly no reasonable man doubts. Mr. Goldsmid, the Police Superintendent, also failed in his duty. Were conduct of this sort to pass uncensured, attempts at murder would increase and people would lose all faith in the notion that the British Government protects life as well as property. The resolution has therefore been most opportunely issued, and howsoever much we may regret that the highest Court of Justice in the Presidency has placed itself in an awkward predicament by an awkward decision, we are bound to say that the Government of Bombay has done the wisest thing it could have done by assuring the public that, so far as it is concerned, it is prepared to do all that lies in its power to discourage attempts to shoot at people on frivolous grounds. [The *Mahrátta* (2) of the 8th July says:—The Government of Sir James Fergusson has done justice in the matter. This is as it should be; for the impression that European offenders are allowed to escape scot-free will be disastrous to the prestige of Government. We quite sympathise with Mr. Hewett for being now thrown adrift on the world. We may be sorry for him individually and in his private capacity, but we are glad to find that, though the individual is disgraced and ruined, the ends of justice have been satisfied. The Government resolution is, we think, a good commentary on the decision of Messrs. Bayley and Pinhey in this case. Several other Maráthi and Gujaráti papers express satisfaction with the resolution of Government. The *Bombay Samáchár* (85) of the 10th July, however, hopes that Government will not remain satisfied with the simple censure they have passed on the District Magistrate and the Superintendent of Police of Ratnágiri, who ought to be visited with further marks of the displeasure of Government. The *Yajdán Parast* (120) of the 8th idem advises Government to appeal against the decision of the High Court to higher authorities.]

Comments in connection with the Government resolution ordering the dismissal from Government service of Mr. Hewett, Assistant Superintendent, Revenue Survey.

The *Dnyán Prakásh* (8) of the 12th July says:—That is a very curious, interesting and instructive document which the Bombay Government has issued in the shape of a resolution on the celebrated Ratnágiri shooting case. The Governor of an Indian province or the Viceroy of India is said to be always popular during the first two or three years of his administration, and the fourth year of his administration is said to be a period marking the decline of his popularity. In the case of Sir James Fergusson, however, the general rule appears to have been reversed. During the first half of Sir James Fergusson's administration His Excellency was quite unpopular. That unpopularity culminated with the Bombay local self-government resolution of 19th September last. This period was coeval with the latter half of Mr. Ashburner's tenure of office, and it is generally believed that Sir James Fergusson's unpopularity was in a great measure, if not solely, due to the evil influence of the late senior member of Council over His Excellency. Whether the popular belief is well-grounded or not, it is a fact that since the retirement of Mr. Ashburner, the Government of Sir James Fergusson has been becoming every month less and less unpopular until at last the Government resolution now under notice has completed the redeeming work of the last six months. It is generally believed that such a resolution as the one now under notice would not have been possible at all during the ascendancy of Mr. Ashburner. The resolution is, as we have

already said, a very curious, interesting and instructive document, and is moreover singularly lucid and plain-spoken.

Comments on the Jail Administration Report of the Bombay Presidency for 1882.

The *Native Opinion* (10) of the 8th July refers to the Jail Administration Report of the Bombay Presidency for 1882, and says that during the year under report the average expenditure on each prisoner was Rs. 65. It is said that of this sum only Rs. 26 were spent on feeding and clothing, while the remaining Rs. 49 were spent for other purposes. This sum of Rs. 26 again divides itself under three heads, viz., Rs. 22½ for food, Rs. 1½ for medicines, and Rs. 2½ for clothing. It will thus be perceived that each prisoner received food worth less than Rs. 2 per month and medicines worth two annas only. These particulars go to show the indifferent nature of the treatment received by prisoners in jails. It is also said that, notwithstanding a decrease in the number of prisoners during the year, the income of the department rose considerably, and that on the whole Government gained a profit of Rs. 57,000 during the year 1882. This circumstance shows that the prisoners were made to work more than in previous years with less food.

Points out the advisability of reducing the severity of the A'bkári and the Forest laws.

In alluding to the memorials submitted by the people of the Thána District against the Forest and the Ábkári laws, the *Lok Mitrá* (77) of the 8th July observes:—The operation of the Revenue, the Ábkári, and the Forest laws has for some time past given rise to the greatest distress and disaffection among the large and poor class of people affected by these measures, and many and bitter have been the complaints of the hardships regarding which they have now appealed to the Local Government. The origin and cause of their complaints is not so much these laws themselves as the unreasonable severity with which they are worked, and surely it is a wise policy to listen with attention to such a story of distress as these memorials unfold. So long, however, as Government are satisfied with the reports of their officers on the working of these laws and of the necessity of administering them as they are administered now in the supposed interests of the State, it is idle to expect that the memorialists will have adequate relief. Government should institute independent inquiries into the grievances complained of in these memorials, and satisfy themselves as to their justice or otherwise and should take due action thereon. Unless some such course is adopted, there will be no diminution in the sufferings or complaints of the people, and Government will recognize, when perhaps too late, the impolicy of a procedure calculated to bring in a few hundred extra rupees into the State coffers at the expense of the peace and welfare of large classes of people on whom the prosperity of the country depends in so large a measure. [The *Surat Akhbár* (78) of the 9th July expresses satisfaction with the reduction now made in the fees levied on liquor at Surat.]

Points out the advisability of Government starting local works for the relief of the people who have suffered by the havoc committed by locusts.

Referring to the havoc committed by locusts in this Presidency, the *Maháráshtrá Mitrá* (39) of the 12th July suggests the advisability of Government starting local works for the relief of the distressed population. It is necessary that the present opportunity should be utilized for the construction of various important railway feeder roads, such as may be calculated to develope the traffic of the country, and for the satisfaction of urgent local requirements of villages and towns. Under the latter category fall schemes regarding supply of ample and wholesome water to such places as may need it badly.

Advises that measures be adopted for the permanent improvement of the sanitary condition of the Ahmednagar District, where cholera appears almost annually.

The *Yajdán Parast* (120) of the 8th July observes that the last *Government Gazette* shows that in the week ending the 4th July there were 817 deaths from cholera in the Ahmednagar District. This is a high death-rate, which has come to its present figure within the course of four weeks, at the commencement of which period the mortality was 102. This fact proves two things, (1) that due measures were not adopted when the

epidemic was in its first stage, and (2) that the sanitary condition of the district is very bad. Such fearful outbreaks are generally forgotten soon after they are put down, but this time the same course will, it is hoped, not be followed, and steps will be taken to make a permanent improvement in the sanitary state of the district.

A complaint regarding the hiring of unsuitable and unseemly rooms for the offices of the Survey Department stationed at Dhárwár during the monsoon.

The *Chhâva* (20) of the 8th July complains of the inconvenience caused to the establishments of the Survey Department stationed at Dhárwár during the monsoon by unsuitable and unseemly rooms being hired for their offices. Every Assistant Superintendent of Survey receives a monthly allowance of Rs. 75 on account of office rent. Out of this sum only seven or eight, or at the most fifteen rupees are spent for office rent. One Assistant Superintendent is said to have allotted his stables for this purpose. It is not known why these officers try to make a saving out of the handsome allowance received by them from Government. The allowance is neither entirely spent for its legitimate purpose, nor is the saving effected from it credited to Government. The question, therefore, whether the saving is intended by Government to be appropriated by the officers as an addition to their salary should be decided.

An alleged charge of accepting bribes against some of the officers of the License Tax Department at Broach.

The *Broach Samáchár* (86) of the 12th July points out the necessity of effecting an improvement in the present law regarding bribes, and observes that so long as the giver of a bribe is considered liable to punishment, people will not venture to come out and expose the parties who accept bribes. One of the complaints against the incidence of the license tax at Broach, against which a cry is being raised at present, is said to relate to this matter. Had it not been for the above-mentioned nicety of the law, many persons would have come out at this juncture and exposed the guilty parties. If Government were to issue a notification granting pardon to those who may have offered bribes and were to turn them into Queen's evidence, the truth would be soon out. This step would also go a great way towards putting a stop to a certain extent to the several rumours floating in the city and to the cry raised against the unjust levy of the license tax.

A prayer for the removal of Mr. Prescot, Post Master of Ratnágiri, from his present post.

The *Satyá Shodhak* (56) of the 8th July gives the particulars of the cases in which Mr. Prescot, Post Master of Ratnágiri, was lately prosecuted for assault, rape and other minor charges, and says:—It should be considered what measures the postal authorities have taken in the matter. Mr. Prescot was involved in similar prosecutions last year, and the *Satyá Shodhak* then pointed out the necessity of appointing a proper person in his place. But the authorities concerned do not appear to have paid any attention to that suggestion. The people have suffered great annoyance on account of the viciousness of Mr. Prescot's dog, and it is to be hoped that the authorities of the Postal Department will redress the grievances of the people at this stage of affairs. [The *Jagan Mitrá* (31) of the 9th July makes a similar complaint.]

Complains of delay in the receipt of letters at Bombay despatched from villages in the Dápoli Táluka of the Ratnágiri District.

A correspondent of the *Bakul* (16) of the 8th July complains that he receives his letters at Bombay addressed to him from villages in the Dápoli Táluka of the Ratnágiri District on the fifth day of their being posted. In the fair season the letters are received on the fourth day, and the present delay, observes the writer, seems attributable to the letters not being forwarded from the branch post offices before the post is closed in the head office. The Post Master General is requested to make such arrangements as will remove the cause of complaint.

Complains of the conduct of the village postmen who take the post from Jagudan to Kherva and from Rájkot to Gadhaka.

A correspondent of the *Hitechchhu* (76) of Ahmedabad of the 12th July says that the village postman who takes the post from Jagudan to Kherva appears to be very idle. He does not bring the post regularly, but comes once a week and takes the signatures of the people in his diary either by persuasion or threats. A school has been opened at Kherva, and there is a good number

of merchants in the village. No letters are posted in the postal letter-box in the village, for the people are not certain of its being cleared in time. It is therefore to be hoped that the postal authorities will attend to this complaint. [Another correspondent of the same paper, writing from Gadhaka, complains of the irregularity of the postal rural messenger who takes the post from Rájkot to that village. Though the post is now received twice a week instead of on every alternate day as before, it is not received regularly. Sometimes postal stamps, covers and cards are not to be had from the messenger. It is feared that the local postal communication may cease. The postal authorities should therefore attend to the matter.]

Complains of the prevalence of speculation on rain at Dholera.

A correspondent of the *Ahmedabad Samáchár* (80) of the 11th July complains of the great prevalence of speculation on rain at Dholera and prays for its stoppage. A clique has been formed for the purpose. It entraps respectable people, deprives them of their money, and sometimes raises a quarrel. If this speculation is not stopped, it is feared that several persons will commit suicide on account of the scrape into which they may bring themselves. The local carpenters are much tyrannized over, and forced labour is exacted from them, for which they are not even paid. Even private work is not paid for and forced labour is exacted. The chief patel of the carpenter caste regulates the turns for forced labour, but his relatives try to avoid work.

Unsafe condition of the ferry at present plying on the river near the village of Bhilavdí in the Sátára District.

The *Maháráshtrá Mitrá* (39) of the 12th July refers to the unsafe condition of the ferry that is at present plying on the river near the village of Bhilavdi in the Sátára District, points out the danger from its being allowed to ply in its present condition, and invites the attention of the district authorities to the necessity of taking prompt measures in the matter.

A request to the Assistant Collector of Kaira to hold office in the city instead of in the camp at Kaira.

The *Kaira Vartamán* (99) of the 11th July says that as Mr. Kennedy, the Assistant Collector of Kaira, holds his office in the camp at Kaira, people find it very tiresome to go such a long distance. If he holds office in the old bungalow in the city, it will not be in any way objectionable. The transfer will prove very convenient to the people as well as to his subordinates in this rainy season.

Condemns the proposal made in some quarters regarding the revival of the Vernacular Press Act.

The *Mahrátta* (2) of the 8th July, in an article headed "Who deserves to be muzzled, the English or the Native Press?" remarks:—If historical and other evidence is to be believed, the natives of India are never offensive. Their spiritually contemplative mood always governs their passive habits, and it never occurs to them to stir themselves into action to shake off the effects of their indolence or patience. The Christian missionary fearlessly inveighs against their religion; the Anglo-Indian editor of a newspaper calls them a "brood of vipers"; the well-meaning Government officer speaks of them as "sheep" to be tended by a score of Europeans in each district; yet they are passive, quietly bearing all the indignities and miseries inflicted upon them by people whose right to touch these shores is derived from their descent from those who in quest of spices and gold won this Indian empire by acting in the various capacities of traders, advisers, army-lenders, allies to Native princes, and subsequently in the capacity of a paramount power. The natives of India who have any self-respect naturally dislike this treatment, and are sometimes inclined to resent it and to retaliate when the provocation is extreme. But the Anglo-Indian feels the retaliation and expends his powers of invective in his advice to Government. This time one of our contemporaries discusses the conduct of some of the Native newspapers and finds in their writings enough material on which to base his recommendation for the revival of the Vernacular Press Act in some form or other. The revival of the Act is of course visionary, but the publication of the article has the effect of only widening the breach that exists between Europeans and Natives. He again deals with impunity in sober abuse against Native editors and believes that force is a remedy. We believe that the chastisement of the elder brother works a great improvement in the

younger ones, and therefore recommend that writings in the Anglo-Indian newspapers should be scrutinized by Government more scrupulously than those in the Native press. When the mouth of the head of the family is muzzled the other members will know how to act where the interests of classes jar each against the other. [The *Indian Spectator* (1) of the same date, in an article headed "The unmerited attack on the Vernacular Press," refers to the same subject, and remarks:—The alleged attempt of the irresponsible persons at Calcutta to gag the Vernacular Press, had it succeeded, would not have been viewed in any other light than that of a direct incitement to civil war in the country; and a civil war between a faction of the ruling race and the masses of the ruled is always fraught, as history has repeatedly illustrated, with the direst consequences. However arbitrarily India may be governed, it will be an evil day when a handful of elated persons presume in all the arrogance of race superiority to establish a "reign of terror" among the Natives. But we have firm faith in the wisdom of our rulers. The Government of India is fully alive to its grave responsibilities, and will repress with a strong hand any such silly attempt of a few audacious spirits to kindle civil dissensions. Whether the allegation as to the establishment of the "reign of terror" is true or false, we can only say that the attempt would have met with an ignominious fate at any time. Now that the alleged attempts of "the clique" at Calcutta to gag the vernacular press have been mercilessly exposed, they are endeavouring to turn the tables. They are posing as the injured innocents, as so many superlative swans, as if all the mischief now perceptible in the empire was entirely owing to the Native press, when it is a fact as clear as day-light that it is the rabid portion of the Anglo-Indian press that has organized itself for the purpose of intimidating the Government of India here and creating a false and mischievous alarm in the United Kingdom with a view to bring about the abandonment of the Ilbert Bill. They are simply busy making ropes of sand. They are the prime offenders, and if a gagging Act is again needed, then we agree with the opinion of the sedate *Statesman* that before the virulent Native journals are brought to bay it should be first vigorously applied to the rabid Anglo-Indian journals at Calcutta. The *Ahmedabad Samáchár* (80) of the 11th July is glad that the writers against the vernacular press have failed in their mean object, and that Government look upon the proposal to gag the Native press with contempt.]

Complains of the apathetic conduct of municipal and Government officers on the occasion of the recent floods in Surat.

The *Gujarát Mitrá* (75) of the 8th July gives an account of the recent floods in Surat, and complains that neither municipal nor Government servants excepting a few officers such as Mr. Whitworth, Mr. Henderson and Mr. Nánábhái rendered any assistance in affording relief to the distressed population. The *Gujarát Mitrá* attributes these tremendous floods to the unsatisfactory state in which the Varachha drain near the city is allowed to lie, and suggests its being kept in constant repair with the view of preventing the occurrence of similar floods in the future. [A correspondent of the same paper dwells at considerable length on the apathetic conduct of Government and municipal servants, and especially of the municipal secretary, in the matter of devising proper measures for affording prompt relief to the people, and requests the municipal commissioners to take up the subject and to move for the construction of ten to fifteen jolly boats to meet the contingency of floods in future. The *Vartamán Sár* (117) of the 10th July prefers a complaint similar to that of the above-mentioned correspondent of the *Gujarát Mitrá* and advises the new municipal board to appoint a committee to inquire into the matter and change the whole staff of the municipality if need be. It also asks the Bombay Government to appoint a commission of inquiry into the conduct of Government officers and into the great damage done by the floods. Everybody remembered Mr. Hope, the late Collector of Surat, at the time of the floods. It is said that the municipal secretary has made a report of what he did at the time of the floods, and has set forth his services in very glowing terms. This report ought to be circulated to all the members of the new board. Have all the daroghás submitted their reports? The *Deshi Mitrá* (90) of the 5th July complains that want of boats was greatly felt at the time, and says that this bespeaks a want of foresight on the part of the servants of Government and of

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the municipal secretary. The same paper has received several communications complaining of the sad want of arrangements for affording relief to the inhabitants of Sagrámpura. But a more pitiful sight than that of Sagrámpura was presented by the inhabitants of Dhed Talávdi, for much more water had collected there. If boats had been procurable the poor people could have been supplied with food. The *Deshi Mitrá* recommends the municipality to employ Mr. Dádábhái Dorábji Pándia, who worked very hard for three days and saved the lives of many drowning persons, as a superintendent in the local fire brigade department. The *Yajdán Parást* (120) of the 8th July advises the municipality of Surat to undertake defensive works with a view to protect the city of Surat from any future danger. The *Bombay Samáchár* (85) of the 11th idem requests Government to institute an enquiry into the real extent of the distress caused by the recent floods. It also prays Government and the public to reward the services rendered by Mr. Dádábhái Pándia by saving 102 lives. Some of the correspondents of the same paper report that Mándvi, Kathor and Suhali have also suffered by the floods.]

Local Self-government.

Is not satisfied with the Local Boards Bill of this Government.

The *Bombay Samáchár* (85) of the 13th July observes that the Local Boards Bill of the Government of Bombay has not been framed in complete accordance with the imperial scheme of local self-government and with the demands made by the people. The Government of Bombay does not appear to have completely got rid of the false impression that the people are not yet eligible for the powers which Lord Ripon wishes that they should possess and which the people themselves demand. It is, however, true that the arrangements now made are not so very objectionable as those previously contemplated by Government. A slight reduction has been made in the number of members first proposed to be nominated by Government, and a corresponding increase has been made in the number of members to be elected by the people. The Government has abandoned its view in regard to the necessity of an official president and has declared both official and non-official members elegible for the post. The concession is, however, made nugatory by the necessity of Government sanction to the nomination of a president. The supervision of the elections of popular members and the approval of their nominations by Government are also made indispensable. Further concessions are, however, promised according as the people show themselves deserving of them. The Viceroy wished that the people should enjoy a complete control over the local funds that have been mismanaged under official control, but the Bombay Government wishes to take time before full and complete concessions are made. It must, however, be remarked that there ought to be no objection whatever to make concessions to the people of this Presidency to the extent wished for by the Viceroy, considering their general aptitude for them.

Makes remarks on the District Municipal Act Amendment Bill.

Commenting on the District Municipal Act Amendment Bill, the *Bombay Samáchár* (85) of the 14th July observes that some of the provisions of the Bill are not objectionable. The most important question is the appointment of presidents of municipal boards. The Bill provides that Government will either authorize the boards to elect their own presidents and sanction the appointment on approval, or that they will make the appointment themselves. Both official and non-official members are considered eligible for the post of president. The reservation made as to the vote of an official president is a good provision, and there is much hope of the arrangement proving unobjectionable if Government use the powers retained by them with great discretion. Government have also retained the power of supervising the transaction of municipal affairs, but such an arrangement is not likely to meet with the approval of the people. In short, though the arrangements proposed in the Bill are not in accordance with the wishes of the people, yet if they are discreetly put into force there will not be much that can be objected to. Government should, however, exercise strict supervision over the work of the Collector as he is clothed with excessive authority. Past experience, however, creates misgivings as to whether this is possible, and the Native members of the Legislative Council will do well to try to introduce the necessary changes in this portion of the Bill.

The *Hitechchhu* (76) of Ahmedabad of the 12th July does not approve of the alleged retention of Collectors as presidents of district municipal and local fund boards, and remarks that Collectors exercise in the mofussil more power than that enjoyed by independent princes. The appointment of a committee and the transaction of business by a majority of votes is nothing short of a farce in the mofussil, for scarcely any person ventures to vote against the Collector. The nomination of District Collectors as presidents and the appointment by Government of half the number of the members of municipal boards are most pernicious to the scheme of local self-government. It is to be regretted that the Government of Sir James Fergusson has not seen its way to the removal of these defects. The expectations of the public about the Honourable Mr. Peile have not been realized. By his concurrence in the unjust resolution of the Bombay Government in the matter of the Maiya massacre and the non-correction of other errors of Government he has lost the affections of the people. If he still tries to remove the defect regarding the appointment of Collectors as presidents, he will regain the love of the people. Many instances of the mischief done by Collector-presidents and chairmen nominated by Government are patent facts. The mischief done by Mr. Fernandez, the late permanent chairman of the local municipality, is well known. It is to be hoped, therefore, that His Excellency the Governor in Council will remove this defect from the new Local Self-government Bills for this Presidency.

Disapproval of the alleged retention of Collectors as presidents of the district municipal and local fund boards under the new Local Self-government Bills for the Bombay Presidency.

The *Shiváji* (60) of the 6th July says :—The president has cancelled the election for the Ganesh Peth ward and preparations are in progress for holding a fresh election. On a former occasion the president cancelled the election of Mr. Bháusáheb Nátu and declared the next eligible candidate duly elected. If therefore the necessity for a fresh election was not then recognized, it is not clear why a different procedure should have been followed in the present case. It is much to be regretted that Mr. Moore should change his views so often. The proper course under the circumstances would have been to elect Mr. Bábáji Rangnáth, who was the next eligible candidate after Mr. Ghásswála.

Complains of the procedure adopted by Mr. Moore in the matter of the election of a member of the Poona Municipal Board in the place of Mr. Ghásswála.

Legislation—The Native Magistrates' Jurisdiction Bill.

The *Dnyán Prakásh* (8) of the 12th July says :—Lord Ripon will be known in history as a Viceroy constantly engaged in devising measures for the amelioration of the condition of the people of India, and such praise is not undeserved for the portion of his administration preceding the introduction of the Native Magistrates' Jurisdiction Bill. But since the time of that Bill the attention of His Excellency seems to have been diverted from its original object. This inference is necessitated by the circumstance that since the introduction of the Bill there have been no measures of public importance initiated by the administration. Considering the degree to which the Europeans have been excited on account of this Bill, it is not strange that His Lordship's mind should be so distracted. It is certainly a very unfortunate circumstance that Lord Ripon should have excited the wrath of his fellow-countrymen and should have been subjected to unfair censure while attempting to pursue a line of policy at once consistent with the assurances pledged by Her Majesty from time to time and with the resolutions of the Honourable Houses of Parliament, and consonant with the general principles of good government. Lord Ripon deserves to be thanked on all hands for the fortitude with which he has turned a deaf ear to the idle rant and the narrow views of his opponents. It is said that the Secretary of State and his Council are opposed to this Bill, but the Government of India being reluctant to retrace its steps, the question has been finally settled by the Ministry in favour of the latter. It is therefore not clear why the passing of the Bill should be delayed any longer. So long as the Bill is not passed into law all

Effects of the agitation against the Native Magistrates' Jurisdiction Bill on Lord Ripon's policy and a prayer for an early passing of the Bill into law.

narrow-sighted Europeans will find it convenient to vilify Natives, and it is very likely that the latter will not be able to preserve their equanimity for a long time. Apart from this consideration there is reason to apprehend that the strength of the supporters of Lord Ripon's policy may also fail if any further delay is allowed to occur in the enactment of the Bill. Taking all these circumstances into consideration it is of very great importance that the Bill should be passed into law at an early date.

Regrets that certain retired officials of the Bombay Presidency should have joined the opposition raised in England against the Native Magistrates' Jurisdiction Bill.

The *Jáme Jamshed* (98) of the 11th July regrets that General Anderson, Mr. Rogers and several other retired officials of the Bombay Presidency should have joined the opposition raised in England against the Native Magistrates' Jurisdiction Bill. These gentlemen grew rich in India, and this is the way in which they are showing their gratitude to this country! Several of them, while in India, praised Natives very highly, but they have now turned round. When Mr. Rogers was feted at the Mazagaon Castle on the eve of his departure, he observed that he would take part in every work that was calculated to accomplish the welfare of Bombay, and yet he was one of those who said that any concession made in the direction contemplated was likely to lead to evil consequences. These gentlemen are sure to repent of their opposition to the Bill when in their calmer moments they are reminded of the feelings entertained towards them by the natives of India.

Education.

Says that some sort of primary education should be made compulsory.

Referring to the account of the progress of education in the Bombay Presidency as given in the last Census Report, the *Indu Prakásh* (9) of the 9th July points out with regret that the proportion of educated people to the whole population of the Presidency is far lower than that in the most backward country in Europe. It cannot be denied that the education of the masses is the work of the people, and the attitude of Government in the matter is also regulated by the same principle. But such education requires a long time to develop itself fully, and thus much time is lost in vain. As a safeguard against such waste of time, compulsory education should be resorted to. Government will thus be obliged to interfere with the independence of the people, but such interference is not calculated to prejudice the interests of the latter. The *Indu Prakásh* is of opinion that a legislative measure making it compulsory on the parents of children to give some sort of primary education to their boys and girls will go a great way in assisting the development of the material prosperity of the country by spreading education among the people.

Disapproval of the suggestion said to have been made by Mr. Modak, the Principal of the Elphinstone High School at Bombay, for the wholesale employment of graduates on the staff of that school.

The *Srishtidarpan* (62) of the 9th July censures Mr. Wáman Abáji Modak for a report which he is said to have made to his superiors advocating the wholesale employment of graduates on the staff of the Elphinstone High School. These proposals, if sanctioned, will involve a transgression of the vested rights of some of the old servants of the school, and it is therefore desirable that the educational authorities should not proceed in the matter without freely consulting public opinion.

Railways.

Approval of the order of the Government of India regarding the removal of the annoyance caused to passengers by dogs and heavy luggage being allowed to be taken in carriages.

The *Prabhákar* (49) of the 11th July approves of the order said to have been issued by the Government of India directing all railway companies to take effective measures for putting a stop to the annoyance caused to passengers by dogs and heavy luggage being allowed to be taken in the railway carriages, and suggests for the consideration of the same Government the desirability of issuing a similar order for preventing the nuisance caused by smoking. [The *Bombay Samáchár* (85) of the 10th July expresses similar sentiments.]

With reference to the sanction given by the Secretary of State for India to the construction of the Chanda Railway, the *Bombay Samáchár* (85) of the 12th July observes that there is no objection to the construction of this line. The subjects of the Nizám, however, objected to the project being carried out with the aid of foreign capital. They raised their voice against the proceedings of the authorities, but it has been put down with a high hand. Dr. Aghornáth and his co-adjutors in the agitation raised by them against the project have been deported from the State, but nothing is known as yet as to what enquiry is to be made in the case. An authoritative explanation is needed on this subject.

Disapproves of the sanctioned construction of the Chanda Railway with foreign capital.

The *Dnyán Bodhak* (24) of the 8th July, while thanking Government for the railway projects that have been undertaken in the Deccan and Southern Marátha Country, points out the advantages of projecting a branch line from Vengurla to Bágalkot, and requests the early attention of Government to the matter.

Suggests the advisability of constructing a railway line from Vengurla to Bágalkot.

A correspondent of the *Gujarát Mitrá* (75) of the 8th July, writing from Káthiáwár, says that it is rumoured that the State of Bhávnagar will construct a branch railway line from Botad to Rájkot. It is however very desirable that the branch line should be constructed at the joint expense of the Bhávnagar and Gondal States, as otherwise the expenditure incurred by the latter State on the extension of its railway to Dhoráji will be fruitless.

Says that the Gondal State should be allowed to take part in the construction of a branch line of railway by the Bhávnagar State.

A correspondent of the *Kaira Vartamán* (99) of the 11th July states that he cannot understand why passengers are put to great inconvenience on the occasion of fairs at Dákor. The public were informed that a special train would leave the station on Saturday, the 7th instant, at 2 P.M. A large number of pilgrims, drenched with rain, came to the station in time to catch the train. There was no accommodation to receive them at the station, and they had to wait for 5 hours in the rain before they travelled to their destinations. It is necessary, therefore, that the railway authorities should enquire into the cause of this delay. On the occasion of great fairs all the gates of the temple are kept open, but as on the present occasion only one gate was kept open, a great crush was caused, but fortunately no accident happened.

Complaint regarding the inconvenience suffered by Hindu pilgrims at the Dákor station.

Municipalities.

The *Indian Spectator* (1) of the 8th July, in referring to the proposal of Mr. Dosábhái Frámji to grant an extension of leave of three months to Mr. Ollivant to enable him to make himself pretty fairly acquainted with the schemes of water-supply and drainage in London and Paris, remarks:—We are of opinion that Mr. Ollivant will simply waste his energies in acquiring that experience of which his enthusiastic friends, Dr. Blanc and Mr. Dosábhái Frámji, have spoken in such glowing terms. Nobody grudges Mr. Ollivant a longer holiday. By all means let him enjoy the invigorating breeze of his native clime and return thoroughly refreshed to serve the city better. He is a prodigy of municipal administration in his own way, if all the miracles he is said to have performed in the municipality are to be believed. But this furlough affair strongly savours, we must speak out in the interests of truth, as a job pure and unmitigated.

Condemns the proposal made by Mr. Dosábhái Frámji to grant an extension of leave to Mr. Ollivant to enable him to make himself acquainted with the schemes of water-supply and drainage in London and Paris.

The *Indu Prakásh* (9) of the 9th July says:—The vacancy caused in the Municipal Corporation by the death of Dr. Cody could not have been better filled up by Government than by the appointment of Dr. Gray. The learned doctor is a rather unobtrusive gentleman, but he is not a man of prejudices or crotchets. It seems he

Approves of the appointment of Dr. Gray as a member of the Bombay Municipal Corporation.

has of late been paying his attention to the drainage question. The Corporation is likely to be benefited by this new addition to its ranks.

Complains of the filthy condition of certain parts of Bombay.

Alluding to the resolution recently passed by the Town Council of Bombay that Government should be asked to lend the services of a medical man to act as Health Officer during the time Dr. Weir acts as Municipal Commissioner, the *Lok Mitrá* (77) of the 8th July observes that there can be no doubt that some parts of the city are now in a most filthy state. There have been some cases of cholera in the city and the disease is evidently spreading; it is extensively prevalent in the districts, and it is of the highest importance that every effort should be made to check the progress of the disease. What energy the Health Department has seems to be expended on cleaning and re-cleaning the parts of the town inhabited by rich and influential people; and if half the attention paid to the cleanliness of these places were devoted to the sanitation of more thickly populated parts inhabited by ignorant people, the state of the city would present a marked contrast to its present filthy and unwholesome condition. The appointment of a Health Committee, such as the one suggested by Mr. Nowroji Fardunji, to enquire into the matter and to submit a report is a very sensible plan, which ought to be adopted. In the meantime care must be taken that the native town is carefully looked after and kept in as clean a condition as the circumstances can permit. It is to be hoped that the new Health Officer will accomplish this task. [The *Bombay Chronicle* (74) and the *Yajdán Parast* (120) of the same date express somewhat similar sentiments.]

Complains of the inconvenience caused to the people residing in the neighbourhood of the Onkáreshvar burning ground at Poona.

The *Shiváji* (60) of the 6th July complains that great inconvenience is caused to the people in the neighbourhood of the Onkáreshvar burning ground by the burning of dead bodies on the artificial bank raised by the municipality. It has been a custom to take dead bodies to the Náráyan Peth bridge during the monsoon. It is true an adherence to this practice would have caused some temporary inconvenience to the public, but the annoyance caused to the inhabitants in the neighbourhood of the first-named burning ground will be considerable. It is therefore to be hoped that the new municipal board will give due consideration to this matter.

A request to the municipality of Belgaum to remove the public privies from their present site.

The *Dnyán Bodhak* (24) of the 8th July complains of the inconvenience and annoyance caused to the public by the public privies in the town of Belgaum as at present located, and requests the municipal authorities to remove them to a more convenient site.

Complains of the inconvenience caused by the present hours of holding meetings of the new municipal board of Surat.

The *Gujarát Mitrá* (75) of the 8th July gives *in extenso* the text of a petition preferred to the president by certain members of the city municipality of Surat complaining of the inconvenience caused to them by the present hours of their meetings, as also of the president's reply thereto declining to change the hours, and invites the attention of the authorities concerned and of Government to the matter. The present hours are as inconvenient to Government servants in lower grades and pleaders as to those who belong to the trading profession. [The *Vartamán Sár* (117) of the 10th July makes similar remarks, and advises the municipal board to fight to the very last and to settle the matter once for all.]

Comments in connection with a portion of the business transacted at a recent meeting of the new municipal board of Surat.

The same refers to the remarks made by Mr. Dhruva at a meeting of the Surat Municipal Board on the subject of the non-entry in the last year's municipal accounts of the expenses incurred for the demolition of the city walls. The secretary of the municipality and his assistant state that about Rs. 300 were spent for the purpose, but that the amount was not entered in the accounts as it was calculated that something

more than that amount would be realized by the sale of the debris of the walls. Such adjustment is certainly very irregular. The debris was purchased and sold by the same party, viz., the municipality, and how can the proceeds of such a sale be counted as receipts? But who listens to all these particulars? The president sometimes leans to one side and sometimes to the other, and no amendment of his resolutions is possible. As regards the electric light contract, Mr. Bhánushankar moved for the removal from the budget of the sum of Rs. 8,000 provided for the purpose. He held that according to the instructions of the Government of India the municipality could undertake the work if it was prepared for the responsibility attendant on it. But as the municipality was not prepared to take the responsibility, the provision of Rs. 8,000 must disappear. The president, however, was opposed to the motion, and it therefore necessarily fell down, the eight representatives of the people recording their inability to undertake any responsibility in the matter. The president referred to the awkwardness of retracting from the contract into which the municipality had entered with the Electric Light Company, but the company had on their own part not abided by the terms of their contract. Is it just that the municipality and the public should suffer for the default of the company, simply because their manager is the brother of the late Honourable Mr. Ashburner? It must be a matter for consideration whether any deduction from the amount contracted for should not be made on account of insufficient light.

Native States.

Makes a defence of the system of export and import duties at present obtaining in Native States.

The *Indu Prakásh* (9) of the 9th July does not approve of the cry that has been raised by certain Anglo-Indian papers against the system of import and export duties that at present obtains in Native States generally. It cannot be denied that even powerful and enlightened nations do not hesitate to resort to these sources of revenue for the purpose of balancing their expenditure, and it will not be fair to take the Native States of India to task for following suit. Even admitting that the taxes levied on articles of trade are heavy and indefensible on principle, such a policy cannot be said to be very oppressive. Even in the British territories import and export duties are levied on trade commodities either by Government or the municipalities, and there is nothing strange in Native administrations following the example of Government. Every Native potentate ought to recognize the necessity of removing all restrictions on trade, and it is not unlikely that the present rulers are alive to such a necessity. But the difficulty of putting the precept into practice is insurmountable and therefore they are obliged to ignore its teachings. It is said that the British Government should during their regency reform the administration of the Rewa State, and should secure its commercial interests from all future danger; but such interference in the affairs of the State is neither fair nor advisable during the minority of its ruler. If any reforms and changes in the system of levying export and import duties are deemed desirable, the British Government will do well to induce the young prince to accomplish them on his attaining majority.

Comments on the action of Government with regard to the massacre of the Maiyás by the Junágad police.

The same says:—Why are Government playing at bo-peep with the Maiyás? The members of the deputation they sent to Simla were referred to the Foreign Secretary. The Foreign Secretary in his turn referred them to the Government of Bombay. We all know this, and it is more than a week since the news was published. But the much-expected resolution of the Government of India, which it is believed has been for some time in the hands of the Government of Bombay, does not yet turn up! Was it lost on its way from Simla, or are the Government of Bombay preparing to fight a battle over it with the Supreme Government, as they did in the local self-government question? The mystery baffles all discovery, though for one thing, the delay in publishing the new resolution goes a great way in suggesting that the Government of India has probably set aside the Bombay Government's decision.

Berár Affairs.

Requests the Resident at Hyderabad to reconsider Mr. Lane's scheme for the improvement of the Registration Department in Berár.

The *Pramod Sindhu* (51) of the 9th July is sorry to learn from the *Varhád Samáchár* (67) that the Resident has not sanctioned the scheme submitted by Mr. Lane for the re-organization of the Registration Department in Berár. The *Sindhu* collected and published in its last issue certain information regarding this Department in order that the authorities might be acquainted with the facts that the old servants of the Department did not receive promotion and that the Sub-Registrars were not paid proportionably to the work performed by each. It will be better, therefore, if the Resident reconsiders Mr. Lane's scheme.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
19*th July* 1883.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 21st July 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
*20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyá Dipika	Bombay	Fortnightly	150
22	„ Daivadnyá Samáchár	Do.	Do.	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitrá	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitrá[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	3,500
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárashtrá Mitrá	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
43	„ Nibandh Mála	Poona	Monthly	700
*44	„ Nibandh Chandrika	Do.	Do.	200
45	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyá Prakásh	Bombay	Fortnightly	243
55	„ Satyá Sadan	Alibág	Weekly	400
56	„ Satyá Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Poona	Monthly	400
60	„ Shiváji[3]	Do.	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Name of Newspaper.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
67	„ Varhád (Berár) Samáchár[2]	Akola	Weekly	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vichárahil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitrá	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitrá	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'ryá Dharm Prakásh	Do.	Monthly	304
83	„ A'ryá Dnyán Vardhak	Do.	Do.	500
84	„ Bombay Punch	Do.	Weekly	500
85	„ Bombay Samáchár	Do.	Daily	1,090
86	„ Broach Samáchár	Broach	Weekly	700
87	„ Broach Vartmán	Do.	Do.	60
88	„ Buddhi Prakásh	Ahmedabad	Monthly	600
89	„ Dátardun	Bombay	Weekly	525
90	„ Deshi Mitrá	Surat	Do.	1,000
*91	„ Dnyán Prasárak	Ahmedabad	Monthly	200
92	„ Dnyán Vardhak	Bombay	Do.	400
93	„ Fursad	Do.	Do.	100
94	„ Gujaráti	Do.	Weekly	400
*95	„ Gujarát Monthly Journal	Do.	Monthly	200
96	„ Gul Afshán	Do.	Do.	659
*97	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
98	„ Jáme Jamshed	Bombay	Daily	525
*99	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	100
100	„ Kaira Vartamán	Kaira	Weekly	115
*101	„ Kaiser-i-Hind	Bombay	Do.	200
102	„ Káside Mumbai	Do.	Tri-weekly ...	700
103	„ Kusum Guchchhá	Ahmedabad	Monthly	350
104	„ Nágar Udayá	Do.	Do.	300
105	„ Niti Prakásh	Kaira	Weekly	200
106	„ Nure Elam	Bombay	Monthly	381
107	„ Nyáyá Prakásh	Surat	Weekly	200
108	„ Pársi Punch	Bombay	Do.	1,225
109	„ Rást Goftár	Do.	Do.	814
110	„ Samsher Báhádur	Ahmedabad	Do.	200
111	„ Satyá Mitrá	Bombay	Do.	400
*112	„ Saurashtrá Darpan	Junágad	Monthly	200
113	„ Stri Bodh	Bombay	Do.	533
*114	„ Subodh Prakásh	Nadiád	Do.	200
115	„ Svadesh Vatsal	Bombay	Do.	408
116	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*117	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
118	„ Vartamán Sár	Surat	Weekly	200
119	„ Vidnyán Vilás	Rájkot	Monthly	738
120	„ Vidya Mitrá	Bombay	Do.	300
121	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
122	The Chandrodayá	Dhárwár	Weekly	150
*123	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*124	The Abuz Zurfeh	Bombay	Weekly	200
*125	„ Altáf	Do.	Do.	200
*126	„ Armagán	Do.	Do.	200
*127	„ Dabdabe Islám[5]	Do.	Do.	200
128	„ Khádam-é-Hind	Do.	Daily	200
129	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*130	„ Kushful Akhbár	Do.	Weekly	160
131	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
132	The Mufarrehul Kulub	Karáchi	Weekly	300

[2] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*a*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

In alluding to the report that Abdul Rahman receives an annual subsidy of Rs. 12 lákhs from the Government of India, the *Bombay Samáchár* (85) of the 12th July observes that it appears that the subsidy is paid on the understanding that the Amir should treat the allies of the British Government as his own friends, and should look upon the foes of the latter as his own enemies. The British Government, however, do not appear to have bound themselves by any corresponding assurance. The late Sher Ali was very anxious to obtain the concession embodied in the latter clause of the compromise above mentioned, but not succeeding in his object, he tried to go over to the side of the Russians. This circumstance will furnish the rivals of the British Government in Central Asia with a pretext, of which they will make use in estranging the Amir from the sympathies of the former. The British Indian Government should therefore decide upon and declare a certain specific policy in this matter, as the present attitude of the Persians and Russians with regard to Afghanistan renders the adoption of such a step extremely necessary.

Advises the British Indian Government to declare some specific policy in regard to Afghanistan.

The *Poona Vaibhav* (48) of the 15th July complains that under the present *regime* corruption is rampant amongst Government officers from the merest pátil of a village to the Commissioner of a Division. The notion seems to have gained firm ground that a Government officer is nothing if not corrupt, and that the real object of an officer's position is to squeeze out money from illiterate and poor people. What a dangerous notion is this! All people are perhaps aware of the fact that this vice of corruption prevails to a great extent among the people of the Deshastha sect in the districts of Belgaum and Dhárwár, and seems to have been inherited from the English rulers. When the English first appeared in this country, the people were illiterate, were incapable of smoothly managing their own affairs, were prone to quarrelling amongst themselves, and therefore entrusted their kingdom to the all-powerful and all-virtuous English. The latter should in justice not have thought of resorting to illegal means of making money, and should have set to the people a good example by their own behaviour. But they have done nothing of the kind. On the contrary they have been misleading the people into this grave crime. Some European officers have become notorious for having opened shops wherein they openly sell to the highest bidder any Government post that may be in their gift, and there are in the city of Poona persons who have purchased such posts from these shops. The same system is also extended to watan settlements and criminal prosecutions. It is very strange that such officers should resort to these means of illegal gratification for the performance of business that forms part of their legitimate duties and for which they are handsomely paid by Government. Such a state of things saps the roots of the very idea of justice by creating an impression that money can enable a man to escape legal punishment, and it is quite unintelligible that Government should allow such corrupt officers to carry on their nefarious practices with impunity.

Complains of corruption being rampant amongst Government officers.

The *Gujaráti* (94) of the 15th July says:—The question of the employment of Natives in the higher grades of the public service has been engaging the attention of several Ministries, Viceroys and Governors of Presidencies, but it has not yet been brought to a satisfactory settlement. The employment of Natives in responsible posts is desirable from a moral, political, as well as a financial point of view. Judging from a purely moral standpoint, it cannot be denied that all posts under Government, of whatever rank, ought to be thrown open to all classes of subjects irrespective of their caste and creed and the colour of their skins. The political aspect of the question shows that its claims to consideration are even stronger. The generous champions of liberal education in India had indeed a very hard battle to fight before they could introduce the English system of education into this country. With the

Points out the necessity and advantages of giving to the educated Natives important appointments in the public service.

advance of liberal education the aspirations of its recipients also began to be developed. In the earlier stages of the British rule there was a very favourable field for educated men, but as time went on all the important berths began to be monopolised by the European and Eurasian classes, and thus educated Natives were left out in the cold. The cry, therefore, began to be naturally raised, what is to be gained by acquiring education? The advocates of the Government cause meet this position by saying that Government are only bound to educate the people but not to provide them with employment. Such a reply, though reasonable to a certain extent, is calculated to create disaffection and discontent. It is not politically expedient that such consequences should be allowed to result from the present policy of Government. The educated Natives are the real strength of the British rule, and it is dangerous to allow them to be discontented, while if they are allowed access to the higher appointments in the service they will prove to be faithful servants and will also set an example to others by their integrity. As for the financial aspect of the question, it was very lately admitted by the Under Secretary of State for India that the best remedy against the increasing administrative expenditure of India was the extensive employment of Natives in the public service. Natives are not as fond of pomp and show as Europeans, and the duties of many of the fat appointments at present enjoyed by Europeans can be satisfactorily performed by Natives with far lower emoluments than those enjoyed by the former.

Says that the new 4 per cent. loan for 2½ millions sterling ought to have been raised in England.

The *Indian Spectator* (1) of the 15th July, referring to the notification for the issue of a new 4 per cent. loan for 2½ millions sterling, observes:—It is satisfactory to see that the objectionable practice of giving earlier notice at Calcutta and Simla than at other places, which was very much complained of last time, has been done away with. But when will the Government of India learn to borrow in the cheapest market? If they are such strong advocates of free trade, why do they not issue the loan in England? We have pointed out in these columns that it is ultimately cheap to raise loans in England, as the Indian exchequer is thereby saved, on the efflux of a loan, something like a million sterling, which it cannot afford to lose.

Says that the operations of the Survey and Settlement Department in Sind have caused deep discontent among the people.

The same says:—The operations of the Survey and Settlement Department in Sind have excited deep discontent among the people. We learn that the authorities, besides enormously increasing the assessments, have gone so far as to levy these increased assessments on crops cultivated before the expiration of the old 10 years' settlement and reaped before the announcement of the new rates. Now we know that in the Presidency proper the increased assessments are never levied in the year in which the settlement is introduced. In fact, the Bombay Land Revenue Code contains an express provision (Section 104) in this behalf. But this is the only section the Bombay Government has not extended to the province of Sind. The rest of the Code is as much in force there as here. We confess we are unable to see why an admittedly poor province like Sind should be deprived of the benefit of this section. It seems to us that in common fairness the Sind landholders were entitled to a notice before the enhanced rates could be imposed and levied. It would be most shocking to common sense as well as to justice if any law allowed a landlord to enhance his rent retrospectively without previous notice. Suppose that Section 13 of Act X. of 1859 and Section 14 of Act VIII. of 1869 did not exist in the statute-book, and that therefore there was no express law obliging a zamindár in Bengal to serve a reasonable notice upon his tenant before enhancing his rent. Can it be believed that any court would assist the landlord to recover the enhanced rent without such previous notice? The landlord will be compelled to point out an enactment expressly exempting him from the obligation of giving a notice. It will not be enough to show that there was no law expressly obliging him to give notice. In the absence of legislative enactments the law of "justice, equity and good conscience" prevails

everywhere in India, and under this law no one can say that a notice is not obligatory before an enhancement of rent. Can the State, therefore, the greatest landlord in India, do in Sind what it has authorized no other landlord to do anywhere,—nay, what it has expressly prohibited other landlords from doing and which it cannot do itself in the Presidency proper? Is the State the only landlord not bound by the law of "justice, equity and good conscience," which it has itself ordained to be the supreme governing law in all cases not provided for by express statutes? Can it refuse to follow this law after recognizing and embodying its principles in all its local and special laws on the subject of tenancy? In our opinion the non-extension of Section 104 of Bombay Act V. of 1879 to Sind amounts to this, that in Sind there is no express statutory enactment obliging the State to give notice before enhancing the assessment. It does not amount to a repeal of Section 26 of Regulation IV. of 1827 or of the law of "justice, equity and good conscience" of which this section commands the observance in the absence of positive statutes, of usage, and of the law of the defendant. It was a curious coincidence that the very same *Government Gazette* which extended the Land Revenue Code with the exception of Section 104 to Sind declared Section 26 of Regulation IV. of 1827 to be in force in the province. If, therefore, it is in force in Sind, can any civil court refuse the necessary equitable relief to any landholder who has been forced to pay the assessment at the enhanced rate without any notice whatsoever prior or even posterior to the cultivation of his land? We are not sure whether the Bombay Revenue Jurisdiction Act, an Act which is a disgrace to this Presidency, at all bars such a suit. If it does, the more need there is for Government to give relief, which their civil courts would have otherwise afforded under their own laws, and which if not afforded will involve the Act, as well as the Government that passed it, in lasting condemnation. We presume Government did not transfer the jurisdiction of the civil courts in revenue matters to the revenue courts in order to absolve themselves from allegiance to the principles of law and equity. We conceive the object of the Revenue Jurisdiction Act was not to overrule all at once that admirable body of case-law which in England supplied the deficiencies of the Common Law, as Lord Bacon says, without subverting it, which in course of time became a real *ars boni et æqui*, and which being transplanted to India has furnished the raw material for most of our codified substantive law, and made our courts the heirs of juridical experience extending over centuries in England. The Bombay Government could never have succeeded in inducing the Supreme Government to pass such a revolutionary Act if this had been their avowed purpose. If, however, the Revenue Jurisdiction Act does not oust the jurisdiction of the civil courts in suits for a refund of excess assessments wrongfully levied without previous notice of enhancement, then we ask Government whether it is at all politic, wise or prudent to drive the people to litigation for the enforcement of an undoubted right unlawfully infringed by Government?

Does not approve of the censure passed by Government on Mr. Mandlik, the Government Pleader, in the matter of the Ratnágiri shooting case.

The same observes:—We agree with the main portion of the Government resolution in respect of the Ratnágiri shooting case, but we must protest against the attempt made to cast a portion of the blame on Mr. Mandlik, the Government Pleader. In the first place we doubt if Government ever got a full and correct report of all that occurred in the High Court. If we are to believe newspaper reports, no sooner did the Government Pleader advance an argument than he was met by exclamations of impatience, disbelief and sometimes downright ridicule. Government ought to have taken into consideration the difficulties of a man who was pleading a disagreeable cause before a tribunal which, by its conduct and by the treatment it accorded that advocate, very clearly showed that a strong bias had been already taken and that the finding was already a foregone conclusion. In our opinion that was an undeserved rebuke to a zealous Government official. [The *Kesari* (34) of the 17th July also expresses similar sentiments.]

The *Jagan Mitrá* (31) of the 16th July refers to the portion of the resolution of Government censuring Mr. Goldsmid, the District Superintendent of Police, Ratnágiri, for not taking Mr. Hewett into immediate custody and for not examining the barrel of the pistol which was reported by him to have been loaded, and invites the attention of Government to certain circumstances which, in the opinion of the *Jagan Mitrá*, exonerate Mr. Goldsmid from all blame in the matter. When the pistol was fired Mr. Hewett was at the village of Oni, which is 7 miles distant from Rájápur, and was in a precarious state of health. When the Police Superintendent went to the village to personally investigate the matter Mr. Hewett informed him that the state of his health did not admit of his being removed to the Superintendent's camp, and the latter therefore thought it advisable not to remove Mr. Hewett. It will thus be perceived that Mr. Goldsmid was not wrong in acting as he did. As regards the examination of the pistol, Mr. Goldsmid did not hand it over to the police pátil, but it was shown to him by the chief constable, whereon he ordered it to be delivered over to the Police Inspector in order to be produced before the District Magistrate. Mr. Goldsmid thought that the barrel was loaded, but he could not examine it as there was no ramrod available on the spot. These particulars go to show that Mr. Goldsmid was not guilty of any omission in this case. [The *Bakul* (16) of the 15th July expresses similar sentiments. The *Hitechchhu* (76) of Ahmedabad of the 19th July says that the public belief that race distinctions were observed in the justice dealt out by the High Courts was in some way supported by the *Bengáli* contempt of court case, and the decision of the Bombay High Court in the Ratnágiri shooting case strengthened the belief. It would not have been wrong if Government had set forth in their resolution in suitable terms the arguments against the decision given by the High Court in this case. It is, however, sufficient that the Government Pleader has been censured instead.]

Makes a defence of Mr. Goldsmid, the District Superintendent of Police, Ratnágiri.

With reference to the refusal of the Bombay Government to refund the contribution hitherto levied from the municipality of Bombay for the working of the Contagious Diseases Act, the *Bombay Chronicle* (74) of the 15th July observes that the refusal is made on the ground that the fact of the Secretary of State having withheld his assent to the levy of the contribution did not entitle the Corporation to the refund. But it ought to be remembered that the contribution was enforced against the deliberate, emphatic and repeatedly expressed remonstrances of the Corporation. The municipality was quite powerless to resist the unjust demand except in the constitutional way of appealing to the higher authorities. Under these circumstances the attitude taken by Government is neither liberal nor wise; and it is therefore to be hoped that Government will refund the contribution hitherto levied.

Requests Government to refund the contribution hitherto levied from the municipality of Bombay for the working of the Contagious Diseases Act.

The *Bombay Samáchár* (85) of the 20th July observes that the telephone wires in Bombay threaten to cause serious inconvenience to householders. Similar inconvenience has been experienced in England, where the people have carried the complaint to Parliament. In America the annoyance caused by these wires has induced the Government of that country to compel the telephone companies to put their wires underground, and the people in England recommend a similar course. The Bombay Government should, therefore, also insist upon the telephone wires in Bombay being put underground, before they prove a serious annoyance and before the public voice is raised against it.

Says that telephone wires in Bombay should be carried underground.

With reference to the intention of Government to transfer the Panvel and Karjat tálukas of the Thána District to the Kolába District, the *Suryodayá* (64) of the 16th July observes that if the transfer is made the ryots of the two tálukas will have to go a long distance to reach Alibág, the head-quarter station of the latter district. This inconvenience may be avoided by

Does not approve of the intended transfer of the Panvel and Karjat tálukas of the Thána Collectorate to the Kolába District unless the sadar station is removed from Alibág to Pen.

removing the sadar station from the last-named place to Pen without entailing any loss on Government.

Says that a sentence of a few days' imprisonment would have been enough in the case of the persons who plundered the granaries in the Khed Táluka of the Ratnágiri District.

With reference to the sentence of one month's imprisonment with hard labour passed by the Subordinate Magistrate of táluka Khed in the Ratnágiri District upon each of the several persons who plundered the granaries belonging to some sávkárs in that táluka, the *Bakul* (16) of the 15th July observes that most of the prisoners are not professional robbers, but plundered the grain to save their lives from starvation brought on by the havoc committed by locusts. They committed the crime under great necessity, and ought to have been sentenced to about a week's imprisonment.

Complains of the introduction of the system of ábkári farming into Surat.

A correspondent of the *Rást Goftár* (109) of the 15th July says that it is much to be regretted that nobody minds the protest of the liquor distillers of Surat against the punishment that is sought to be imposed on them by the Commissioner of A'bkári on account of the detection of certain frauds in the sadar distillery. From the first proximo the system of farming the ábkári revenue will be introduced, which will have the effect of benefiting one man at the sacrifice of a thousand. Nearly sixty liquor distillers and ten keepers of liquor-shops will be deprived of their ancestral profession by the introduction of this farming system, and grave injustice will be done to thousands of poor people who have been accustomed to the use of pure liquors. The correspondent also complains of the injustice that has been done to the people of Surat by the discontinuance by Government of the distillation of the several choice wines for which Surat has gained a name in Asia and Europe.

Complains against the increase in the duty levied on brab trees in the Sálsette and the Bassein tálukas of the Thána District.

The *Suryodayá* (64) of the 16th July observes that though the petition against the working of the A'bkári Act was prepared and presented to Government by a large number of the people of the Thána District before the ábkári contracts were given away, yet the prayers urged in that document appear to have produced little effect on the authorities. Recently the tax on each brab tree in the Sálsette Táluka has been raised from Rs. 12 to 13, and in the Bassein Táluka the duty on the same kind of trees has been increased from Rs. 10 to 14. The *Suryodayá* advises the petitioners to carry their grievances to the Government of India and the Secretary of State for India successively.

Points out the necessity of providing a sanitarium for the poor convalescent in-door patients of hospitals.

The *Bombay Samáchár* (85) of the 19th July points out the desirability of providing a sanitarium for the poor convalescent in-door patients in hospitals, and exhorts the charitable public, the Municipal Corporation of Bombay and Government to contribute towards the accomplishment of that object. The *Samáchár* recommends Bándra as a proper locality for the purpose. The close proximity of this place to the city will be a source of great convenience to the inmates, who will thereby be enabled to see their friends and relations and to arrange their own affairs while they are in a convalescent condition.

Grievances of hospital assistants serving in the Bombay Presidency.

The *Din Bandhu* (5) of the 15th July gives some of the grievances of hospital assistants in regard to their low salaries, meagre allowances and slow prospects of promotion. These medical officers are admittedly a very useful class of servants, and their services are very amply drawn upon in cases of difficulties, such as prevalence of cholera or the breaking out of war. They are transferred to any station irrespective of its distance and healthiness or otherwise, and are made to work in season and out of season. Their special services and special claims for promotion are never brought to prominent notice, and it is therefore necessary that some sort of personal allowance should be allowed to these officers for special services. It is much to be regretted that hospital assistants do not receive any allowance for

temporarily doing the work of an officer of a superior rank. The *Din Bandhu* understands that in the Bengal Presidency medical officers pay a certain percentage of their private income to hospital assistants for preparing their private prescriptions, while the officers themselves do all official work. In the Madras Presidency each civil hospital has a clerk for the performance of all official work. But it is a matter for regret that in the Bombay Presidency hospital assistants have to perform both clerical and professional work. The *Din Bandhu* describes the prospects of promotion of the subordinates in the several departments of the State, and comes to the conclusion that hospital assistants are the most unfavourably situated of the lot. In conclusion, the writer observes that hospital assistants are military men, being required to perform active field service when necessary, and are therefore entitled to the same degree of respect as is enjoyed by Native commissioned officers.

A complaint regarding the annoyance caused to the people bringing firewood into the town of Ahmednagar.

The *Nyáyá Sindhu* (45) of the 16th July complains of the annoyance caused to the people bringing firewood into the town of Ahmednagar by being required to procure a permit at a cost of two pies. In the present season all forest officers are required to move about in the district and attend at the sales of forest produce, and poor people are obliged to suffer great inconvenience for want of permits. It is understood that in the Khándesh District, fees are only charged on firewood brought from the jungles, while in the Ahmednagar District fees are also charged on fuel brought from one's fields. Why should there be a difference between the practices observed in these two districts? Why should there not be clerks stationed at each gate of the town for granting the necessary permits? It is to be hoped that this matter will engage the early attention of the district authorities.

Injustice of making the people pay for the repair of irrigation works in the Dhárwár District.

The *Dhárwár Vritt* (23) of the 12th July points out the injustice of making people pay for the repair of irrigation works in addition to the tax levied on them for the use of water, and requests Government to prevent the same.

A complaint regarding the prevalence of gambling in the town of Vengurla.

The *Vengurla Vritt* (70) of the 12th July complains of the prevalence of gambling in the town of Vengurla, and requests the Commissioner of the Southern Division to take measures for the application of the Gambling Act to the town.

A complaint regarding the evil of allowing carriages to be furiously driven in the streets of Bombay.

The *Prabhákar* (49) of the 19th July points out the evil of allowing carriages to be furiously driven in the streets of Bombay, and requests the attention of the municipal and police authorities to the necessity of taking measures for preventing it. [The *Bombay Samáchár* (85) of the 17th idem says that, notwithstanding that some Europeans drive furiously and on prohibited sites, they are not punished, and remarks that the police ought to prevent such persons from acting as they do.]

Requests Government to abolish the punitive police at Surat.

With reference to the objection raised by the municipal commissioners of Surat to the continuance of the punitive police in that city, which annually costs fifteen thousand rupees, the *Bombay Samáchár* (85) of the 17th July observes that this fine was inflicted on that city in connection with the late Surat riots, which occurred five years ago, and it is strange that the municipality did not object to this fine long before this. It is an important question why the authorities should have continued the additional police till now when the riots occurred five years ago. Do they believe that the people of Surat are not yet free from the boisterous spirit that possessed them then? Do the local authorities believe that the people may at any time create similar disturbances? Do they consider the people of Surat as excitable as the Afridis, Waziris and other tribes on the north-west frontier of India? The Surtis are generally traders and merchants and are very meek. They are

quite loyal to Government and will not commit any serious indiscretion. The additional police was imposed on the city soon after the riots, and there was no objection to its imposition then. Five years have passed over those events, and it is an injustice to the city to continue the police now—nay, its continuance is a blot on the character of the people who are required to pay its cost. The system of punitive police is objectionable in principle, and the *Samáchár* has raised its voice against it whenever an occasion presented itself. The system is calculated to inflict punishment on many innocent persons for the faults of a few. The Parliament has also expressed its disapproval of the system, and recently it gave expression to the same view in connection with the late Salem riots. For these reasons the punitive police at Surat ought to be removed. If on account of an increase in the population of the city or for some other reason the authorities be of opinion that the present strength of the police is indispensable, Government should make some provision for the additional force, but should not fail to remove at once the blot on the character of the people of that city. [The *Vartamán Sár* (108) of the 17th July also disapproves of the continuance of the punitive police at Surat, and asks whether Government mean to exact the fine for ever, as they have not removed it though five years have now already elapsed since its imposition.]

A prayer for the immediate destruction of rotten grain at Surat.

The *Suryá Prakásh* (79) of the 14th July says that cholera has burst out in Mándvi. It is due to the foul stench emanating from grain rotten by being under water during the recent floods. The authorities at Surat ought to have the grain destroyed immediately. There will be an epidemic amongst cattle if they are allowed to be fed upon it, and their milk will do great injury to its consumers.

Suggestions in connection with the amelioration of the distressed condition of the people of Surat and a complaint regarding the apathetic conduct of Government and municipal officers at the time of the recent floods.

The *Gujarát Mitrá* (75) of the 15th July says:—It is very important that provision should be made for the contingency of future floods by constructing boats, rafts, &c. It is also necessary that the services of competent boatsmen should be permanently engaged. The authorities of the local fund department and the several municipalities concerned should at once undertake the repair of roads. The license tax has been imposed on the people ostensibly for the purpose of providing a reserve fund for famine times. As the present occasion is as critical as a famine, why should not Government afford relief to the distressed people from the proceeds of that tax? It is necessary that the Government of India should direct their attention to this matter. The apathetic conduct of the secretary of the Surat Municipality in the matter of determining the extent of injury caused by the recent floods is indeed very surprising. It is nearly ten days since the floods have subsided, and yet neither the secretary, nor the president, nor the commissioners have any idea of the nature and extent of the damage caused. Certainly a more active and intelligent secretary should be at once appointed. The present incumbent is not capable of coping with any such critical occasions and is accustomed to report matters in a vague and general manner. In his report regarding the assistance rendered by independent parties he has sung the praises of some of his caste people and altogether left unnoticed those of certain Hindu gentlemen. It remains to be seen what weight Government attach to this report. [The *Vartamán Sár* (118) of the 17th July also prefers a similar complaint against the secretary of the municipality, and advises the new board to call a special general meeting for the consideration of a detailed report, which should be called for from the secretary. Every superintendent and overseer and the assistant secretary should also be required to furnish their reports and their diaries should be examined. While this is not done, the outcry raised against the municipality will not subside. A correspondent of the *Rást Goftár* (109) of the 15th July complains of the annoyance caused to the people of Surat by large heaps of dirt and refuse being allowed to lie on the roads and lanes of the city, and requests the attention of the authorities concerned to the necessity of removing those heaps in the interests of public health. A correspondent of the *Deshi Mitrá* (90) of the 19th July also makes a similar complaint. The *Gujaráti* (94)

of the 15th July also refers to the havoc committed by the floods, and says that it is a matter for regret that the Bombay Government and the English public generally should have been so indifferent in the matter. When there is a famine in Ireland or a fire in England large funds are raised to afford relief to the sufferers and the people of this country are called upon to pay their quota. But very few Englishmen have contributed towards the relief of the sufferers on the present occasion. Is it not the duty of the Bombay Government also to assist the people that are at present distressed? The *Yajdán Parast* (121) of the same date also exhorts the European public to contribute towards the relief of the people of Surat.]

Some suggestions in connection with the relief of persons who have suffered by the recent floods at Surat.

The *Suryá Prakásh* (79) of the 14th July, in writing on the recent floods in Surat, observes that the local funds department has not been able to discharge its duties satisfactorily. It is necessary that dharmashálas be built on elevated places and wells dug near every railway station. The lives of the residents of such places and those of travellers will be saved in times of peril by supplying these wants. It is the duty of Government to compel the local funds authorities to construct roads and dharmashálas and to dig wells near every railway station. The district authorities ought also to induce the public to carry out these works. Though relief funds have been started in several cities for the alleviation of the sufferings of the distressed people of Surat and its suburbs, it is necessary that Government also should give a good amount of money for the purpose. It is the duty of Government to aid the people in times of public calamity. It is to be hoped that Mr. White, the Collector of Surat, will draw the attention of Government to the necessity of Government aid on this occasion. The cause of the floods is alleged by some to be the washing off of the works built for the passage of water near Pánjar, where water finds its way in great quantity from Khándesh, and of the channel for the diversion of water towards Kánkrákhádi. In fact, some such cause must be at the bottom, otherwise floods could not have overtaken the city for the last two years successively. The Public Works Department and Government ought to attend to this matter. If floods like the one that has overtaken the city this year are not prevented, how can the people escape from heavy losses in future? [The *Indu Prakásh* (9) of the 16th July observes:—By the way, what is the Sanitary Commissioner doing? It is on occasions like the present that the services of this officer become necessary and useful. We also hope that Government will appoint a special officer to go about the villages which have suffered from the floods and to submit a carefully prepared report of the loss caused by them.]

Requests that a commission may be appointed to enquire into the complaint of the people of Surat that the local authorities did not render due help to persons in distress on the occasion of the recent floods.

The *Yajdán Parast* (121) of the 15th July observes that the people of Surat loudly complain that the local authorities gave no intimation whatever to the people of the approaching flood, and when the flood water rose high in the city they failed to afford due help to persons who were encompassed by danger by taking boats to their assistance. The people of Surat also observe that an English daily of Bombay has bestowed undeserved praise on the local anthorities for their conduct on the occasion of the floods. Government should therefore appoint a commission to enquire into the truth of these complaints in order that the duties of the local authorities on such dangerous occasions may be definitely laid down and the distress from future catastrophes mitigated as far as possible. The commission should also be entrusted with the work of reporting upon the defensive works needed to protect the city from high floods, and Government should compel the municipality to construct them at once. [The *Broach Samáchár* (86) of the 19th July also makes a similar prayer. The *Bombay Samáchár* (85) of the 17th July remarks that the city of Surat is surrounded with a castellated wall, which the local authorities are anxious to pull down; but before they are allowed to do so, an enquiry should be made as to how far this wall serves to keep back flood water, and if it be of some use in this way, it should be repaired and kept in good condition. It should also be ascertained whether the raising of the bank of the Tápti on the Surat side will be useful to prevent

the flood water from entering the city. Mr. Hope, when he was Collector of Surat, had a canal constructed at some distance from the city for carrying away flood water, and his object was satisfied to a certain extent. This canal is said to have been silted up and needs to be dredged. Similar canals ought to be constructed near the towns and villages which are flooded by the rising of the Tápti. The same of the 16th July says that it is likely that Surat may be visited with another flood this year, and requests the authorities concerned to take all precautionary measures. A correspondent of the *Vartamán Sár* (118) of the 19th July expresses a fear that Balsár, where petty floods are of frequent occurrence, will some day be overtaken by heavy floods and will suffer great loss, as the local authorities have not provided themselves with suitable means for meeting such floods]

A defence of the authorities at Surat from the attacks made on them regarding their apathy on the occasion of the recent floods.

The *Surat Akhbár* (78) of the 16th July says that the local authorities, and especially Messrs. Nánu Mián and Nánábhái, rendered praiseworthy services during the recent floods without caring for their lives. It was owing to the exertions of these officers that no life was lost in such a large city as Surat although the floods came on with great force and of a sudden.

Local Self-government.

Comments in connection with the Local Self-government Bills for the Bombay Presidency.

Commenting on the Local Boards Bill for the Bombay Presidency, the *Indu Prakásh* (9) of the 16th July expresses serious apprehensions as to the object of Lord Ripon's original object in inaugurating the scheme of local self-government being thoroughly satisfied by its provisions. The members constituting these local boards are to be partly nominated and partly elected. The Bill requires the Collector to prepare a list of candidates eligible for election, and though there may be no room to doubt the Collector's discretion in the matter of the preparation of the list, still the very fact that the people's election will succeed that of the Collector's is calculated to render the concession of election nugatory. The Bill also provides that excepting the president the number of elected members shall not be less than half the total number of members constituting the managing committee, while the president will generally be a Government nominee. This is tantamount to giving a preponderance to the official element. It is provided in the 27th section of the Bill that the president of a local board will either be nominated by Government, or by the people, if the latter be empowered by Government in that behalf. The latter alternative clause seems however to have been inserted simply with the view of soothing the susceptibilities of the public and is not likely to be adhered to in practice. The duties of a president as laid down in the Bill are very onerous and important, and it is almost impossible that Government will be able to find out among the Native non-official classes a man qualified for the post. On the whole, the provisions of the Bill do not seem to be calculated to fulfil its avowed object, which is the extension of the powers at present vested in the people in the management of their local funds. The *Indu Prakásh* suggests that the people should have power to elect two-thirds of the members of local boards, and they should be left to exercise their free will in the matter of elections, subject to such rules as Government may deem fit to lay down. The Collector may also, if necessary, be empowered to interfere in cases where interest, and not qualifications, may have played an important part in the election of members. The main principle which should be recognized in these matters is that the money which goes to form the local funds belongs to the people, that its expenditure should be carried on with their consent, and that Government interference should not go beyond checking the mismanagement and maladministration of those funds. It is therefore in keeping with this principle that Government should try to delegate to the people all the powers beyond the scope of their legitimate function. Now-a-days it is observable that many a village, however large may be its contribution to the local funds, does not possess a single good school to educate its children nor means to repair its dilapidated wells. To reform such an unsatisfactory state of things should be the object of the present Bill. The people

should clearly imbibe the idea that the local funds are their own property and that their management is solely theirs, and there is every chance that they will try to prove themselves worthy of the trust reposed in them. The Bombay Government seems to have been from the beginning of opinion that the present state of affairs is as it should be, and that any change in it is not warranted by the circumstances of the present times, and the present Bill seems to have been framed in accordance with this view. Some change in the number of members and the conditions of election is necessary if local self-government is not to be a mere delusion and a name. Some people argue that Natives have not yet acquired the necessary fitness for wielding the powers of local management, but this argument is as fallacious as saying that a man should not enter water before he knows how to swim. [The *Native Opinion* (10) also urges the necessity of increasing the numerical strength of elected members on municipal and local fund boards. It also points out the advisability of giving an independent vote to educated people and of modifying the rule which declares persons who have been criminally punished ineligible to vote. It is necessary that an exception should be made to this rule in the case of crimes against particular persons. The *Native Opinion* also suggests that at least one seat on the municipal and local boards should be reserved for the editors of newspapers published in the mofussil. The *Arunodayá* (14) of the same date expresses sentiments similar to those of the *Indu Prakásh*, but suggests that the number of elected members should not be less than three-fourths of the total number of members. The *Kesari* (34) of the 17th July is of opinion that the provisions of the Bill as they at present stand are not only not calculated to prove beneficial to the interests of the people, but are likely to cause injury to their cause. This seems to be merely a trick for throwing all the burden of expenditure on the municipalities under the garb of conferring extensive powers on the people. All the real power is vested in the Collector, the Commissioner and the Governor in Council, while a mere shadow of it rests with municipalities. The *Akhbáre Sodágar* (81) of the 20th July expresses sentiments similar to those of the *Indu Prakásh*.]

Comments in connection with the Local Self-government Bills for the Bombay Presidency.

The *Mahrátta* (2) of the 15th July, in noticing the Local Self-government Bills for the Bombay Presidency, says:—To our greatest regret we find that our Provincial Government has yet not been tamed completely in the matter of the scheme of local self-government. So far as we can make out, Bill No. 4 of 1883 appears to be only a tentative measure; for evidently enough it can never be taken to embody most, if not all, of the leading features of the self-government scheme. The delay caused in the publication of the Bills, and the news that they were sent to the Secretary of State for India for approval, have served to create an impression that any criticism that may now be made on the details of the Bills will be practically useless; for the Government of Bombay will not now show even the least inclination to accept the suggestions that may be made. But this is clearly a mistake. For it is not the Bills as they now stand that have been approved of by the Government of Lord Ripon or the Secretary of State; but it is the principles upon the lines of which the Bills have been framed that have been approved of. Every word of comment that may find its way into public prints or memorials is therefore necessary and welcome. The importance of the subject demands a prompt and fair criticism from all public bodies in general and from municipalities in particular. The Act now proposed is too vague and leaves the details under the different sections to be worked up by rules to be published under the Act. We are surprised to find that the Bombay Government has failed to publish draft rules along with the Act; and we regret it the more because the large number of resolutions that have been issued upon the details of the local self-government scheme are not before the public. Had they been published, the difficulty of knowing what the rules under the Act would be could easily have been avoided. The Local Funds Bill is still worse. In it the Bombay Government has tried, under the name of election, to bring its nominated members into the district board, which is the chief executive centre as regards the management of local funds. If Section 7 of the Bill be allowed to pass as it is, we need not hope for anything better

than the mere name of election. In short, we may safely say that the Government of Sir James appears to be as adverse as ever to the independence of these local bodies, though the opposition is now couched in a more elegant style than hitherto. The *ex-officio* men will now figure as salaried servants and nominated men will come in under the new name of election. The creation of a vice-president is indeed a new feature, and might have proved to be of some use had the constitution of the district board been more liberally framed. [The *Hitechchhu* (76) of Ahmedabad of the 19th July is not satisfied with the draft Bills, and observes that the good aim of Lord Ripon will not be fulfilled by them. The Bombay Government appears to have stuck to its former opinions on most points in these Bills, and the expectations formed by the public have not been realized. The retention of Collectors as presidents of district municipalities is subversive of the good objects of the scheme of local self-government. The right reserved by Government of confirming the president elected by a municipal board, in cases where that board is permitted to do so, will not produce good results, for the approval of Government is tantamount to the approval of the Collector and the Commissioner. When the views of these officers are not in consonance with those of the board, the approval of Government will not be accorded to the election made by it. If Government use this right with moderation good results may follow. But such a thing is not to be expected. The section regarding the supervision to be exercised by Government over the work done by municipalities is equally objectionable. So long as these two defects are not remedied, the Bills cannot be said to be framed in accordance with the views of His Excellency the Viceroy. It is to be hoped that suitable improvements with regard to these two points will be introduced into the draft Bills before they are read in the Legislative Council, and that Mr. Peile and other members of Council will support them. It is also to be hoped that local committees and associations in Bombay and the mofussil will memorialize Government once more on the subject and pray for suitable changes in the Bills.]

Approves of the principles on which the Bombay Local Self-government Bills have been framed.

The *Bombay Chronicle* (74) of the 15th July observes that the Bills are evidently free from the tinge of that bias which was unfortunately displayed at the outset by the Government of Sir James Fergusson. A partial change in the *personnel* of the Government has been the cause of an almost entire modification of its policy with regard to the imperial scheme. Both the Bills give evidence of the earnest wish of His Excellency the Governor in Council to improve and enlarge local self-government on the liberal principles laid down in the Viceregal resolution of 18th May 1882. They are of course mainly framed in view of the requirements of that resolution, but with due regard to the system at present obtaining in this Presidency, which has been found productive of no small good to the people of most districts where local bodies have been in charge of and are conducting local affairs according to arrangements more or less suited to the peculiarities of the several localities. The anxiety of the Governor in Council has been to improve in a solid and substantial manner, and not to clog, the work of local self-government by the new Bills. In short, His Excellency has spared nothing in the way of honest intention and sincere desire to do all in his power to meet the wishes of the Government of India and to satisfy the aspirations of the intelligent public.

Criticises the statement made in the Local Boards Bill that the administration of local funds has on the whole been highly successful.

The *Lok Mitrá* (77) of the 15th July refers to the statement made by Government in the course of a review of the history of the local funds that the administration of these funds has been, on the whole, highly successful, and remarks:—Such a statement would not have arrested attention and would have passed unchallenged if the whole story of the origin and administration of these funds, told with such clearness and force and based on such incontestable testimony by Mr. Javerilál Umiyáshankar in his very valuable and interesting 'Note on Local Self-government,' had not been known to the public. Mr. Javerilál has told us how in their inception the local funds were raised with the object of promoting education and works of local utility in the districts, and how it was

contemplated to give to the cess-payers an influential voice in the disposal of these funds, so as to accustom the people to take an interest in the management of their own affairs, and how during the last twenty years the original objects sought to be promoted in raising and expending the funds were 'inexcusably departed from' and the funds systematically misapplied by the Government of Sir Richard Temple and the system of local funds thereby completely subverted. In the face of this impeachment, supported by chapter and verse from Government records, it is amusing to be informed that the administration of the local funds has been, on the whole, highly satisfactory. That the expression of this opinion has been qualified by the saving words '*on the whole*,' does not affect the question.

Legislation—The Native Magistrates' Jurisdiction Bill.

Writing on the Jurisdiction Bill, the *Indu Prakásh* (9) of the 16th July observes:— The question lies between passing the Bill in its present form and passing it subject to some modification in the nature of a compromise. The question is not what will please one party or another, but what is expedient, practicable, and reasonable. Lord Ripon acted in a very judicious manner when, finding the clamour of a certain class of people staring him in the face in regard to this Bill, he postponed its final settlement to November next and thus gave full eight months' time to its opponents to convince Government that theirs was the right view of the case. But the postponement was apparently not meant for that purpose only. The Viceroy has shown by this readiness on his part to give ample time for public discussion that he is so fully convinced of the expediency as well as the righteousness of the measure that he is not for a moment afraid of giving the fullest opportunity to the champions of the other side of ventilating their grievances, if they have any, and of facing their opposition, whether here or in England. Had the cause taken up by the Viceroy been a weak one, or were he disposed to carry out his policy without waiting to hear what the other side had to say, he would have passed the measure in the way in which Lord Lytton carried through his Council the Gagging Act. Having so far lent a willing ear to the cry of the opponents of the Bill, he can also as reasonably see if he can make a further concession in the matter without in any way infringing the main lines of the policy he has laid down in regard to this measure. All that the Natives require is that none of the civilians belonging to their class should be prohibited from holding appointments in places where European planters reside, merely because the law does not give the former the right of trying cases in which the latter are concerned. If this anomaly is remedied we get all we want, and we shall not care much if in remedying the anomaly, the Legislature, out of regard for the fancied or real interests of the European residents in India, rules that whenever they are tried by Native Magistrates or Judges they should have a right to demand the empanelling of a jury of their countrymen, or that they should be tried by Native Magistrates or Judges along with a European Magistrate or Judge. We do not of course mean to suggest that the one or the other of these two proposed compromises should be adopted and that there is nothing objectionable or impracticable in them. But it seems to us that the suggestion of a compromise should not be set aside simply because it happens that the opponents of the Bill are not inclined to accept it and wish nothing short of the total abandonment of the Bill. We therefore think that the Government of India should now settle the course which it will finally adopt in regard to this Bill. Lord Ripon should now declare that the withdrawal of the Bill being out of the question, he proposes to pass the Bill in its present form or to pass it subject to some modification. He should publish the opinions on the Bill which have been received by the Government of India, and invite public discussion on the several suggestions for a compromise which may have been made to Government in the opinions that have already been received. By so doing, he will satisfy all sensible men who are disposed to listen to reason and argument rather than to bluster and bullying, that he is quite ready to make reasonable concessions

A request to Lord Ripon to publish the opinions received by the Government of India on the Native Magistrates' Jurisdiction Bill and to declare the policy he means to pursue with regard to the Bill.

to those who think that the passing of the Bill will land the country into dangers and difficulties.

Severely censures the Europeans who have raised an opposition to the Jurisdiction Bill and foully abused Natives.

The *A'rya Dnyán Vardhak* (83) for the month of Chaitra of the Samvat year 1939 (March-April 1883) severely censures those Europeans who have raised a strong opposition to the Native Magistrates' Jurisdiction Bill and have not failed to shower foul abuses on natives. This conduct on their part has served to expose their own ignorance and illiberal minds. Natives are discreet and loyal to the British Government, whose just and impartial rule ignores all invidious distinctions of race and colour. And yet the opponents of the Bill insist upon such distinctions being preserved between the rulers and the ruled, and thus tarnish the high reputation of the English nation. How would the scales turn and what evil results would follow were the Bráhmans, the Kshatriyas and the Vaishyas to object to being tried by their foreign rulers, the Mlenchhas? But they are calm, meek and loyal, and never think of such a foolish demand. India is deeply grateful to Lord Ripon for having brought the Jurisdiction Bill in the foreground.

Education.

Regrets that Government should have refused to permit the students attending the Jamsetji Jijibhái Hospital to visit the different hospitals in Bombay for clinical instruction.

With reference to the refusal of the Bombay Government to sanction the proposal made by the Surgeon-General to allow the medical students attending the Jamsetji Jijibhái Hospital to visit the different hospitals in Bombay for clinical instruction, the *Bombay Samáchár* (85) of the 19th July observes that the practice of compelling students to attend different hospitals obtains extensively in England and on the Continent, that there is no doubt that the system is highly useful for securing sound practical education, and that the suggestion has met with the approval of such high medical authorities as Dr. Blanc, the Sanitary Commissioner for the Bombay Government and the president of the Grant College Medical Society. The advantages of the proposed system are so very evident that all other medical officers are sure to approve of it. After mentioning the advantages pointed out by Dr. Blanc at a recent meeting of the society, the *Samáchár* remarks that the reasons which have induced Government to refuse to sanction the proposal have not been published and the public are very anxious to know them. A prayer should be made to Government to publish them, and continuous efforts should be made to obtain the concession which has at present been denied.

Points out the necessity of having an uniform rate of fees for Government schools in the city of Bombay and in the mofussil.

The *Indu Prakásh* (9) of the 16th July complains of the injustice of the variety in the standards of fees levied in Government schools in the mofussil and in the city of Bombay. If the standards of instruction imparted in all Government schools is the same throughout the Presidency, and if Government profess to be impartial in their dealings with the people in the different parts of their dominions, it is unintelligible why the rates of fees levied in the Elphinstone High School at Bombay should be higher than those charged in the mofussil. It is not known whether the attention of the Education Commission has been drawn to this anomaly, but if not, it is but proper that the Director of Public Instruction should get the subject duly considered. The *Indu Prakásh* strongly urges the necessity of securing uniformity in this matter by effecting a reduction in the rates that are at present very high. It is very undesirable that this circumstance should have strengthened a long existing belief that in whatever they undertake the English are swayed with a desire to squeeze out money from the people.

Necessity of removing from the Maráthi educational series all such matter as relates to love affairs.

The *Arunodayá* (14) of the 15th July, while reviewing the work entitled "Kávyadoshavivechan, or a critique on the verses inserted in the Maráthi Educational Series," invites the attention of the authorities concerned to the necessity of expunging from the series all such matter as relates to love affairs and which produces an unwholesome effect on the youthful reader.

Railways.

The danger of running mail trains at night during the monsoon on the B. B. & C. I. Railway line and a complaint regarding the want of suitable arrangements at the stations near the recent break on the railway line north of Surat.

The *Surya Prakásh* (79) of the 14th July, in writing on the recent floods in Surat, says that it is very dangerous to run mail trains at night on the B. B. & C. I. Railway in this season, as the permanent road cannot withstand the effects of the stormy monsoon. It is a well-known fact that great damage is done to the line every year in the rainy season, and the Railway Company should not therefore throw into danger the lives of hundreds of passengers. It is said that the railway authorities are unwilling to run mail trains at night in this season, but that Government, with a view to serve postal convenience, compel them to do so. If this be true, the obstinacy of Government in this matter is not beneficial to the public. If Government want to serve postal convenience, they can easily do so by having a special train with the mails only run as at present during the monsoon. The mail trains which now leave Bombay and Ahmedabad in the evening should start in the morning and should convey passengers. They may be termed mail passenger trains. This arrangement will cause a little extra expenditure to the Company, but is very advantageous to the public. Moreover, the petty stations on the line are wanting in conveniences to passengers and the staff of employés on them is very limited. Some of them have only one employé, who acts as station-master, booking-clerk, ticket-collector and telegraph-signaller. The Kim station is an instance in point. The station-master and his only assistant there were tired beyond measure in despatching telegraphic messages at the time of the recent break near that station. It is to be hoped, therefore, that Government and the railway authorities will discontinue the running of mail trains at night during the monsoon. The repairs that are being now speedily undertaken to the road on the north and south of the Sayan station cannot be said to be lasting. There is a necessity of constructing water channels in many places. So long as the repairs are not undertaken on a new and well-formed basis, they cannot last long. The Agent and the Traffic Manager of the Railway Company and the Government Engineer should visit the scene of the damage. At present there exists a great necessity of having competent men on the staff at the Sayan station. The arrangements at the station at the time of the recent floods and after they subsided were very imperfect. Though the trains could have been taken to a greater distance than they actually were, the passengers were compelled to walk over a long distance owing to the mismanagement of the railway authorities.

Municipalities.

Is grateful to the Supreme Government for not insisting upon the abolition of the town duty levied in Bombay on Europe spirits and wines.

With reference to the desire evinced by the Bombay Government that the municipality of Bombay should cease to levy the town duty on brandy, beer, wines, and other similar drinks, the *Bombay Samáchár* (85) of the 20th July observes that the duty is levied not only on these drinks, but on all kinds of provisions. Now, if the Corporation can without feeling the loss abolish this duty totally, it will be a matter for congratulation, since rice, pulse, fuel and other articles of ordinary consumption will also be freed from the tax. Were Government willing to pay compensation to the Corporation for the loss of revenue entailed, there would be no objection to discontinue levying the duty on spirits, wines and beer. Under the new A'bkári Act a heavy duty has been imposed on mhowra liquor on the plea of its contributing to check the vice of intoxication. Even toddy, which is free from all intoxicating qualities, has also been heavily taxed on the same ground. Ought not Europe spirits and wines, which are so very intoxicating, to be heavily taxed for the same reason? Government, however, have refused to give compensation for the loss which the Corporation will have to bear by the abolition of the duty levied on the last-named articles, while on the other hand the Corporation is not able to bear

the loss, nor can that loss be well made up by increasing any of the other municipal taxes. Moreover, the town duty is one of the sources of income which contributes towards the liquidation of the large debt incurred by the Corporation for the construction of extensive drainage works. Under these circumstances the Government of India has, fortunately for this city, come to the aid of the Corporation. The Supreme Government has prohibited the local Administration from enacting a law insisting upon the immediate abolition of the town duty levied on Europe spirits and wines, and has left the Corporation free to abolish the entire duty at its own convenience. This decision of the Viceroy is quite just and the Corporation ought to be highly grateful to him for the same. [The *Jáme Jamshed* (98) of the same date expresses somewhat similar sentiments.]

Complains of the inadequacy of the measures adopted by the municipality of Ahmednagar for affording relief to persons attacked with cholera.

The *Nagar Samáchár* (41) of the 14th July says that the measures adopted by the municipality of Ahmednagar for affording relief to those that are attacked with cholera are not sufficient to meet the requirements of the case. It is necessary that municipal or police peons should be stationed at the junctions of important lanes and roads, who should promptly supply cholera medicines to those that need them. It should also be their duty to take a note of the names and addresses of the attacked parties and to inform the medical officer of the division of the same. This will be a sure way of reaching all the persons that may be in want of medical aid.

An advice to the municipality of Sholápur to be lenient towards the people in the matter of the realization of the water rate.

The *Kalpataru* (32) of the 15th July advises the municipality of Sholápur to be lenient towards the people in the matter of the realization of the water rate. The average municipal tax per head in the city of Sholápur is as high as Rs. 2, and it is unreasonable to blame the people for demurring to pay such high rate of taxation. It is very cruel to dun the people for the payment of the water rate under these circumstances. The financial condition of the municipality of Sholápur is not very straitened, as will be perceived from the fact that notwithstanding the circumstance that there was no revenue derived from the water rate during the last two years the municipality was able to meet all its charges without difficulty. Why then should not the committee think of exempting from the incidence of the water rate all persons that may not make use of the water supplied from the new works? With a reasonable reduction in the present extravagant expenditure, the committee can afford to relieve the people of a portion of their burden, and it is but proper that they should recognize the necessity of doing so.

Disapproves of the extension of the People's Park at Surat at a time when the city has suffered heavily by the recent floods.

The *Vartamán Sár* (118) of the 17th July gives the proceedings of the meeting of the managing committee and the subcommittee of the People's Park at Surat held on Saturday last for taking measures for the extension of the park, and expresses regret at the want of foresight and sense displayed by the authorities concerned in spending money on the extension of the park when it is now sadly wanted for repairing the heavy damages done by the recent floods. It is very surprising that the Bombay Government does not prevent this expenditure. Is the Surat Municipality to be allowed to go to ruin? Will not the Bombay Government pay attention to the voice of the representatives of the people on the municipal board and to public opinion?

Does not approve of the desire of some of the members of the new municipal board of Ahmedabad to receive fees for the work they do as municipal commissioners.

The *Hitechchhu* (76) of Ahmedabad of the 19th July hears that some of the members of the new municipal board of Ahmedabad wish to receive fees for the work they do as municipal commissioners. If they wish to be remunerated for their services, as is done in Bombay, about Rs. 7,000 will have to be spent for that purpose every year. The municipalities in the mofussil are at present in a very miserable condition, and the

public are anxious to see their expenditure reduced as much as practicable. At such a time the expenditure of about Rs. 7,000 on the commissioners' fees will be most unwelcome, and those commissioners that have been elected by the people will be regarded as a burden on them. In that case the commissioners elected by Government will be far more preferable than these hirelings. The candidates for election came forward, and will hereafter come forward, with a view to secure the position of the favourite leaders of the people and to be styled Ráo Sáhebs and Khán Sáhebs, as also to acquire the honour of being commissioners. It is advisable, therefore, that they should rest contented with what they get. Those who do not wish to lend their services gratuitously may safely resign and make room for numerous competent persons who are willing to serve without receiving fees.

Native States.

The *Gujaráti* (94) of the 15th July advises all Native States to endeavour to send the curiosities of their territories to the approaching international exhibition to be held in Calcutta. They should raise a fund for the purpose and should spare no pains to make a good figure at the exhibition. Various new articles are being manufactured in the Baroda and Bhávnagar territories. Navánagar has reason to be proud of several mineral products. In the same manner other Native States can boast of their own peculiar curiosities, that can very fairly represent them at the exhibition.

An advice to Native princes to send the curiosities of their territories to the forthcoming international exhibition at Calcutta.

The same, in a communicated article, complains that the administration of Baroda has not yet been placed on a sound footing. There does not appear to have been any change for the better in the administration of justice since the installation of the present Gáikwád. Great delay and irregularity are allowed to occur in deciding even trifling cases, while the authorities do not appear to be seriously inclined to take any trouble to arrive at the truth. The rights of the State are also not properly guarded. The grássiás and pátils sell their own lands without any regard to the conditions of their tenure. Nobody cares to see how far such a state of things is detrimental to the interests of the State. The revenue laws of the State are very troublesome. There is no uniformity in the systems of land revenue assessment.

Says that the administration of Baroda has not yet been placed on a sound footing.

The *Poona Vaibhav* (48) of the 15th July refers to the changes that are said to be imminent in the *personnel* of the Regency of Kolhápur, says that among the candidates for the post of Diwán Mr. Meherji Kuvarji is the most eligible, and points out the inadvisability of conferring the post on Ráo Bahádur Khanderáo Vishvanáth Ráste, whose name is said to be on the card as a candidate for the vacant post.

Recommends Mr. Meherji Kuvarji for the post of Diwán of Kolhápur.

A correspondent of the *Hitechchhu* (76) of Ahmedabad of the 19th July gives some instances of the great oppression exercised on the people by Mr. Premchandbhái, the Diwán of the State of Vádásinor, and says that the people have drawn up a long petition complaining against the Diwán with a view to present it to the Political Agent at Godhra, and have engaged the services of a pleader from Surat to represent their case. The people complain that the Political Agent does not deal justly with them. If they do not get justice at Godhra, it is said that they will petition the Bombay Government. What is the Nawáb doing? Why does he not attend to the complaints of the people instead of being under the thumb of the Diwán? A serious disagreement has arisen between the people and the Diwán during the last ten months, and the

Complains of the oppression exercised by Mr. Premchandbhái, the Diwán of Vádásinor, on the people of that State.

latter is greatly oppressing the people, who are mild and poor, are ignorant of the law and have nobody to advocate their cause or protect them. As the great enmity that has arisen between the people and the Diwán will never be appeased and as its end will be very dreadful, and as it is feared that the people will be crushed in the contest, it is necessary that the Nawáb should make proper arrangements. The Political Agent should also attend to the matter.

Berár Affairs.

Finds fault generally with the present policy of the British Government in India.

The *Varhád Samáchár* (67) of the 16th July, after expatiating generally on the vicissitudes of time, censures the British Indian Government for forgetting its pristine condition when only a handful of Europeans appeared in India as traders and begged of the Native princes to give them a small plot of ground for establishing their warehouses. The behaviour of the rulers shows that they are labouring under the impression that they have bought this country, but they should remember that during the first stages of their administration, they shone like glowworms before the sun. By a pure irony of fate this country has been very much degraded in the scale of nations, and how much are the people and the Native States obliged to suffer! What a row has been created in the matter of conferring on Natives the power of trying Europeans, and yet the Bill has been disallowed! The same is the case with local self-government. With repeated promises for the restoration of Berár to the Nizám, the policy of shelving the question for ever seems to be maturing. The British rule in India will be uninterrupted only if the rulers recognize the necessity of acting with the people in a friendly manner. They should also consider whether it was trade craft or State craft that contributed to bring their administration to its present strength, and whether they have stuck to their promises made to Native States with the solemnity which marks the character of statesmen.

Complains of the annoyance caused by the order issued by the municipality of Akola prohibiting the use of river water by the public.

The *Varhád Samáchár* (67) of the 17th July complains that the municipality of Akola having prohibited the people of that town from using the water of the river Morna for drinking and culinary purposes, and left them to make use of well water, much inconvenience and distress are at present experienced. The order is said to have been issued on medical advice. In the first place it has not been proved that the water of the Morna contains elements which may give rise to an epidemic like cholera. Again, there is not a sufficient number of wells in the town, and those that are contain brakish and unhealthy water. They get dry in the hot season, and after a few showers of rain begin to store water percolating from the surface of the adjoining soil. Moreover, Hindus, Mahomedans and all other classes being obliged to draw water from the same wells, the religious prejudices of the Hindus have been offended against, and there is general discontent prevailing among the public with regard to the measure. The river water is far better than well water, but the municipality has been so much frightened by the consequences supposed to result from its use that a prohibition has been placed on the use of river water even for building purposes. While seeming to act so strictly in regard to water, the committee has adopted no measures to prevent the importation of an epidemic from other places. The disease is said to be raging at Basim and His Highness the Nizám's dominions, but no steps have been taken to stop communication with those places. At Paras and some other places also cholera is raging and people from those localities come to the weekly market held at Akola, where the epidemic already exists. The committee has commenced to construct gutters on road sides close to the walls of houses, and consequently many of them have fallen down and the ground floors of several buildings have become damp. This circumstance has also its own share in making the town unhealthy.

Expresses satisfaction with the career of Ráo Báhádur Náráyan Bhái Dándekar, the Director of Public Instruction, Berár.

The *Urdu Akhbár* (12) of the 3rd June, in alluding to the approaching retirement on pension of Ráo Báhádur Náráyan Bhái Dándekar, observes that as Director of Public Instruction in Berár he showed great ability and worked hard and gained the good opinion of his official superiors. There were, however, some faults in his management of the department, which have made his name somewhat unpopular in the province. He was always easily led away by one-sided representations. Some of his acts betrayed favouritism and partiality. Before he became Director there was much confusion in the department and he had to labour hard to restore order out of chaos. He has introduced many good reforms, which have placed the system of education in Berár on a par with that existing in the most advanced parts of India. He leaves the department in a very healthy condition.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
26th July 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 28th July 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bodh Sudhákar[3]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
*20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
22	„ Daivadnyă Samáchár	Do.	Do. ...	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	3,500
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly ...	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Maháráshtră Hitechchhu	Bombay	Weekly	1,000
39	„ Maháráshtră Mitră	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
43	„ Nibandh Mála	Poona	Monthly	700
*44	„ Nibandh Chandrika	Do.	Do.	200
45	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyă Prakásh	Bombay	Fortnightly ...	243
55	„ Satyă Sadan	Alibág	Weekly	400
56	„ Satyă Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Poona	Monthly	400
60	„ Shiváji[3]	Do.	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayă	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
67	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vicháráhil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitrá	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitrá	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'ryá Dharm Prakásh	Do.	Monthly	304
83	„ A'ryá Dnyán Vardhak	Do.	Do.	500
84	„ Bombay Punch	Do.	Weekly	500
85	„ Bombay Samáchár	Do.	Daily	1,090
86	„ Broach Samáchár	Broach	Weekly	700
87	„ Broach Vartmán	Do.	Do.	60
88	„ Buddhi Prakásh	Ahmedabad	Monthly	600
89	„ Dátardun	Bombay	Weekly	525
90	„ Deshi Mitrá	Surat	Do.	1,000
*91	„ Dnyán Prasárak	Ahmedabad	Monthly	200
92	„ Dnyán Vardhak	Bombay	Do.	400
93	„ Fursad	Do.	Do.	100
94	„ Gujaráti	Do.	Weekly	400
*95	„ Gujarát Monthly Journal	Do.	Monthly	200
96	„ Gul Afshán	Do.	Do.	659
*97	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
98	„ Jáme Jamshed	Bombay	Daily	525
*99	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	100
100	„ Kaira Vartamán	Kaira	Weekly	115
*101	„ Kaiser-i-Hind	Bombay	Do.	200
102	„ Káside Mumbai	Do.	Tri-weekly ...	700
103	„ Kusum Guchchhá	Ahmedabad	Monthly	350
104	„ Nágar Udayá	Do.	Do.	300
105	„ Niti Prakásh	Kaira	Weekly	200
106	„ Nure Elam	Bombay	Monthly	381
107	„ Nyáyá Prakásh	Surat	Weekly	200
108	„ Pársi Punch	Bombay	Do.	1,225
109	„ Rást Goftár	Do.	Do.	814
110	„ Samsher Báhádur	Ahmedabad	Do.	200
111	„ Satyá Mitrá	Bombay	Do.	400
*112	„ Saurashtrá Darpan	Junágad	Monthly	200
113	„ Stri Bodh	Bombay	Do.	533
*114	„ Subodh Prakásh	Nadiád	Do.	200
115	„ Svadesh Vatsal	Bombay	Do.	408
116	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*117	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
118	„ Vartamán Sár	Surat	Weekly	200
119	„ Vidnyán Vilás	Rájkot	Monthly	738
120	„ Vidya Mitrá	Bombay	Do.	300
121	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
122	The Chandrodayá	Dhárwár	Weekly	150
*123	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*124	The Abuz Zurfeh	Bombay	Weekly	200
*125	„ Altáf	Do.	Do.	200
*126	„ Armagán	Do.	Do.	200
*127	„ Dabdabe Islám[5]	Do.	Do.	200
128	„ Khádam-é-Hind	Do.	Daily	200
129	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*130	„ Kushful Akhbár	Do.	Weekly	160
131	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
132	The Mufarrehul Kulub	Karáchi	Weekly	300

3 Frequently admits English articles. 5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Says that the safety of the British Government in India lies in its knowing its duty towards the people.

The *Indu Prakásh* (9) of the 23rd July, referring to the last of the three letters very recently addressed by Professor Wordsworth to the *Bombay Gazette* regarding the Native Magistrates' Jurisdiction Bill controversy, says :— It may be taken as admitted on all hands that the British Government is not only a necessity but a beneficial necessity to India. The people have not the powers of coherence among themselves, and a foreign rule which can keep them together and at the same time give them the blessings of a good government must be looked upon as a blessing in itself. But what is good government at all? After dwelling at some length on the positions of the two sets of political thinkers whom Professor Wordsworth has styled "Emotional" and "Intellectual," the writer goes on to say :—But the greatest error common to the "emotionals" and the "intellectuals" seems to us to lie in their not correctly appreciating certain facts. They think that the people of India are divided among themselves; but they ignore the fact that partial legislation, disregard for promises, breach of faith, and the haughtiness of the rulers serve but to bring together these divided people and to give them a common basis of political feeling by subjecting them to common wrongs. Then again the class of politicians above alluded to see that the people of India have not been accustomed to political aspirations, and infer from it that they are not the people to trouble themselves with political thoughts as long as they are kept down by brute force. But it never occurs to this class of thinkers that the people of India refrain from thinking of their Government only so long as all goes on well. They are not likely, it is true, to run mad, like the Irish, after a home rule for no other reason than that they must have it. But when the governing race in India grows haughty or partial, adopts one system of legislation for itself and a different system for the ruled, and continually reminds them that if they do not submit it will force obedience from them at the point of the bayonet, political feeling is naturally aroused and the attention of the people is diverted from its ordinary groove to a criticism of the conduct of their rulers. It is then that the treatment accorded to them is contrasted with the treatment accorded to the members of the ruling race. The divided elements of the Indian community are thus drawn together into a bond of sympathy, and this feeling, bad enough in the beginning, becomes worse when long cherished, and ultimately pervades the Indian bazárs. The warnings of history teach that it is this feeling which ultimately finds its way into Communism, Nihilism and Fenianism. In India it may work its way more slowly and invisibly than elsewhere, but it cannot be absent under an imperious and an indifferent *regime*. As long, however, as the British Government in India gives no scope for this feeling, but keeps the people to their ordinary pursuits by anticipating their wants and consulting their wishes, and prevents the members of the ruling race from becoming haughty and partial, it secures its own permanence. The Government must be strong, but a sense of strength without a sense of duty must make its tenure precarious. Let it be a despotism, if you will. A foreign rule must be despotic. But it must be a despotism represented by what Professor Wordsworth calls "a strong, resolute and enlightened central government bound by its own explicit engagements and promises, watchful of public opinion and superior to all those prejudices of creed or colour which fill so large a space in little minds." Then alone there is every chance that the divided people of India will have no common sufferings to excite their jealousy and unite their voices of discontent; and then alone is the Government able to secure its permanent tenure. The people of India are not a sentimental race to run after ideas of self-government. Given a good and impartial rule, it does not matter to them in the least whether it is foreign or not. But the moment it ceases to be good and impartial, and relies upon its sword, it draws that sword round its own neck and allows history to repeat itself. "I wish to see a people full of faith and a government full of duty," says a character in one of the popular novels of the late Lord Beaconsfield. The sentiment applies to India with peculiar force, and the letter of Professor Wordsworth so ably and accurately points out the necessity of its application that both Natives and Europeans will profit by laying its lessons to heart.

The *Lokahitavádi* (37) for the month of June, in continuation of its article on the subject of the present depressed condition of the people of India, reported at page 3 of the Report on Native Papers for the week ending 9th June 1883, says:—At present the cry is general that the re-introduction with some modifications of the system of administration prevailing in this country in former times is calculated to prove beneficial to the people at large; and the cry is indeed very reasonable. The greatest defect in the present system of administration lies in the circumstance that Government do not allow any voice to the natives of this country in the management of public affairs. Government are accustomed to look down upon them as undeserving of trust and mean, and therefore not entitled to have a voice in the administration. Whatever is done by Government is proper and must be acceded to by all concerned. What kind of justice is this? Is the conquest of India by the British the result of the past sins of the people of India, and is it on this account that the rulers are so inclined? The distinction that is made by Government between Europeans and Natives and the ignorance of the former in regard to the manners and customs of the latter lead to grave injustice. Europeans do not like to associate with Natives and therefore they have no opportunities of having a knowledge of the peculiarities of the manners and customs of the latter. It is, however, very surprising that Government should have been persistently conniving at the injustice thus caused to the interests of Natives. It may be argued that with greater experience of the circumstances of this country Government will reform their system of administration, but there are no signs apparent of such a tendency, while the cry of the people is still unabated. It is not, however, meant to be inferred from this that Government have no desire to introduce any reforms into their administration. Their desire cannot be gainsaid and they may even have begun the work of reform. But it is a matter for deep regret that the particular respects in which people wish for and expect a reform have been altogether left out of consideration. These respects are (1) the tenures of land and the systems of land revenue assessment, (2) the modes of realizing Government dues, and (3) the administration of civil and criminal justice. If these departments of administration are subjected to a thorough and wholesome reform, then the very root of the grievances of the people will be removed. The present system of land revenue assessments, the modes of the realization of Government dues and the tremendously expensive nature of the justice administered by civil and criminal courts have served to reduce the people to the greatest straits. The system of administration of justice in vogue in primitive days was very simple and inexpensive. Justice used to be administered by panchá-yats, the members of which were nominated with the consent of the people. The re-introduction of that system is not an impossibility under the present circumstances. Those that are enjoying handsome pensions can certainly discharge the duties formerly devolving on panchayats with less likelihood of injustice being done to the people. But all this presupposes the existence of the confidence of Government in Natives which is entirely wanting. It is said that those that are in the service of Government enjoy the confidence of their superiors though in a very small degree, but those that are out of the pale of the service are looked upon as incarnations of untrustworthiness. Is there any truth in this? In the early days of the British rule respectable Natives had an important voice in the administration of affairs, and every Collector had a Daftardár whose voice was almost dictatorial in all matters relating to the management of the district. But that system has now made way for independent and arbitrary rule, and Europeans of this day consider it below their dignity to consult Natives in matters of administration. The present system of administration is indeed very complex compared with that obtaining in former times. The poor cannot get justice through the labyrinth of the present procedure of courts with their vakils and advocates. The case of a pátil or kulkarni regarding the settlement of his one-anna share in a watan defies the joint intelligence of officers from the mámlatdár to the High Court Judge or the member of Council. Government officers are generally fond of taking things very easily and are not disposed to give any consideration to the disposal of intricate cases. They have no regard for the inconvenience and

Points out the defects of the present system of administration and suggests the re-introduction of the panchayat system.

annoyance caused to the parties concerned in the cases pending before them by their being required to dance attendance on them from day to day. All their solicitude is centred in the approach of the pay-day. Such a state of things naturally creates disgust in the minds of those who try to secure justice. Provision is made for giving an opportunity of appealing to higher courts against the decision of lower courts, but the trouble and enormous expense attendant on such appeals more than neutralizes the advantages meant to be derived from the institution of appellate courts. The suitor looks upon these courts as the instruments of squeezing out money from the people, and not being inclined to risk the whole of his present fortune for the distant and doubtful prospect of redress from an appeal, he sits down contented with his present lot. In these circumstances the re-introduction of the panchayát system will be looked upon by the people as an invaluable boon.

Complains of the large and costly foreign agency employed by the British Government in the administration of India.

The *Indian Spectator* (1) of the 22nd July, in an article headed "India's greatest misfortune," approvingly refers to Mr. Seymour Keay's article on "The Spoliation of India" in the *Nineteenth Century*, and observes :—The annual drain of 30 millions sterling and over is the root of all the present woes of India. This appalling drain is of course the direct result of a foreign agency. There are honest publicists who would justify the extravagant cost of this agency. They are of opinion that for the security of life and property enjoyed by the natives of India the cost is not much, that it is of no use inveighing against it, and that to minimize that cost to an appreciable extent is out of the question for many a year to come. Journalists who hold these opinions speak without the book. Their opinions cannot harmonize with the first essentials of political economy, neither are they based on practical statesmanship. They are not supported by any precedent or parallel in the history of the world. Nay, they even seem to forget the impoverishment that seriously threatened England in the 14th century, and culminated most disastrously at the commencement of the 16th century, under circumstances similar to those now found in a more marked degree in India. But we confess, and we have repeatedly acknowledged, that the natives of India are fully alive to the blessings of security of life and property which are the concomitants of the British *ráj*. For this service rendered Indians are willing to bear all the necessary taxation. What they complain of is that the British, in their zeal for the protection of the country, have unconsciously built up a system of administration which in its practical working is extravagant beyond all conception,—so extravagant that it would not be tolerated in any other part of the civilized world. It is not only unjust but opposed to statesmanship, opposed to the only true policy which should guide great empires that have millions of subject races under their sway, and lastly, it is opposed to the truths of political economy. By all means carry on the administration on honest principles. By all means employ European agency in the higher offices. What Indians urge is this: do not employ Europeans in such indefinite number and on such exorbitant salaries and pensions as to entail that heavy withdrawal of capital that has gone on for years past,—a withdrawal which, having been officially calculated at 3 millions sterling in 1812, has risen to 18 millions per annum in 1883, irrespective of private savings, which lead to a further yearly withdrawal of at least 12 millions. The Indians desire that their rulers should bear in mind the increase of population in the country at the rate of nearly one per cent. per annum and the consequent pressure of such a population on a soil which successive official inquiries have authoritatively proved to be nearing exhaustion. Have they the means of subsistence? Is it not a fact that 40 millions of people go half-starved all the year round in times of agricultural prosperity? Ought not the annual produce to increase in proportion to the means of subsistence required by an increasing population? Industry or labour is necessary for the purpose. But industry, as economists have proved, is limited by capital and capital is nowhere. It is being drained away. Our rulers have incurred heavy war debts on which heavy interest in gold has to be paid. Moreover, they have to pay for the large and costly foreign agency they have established in the country. In short, India has now to produce more to pay off her annual foreign debt in gold—a debt in the incurring of which she had no voice, and a debt which, it is

maintained by a school of officials and publicists, should be perpetuated! Thus not only is capital withdrawn, but there is no such thing as saving. The candle is made to burn at both ends. It remains to be seen how long this will continue. The day of reckoning must come sooner or later—the day when our rulers will be forced to administer the affairs of India in the interests of the Indians and not those of England. The writer concludes with some quotations from Draper's Intellectual Development of Europe bearing on the condition of England in the 14th century, and says:—We earnestly appeal to those who are for perpetuating an extravagant foreign agency, pure and simple, to contemplate the dismal picture given by the historian, and profit by it in time if India is to be spared similar or even worse misery.

Advocates the extensive employment of Natives in the higher grades of the public service.

In continuation of its article on the subject of the employment of Natives in the higher grades of the public service reported at page 3 of the last Report on the Native Papers, the *Gujaráti* (94) of the 22nd July says that even in the time of Emperor Akbar there were Mussalmans who shared the narrow views entertained by the Europeans of the present times regarding the inadvisability of employing Natives in responsible posts on account of their untrustworthiness. But the Emperor did not agree with them, and it was therefore that his liberal government was preferred to that of other Emperors and his name was indelibly written on the hearts of the people. The *Gujaráti* asks, what have the British to fear if they follow the line of policy pursued by Abkar? History furnishes good proofs of the soundness of such a policy. The virtue of loyalty has always characterized the Hindus, and the people have given undeniable proofs of its existence on several occasions. The armies of the founders of the British Empire in India chiefly consisted of Natives trained under European supervision, and the principal victories gained by them were through the valour and staunch devotion of the Native armies. The recent instances of the fortitude and forbearance shown by Native armies in Afghanistan and Burma must be fresh in everyone's memory. Proofs of the administrative capacities of Natives are also not wanting. The successful administration of statesmen like Sir Dinkar Ráo, Sir T. Madhav Ráo, Sir Salar Jung, Mr. Ranga Charlu and others, the capacity for a proper administration of justice displayed by Justices Mitter and Nánábhái Haridás, and the satisfactory work done by Native civilians as district officers, go to prove beyond question that Natives are qualified to fill important posts in all departments of the State. In support of this assertion the *Gujaráti* quotes extracts from the writings of officers like Sir Thomas Munro, Lord Elphinstone, Sir George Jacob and Sir Bartle Frere.

Says that the British Government should determine the policy it will follow under the various contingencies which are likely to arise from Russian chicanery in connection with Afghanistan.

The *Bombay Samáchár* (85) of the 26th July observes that the Amir of Afghanistan is preparing to proceed to Herat, while the Shah of Persia has left Teheran for Meshed. The English statesmen acquainted with Central Asian affairs hitherto believed that the Turcomans were a strong barrier to Russian progress in that quarter, but the Muscovite Government has of late reduced them to subjection and gained over the Shah to its side. The Czar's Government has been, it is well known, casting a wistful look on the countries surrounding India, and Afghanistan presents to it a favourable field for carrying on its diplomatic tricks. It is true that the British Indian Government has made the Amir its ally by agreeing to pay him an annual subsidy of 12 lákhs of rupees, but it has given him no assurance to protect him from the attacks of his enemies. In doing this the Indian Government has probably acted wisely, but nevertheless this trick does not save Afghanistan from falling into the snares of Russian chicanery. It is also well known that the Shah desires very much to obtain Herat, which has hitherto remained untouched by him through fear of incurring the displeasure of the British Government. But the fact that the British Government though paying the Amir an annual subsidy is unwilling to take him under its protection will probably appear to the Russians a weak point in the English policy. Again, the Amir will have, in the event of a misunderstanding between him and the Russians or the Shah, to settle his own account with them single-

handed, and in the case of such a contingency the bait of an annual subsidy will not prove of much service. Moreover Abdul Rahman was once under Russian protection, and the Czar's Government will very likely not be backward to take due advantage of these facts to win over the Amir to its side. The British Government should therefore closely watch the course of events while Abdul Rahman remains at Herat, and should at once determine the policy it will follow under the various contingencies which are likely to arise. [The *Jáme Jamshed* (98) of the 25th July expresses similar sentiments.]

Disapproves of the grant of a subsidy of 12 lákhs of rupees to the Amir of Afghanistan.

The *Indian Spectator* (1) of the 22nd July says:—India is avowedly a miserably poor country, and yet its rulers make a present of a permanent gift of about 2 krors of rupees (yielding an interest of 12 lákhs a year) to the Amir elect of Afghanistan. This enormous bribe is given to avert Russia's advance towards India. From what little we know of Afghan Chiefs, and of Amir Abdul Rahman in particular, we fear that by the new arrangement effected at India's expense the British Government is courting the danger it is so anxious to avert. The lákh of rupees *per mensem* from India (five times the Viceregal salary) may only serve as a stimulus for another lákh from the Russian treasury. Such things have happened even under less suspicious circumstances. Would it not be infinitely more statesmanlike to leave intriguers to their devices and to conciliate the subject races of India by equitable government? Let India live contented, and under British rule she has every chance of enjoying contentment, and she can not only defy aggression on her own frontiers, but prove a pillar of strength to England in an hour of need. What a pity that this obvious truth has so long been evading Anglo-Indian politicians! [The *Káside Mumbai* (102) of the 23rd July expresses similar sentiments, and says that the safety of India does not consist in giving a subsidy of 12 lákhs of rupees to the Amir for nothing, but in having a fine military camp and a fortress in some strong place in the Amir's territories at a cost of double the amount of the subsidy. It cannot be understood why experienced statesmen in India delay the execution of such a plan.]

Says that England should pay a portion of the subsidy to be given by the Government of India to the Amir of Afghanistan.

The *Arunodayá* (14) of the 22nd July says that it has been reported from Simla that the British Government has proposed to the Amir of Cabul to pay him an annual subsidy of 12 lákhs of rupees in consideration of the Amir promising to keep up friendly relations with the British Government and to watch its interests. It is not clear whether the Amir demanded any particular sum on this account from the British Government, and it is therefore necessary that an explanation on this subject should be forthcoming. It is likely that the Amir may have demanded from the British Government a certain sum in his present circumstances. If this be so, it is not intelligible why the Amir should have delayed to intimate his compliance with the proposal made to him, and this circumstance lends colour to the supposition that the Amir's demand is greater or that he is not inclined to accept the terms offered to him. Be the facts what they may, this affair does not appear to be satisfactory, judging it in the light of the circumstance that Abdul Rahman, before he obtained the throne of Cabul, was in receipt of a pension from Russia. The question of the subsidy of 12 lákhs derives additional importance from the fact that Russia has been gradually advancing towards India, and that there has recently been a treaty between her and Persia. It is in the interests of Russia to secure the sympathies of Abdul Rahman, and the latter may already be in receipt of an annual pension from her, and he may consider the amount offered by the British Government as small. Ayub Khán, who is a *protége* of Persia and who lays claim to the throne of Cabul, is ready to advance on Herat, and it may be that the attention of the Amir is at present directed to this matter. The delay in replying to the proposals of the British Government is therefore very significant. As to the question of the subsidy itself, it is not clear why the Government of India should be prepared to pay it. Looking at the question from a political point of view it does not appear that the payment of the subsidy will render it advisable to effect any reduction in the force that is at present required to be maintained for the protection of the north-western

frontier, as it will neither be expedient nor safe to rely on the Amir's assurances. Besides, the results of the subsidy that was agreed to be paid to Amir Sher Ali by Lord Mayo's Government are too prominent to be lost sight of. In these circumstances the subsidy that is promised to the Amir is not calculated to be politically beneficial. There is no doubt, however, that it will go a great way in protecting the commercial interests of the British Government. This subsidy will enable the Amir to keep up uninterrupted communication between India and Afghanistan, and India will be benefited by her commodities finding a market beyond her frontier. But these commercial advantages will be enjoyed not by India alone but by England in an equal, nay greater, degree; and it is therefore but just that England should contribute her share towards the payment of this subsidy. It is to be hoped that Lord Ripon will strain every nerve to make England pay at least half the amount of the sum proposed to be paid to the Amir, and that Mr. Gladstone will prove his love for justice by acceding to the proposal.

Requests the Secretary of State to utilize the services of the engine-drivers available here instead of advertizing for them in England.

The *Panchánan* (46) of the 22nd July does not understand why the Secretary of State for India should have advertized in England for the services of engine-drivers for employment on the State Railways in India, when it is reported that there are already a dozen drivers in this country in want of employment. This shows either that the Home Government is careless of the interests of India or that it willingly connives at such things. It is to be hoped that the Secretary of State will utilize the services of the engine-drivers who are available here.

Approves of the proposed publication of a quarterly journal regarding agricultural affairs by the Department of Agriculture with the Government of India.

The *Nyáyá Prakásh* (107) of the 23rd July says that the proposed publication of a quarterly journal regarding agricultural and other affairs by the Department of Agriculture under the Government of India is very praiseworthy. It will encourage Native arts and thus prevent the drain of the wealth of the country to foreign parts. The writer praises Lord Ripon for undertaking the publication of the journal, and asks who can be willing to see such a beneficent ruler leave this country.

Requests Government to give encouragement to the development of the iron industry of India.

The *Dnyán Bodhak* (24) of the 22nd July dwells at considerable length on the advantages of developing the iron industry of India, and requests the attention of the Local and Supreme Governments, as also of all independent and patriotic associations, to the subject. The writer says that iron is plentiful in the Belgaum and Dhárwár Districts, but that the workers in that line were much discouraged in their industry on account of restrictions on the use of forest produce. Iron requires a great quantity of coal to allow of its being manufactured, and so long as no coal mines are discovered in this country it is advisable that Government should be liberal in allowing the free use of fuel for being made into coal.

Suggests an improvement in the constitution of the Local and Supreme Legislative Councils.

The *Jáme Jamshed* (98) of the 23rd July agrees with Professor Wordsworth that parliamentary rule will not suit India either in the present or the following century, and observes that in the absence of such a rule the different Local and Imperial Legislative Councils ought as far as possible to be made representative. These Councils are at present a farce. The official element considerably preponderates over the popular and enacts laws as it thinks best. The non-official members are moreover appointed by Government, and some of them generally side with the official view of the questions coming before them. The constitution of the Councils ought therefore to be modified. There should be 32 members in each Council, half of whom ought to be the representatives of the people. The members ought to be free to bring to the notice of the Council any acts of maladministration that may have been noticed by them. Each Presidency

should be allowed to return two or more representatives to the Imperial Legislative Council. These concessions ought to be made not only to Natives, but also to Europeans residing in the country. Unless the above-mentioned privileges are enjoyed by the people of India, they will not be able to secure such political education as Government desires to impart to them.

Says that the duty levied on opium should be reduced.

The *Jáme Jamshed* (98) of the 24th July notices the increased sale of improved Persian opium and the indigenous drug in the Chinese market and the diminished consumption of the Indian article, and observes that the latter is not now sought after by the Chinese because the heavy duty levied on it by the British Government has made it very dear. Though the Persian and the indigenous drugs are very inferior to the Indian article and are injurious to health, yet they are sure to find favour with the Chinese on account of their cheapness, and if this happens, the Indian trade will be ruined and the Indian finances will suffer a heavy loss, which the people will hardly be able to make up without suffering much inconvenience. Government should therefore reduce the duty levied on this drug, in which case there is great probability of an increase in the revenue from this source. [The *Akhbáre Sodágar* (81) of the 24th and 26th July expresses similar sentiments.]

Requests Government to repeal Section 58 of the Irrigation Act, 1879.

The *Násik Vritt* (42) of the 21st July complains of the inconvenience and annoyance caused to the people by being impressed for labour on the irrigation works at Waghad in the Dindori Táluka of the Násik District under Section 58 of the Irrigation Act, 1879, and requests Government to repeal the provisions contained in that section. The *Vritt* also says that the irrigation works constructed with such hot haste were washed away within eight days of their completion, and requests that an enquiry may be instituted into the matter and that those who may be at fault may be duly punished.

A complaint regarding the way in which the license tax is levied in the mofussil.

The *Hitechchhu* (76) of Ahmedabad of the 26th July, in its local columns, observes that the amounts of license tax assessments are sometimes doubled by mukhis, talátis and mámlatdárs if merchants do not rest satisfied with the assessments once fixed. As one Hathisang Gopal, of the village of Visalpur, was at enmity with the taláti of the village, the assessment was raised this year from Rs. 40 to 80. The officer who heard the appeal, relying on the statement of the taláti that Hathisang was a respectable landed proprietor, did not inspect his books, saying that he had no confidence in them. Forty persons from Dhandhuka came to Ahmedabad at great expense and inconvenience for the purpose of preferring an appeal against the assessment levied on them; but the assessment was reduced by half in one case only, in which the widow and children of the party appeared. Neither were the books of these appellants inspected nor their complaints enquired into. What a specimen of justice administered by the Collector sitting as an appellate court! Did these forty persons prefer a false appeal, travel over a long distance in this rainy season, incur expenditure and suffer inconvenience for nothing? This case serves to give an idea of the oppression exercised in the mofussil in the levy of the license tax. [The *Kaira Vartamán* (100) of the 25th July also makes a similar complaint in its local columns.]

Advises Government to take measures to afford relief to the people of the districts affected by cholera.

The *Rást Goftár* (109) of the 22nd July asks if there is nobody who can take pity on the poor people of the Deccan when thousands of them are falling victims to the epidemic of cholera. Poona, Ahmednagar, Khándesh and Násik have been the greatest sufferers, while other districts are not quite free from the contagion. The number of deaths is increasing every week and is equal to nearly half the number of those affected. Is it not very distressing that about two thousand souls should die every week in the Deccan? What are Government about? The public does not know what measures Government have taken to put a stop to or to alleviate the effects of cholera. The *Rást Goftár* says that it has based its remarks on the figures given in the weekly health reports pub-

lished by Government. But who knows if the aspect of affairs is not even worse than what it is represented to be? Bombay ought to be very watchful of the progress of this disease in the mofussil, and should at the same time adopt measures for the alleviation of the sufferings of the poor. [The *Indu Prakásh* (9) of the 23rd July also invites the attention of Government to the same subject, and says that it is high time that Government should abandon the policy of being contented with giving written instructions on the subject to district officers and should resort to practical measures. It is necessary that relief should be offered to the sufferers irrespective of the expenditure entailed thereby. It will not do to bring forward the technical plea that as no amount is provided in the Budget for the purpose it is not possible to render any pecuniary assistance to the people. As money is always forthcoming for purposes like the Afghan War and the payment of a subsidy to the Amir of Cabul, the expenditure of a small sum of money for saving the people from death will not be out of place. It is necessary that dispensaries should be opened in all the affected places and the services of competent medical officers engaged. The *Yajdán Parast* (121) of the 22nd July says that the Sanitary Commissioner ought to suggest some means of putting a stop to the appearance of cholera in this Presidency almost every year.]

Recommends the abolition of the punishment of whipping awarded in the case of perpetrators of petty offences.

In noticing the reply given by the Secretary of State for India to a question in the House of Lords about infliction of the punishment of whipping on perpetrators of petty crimes in India, the *Bombay Samáchár* (85) of the 28th July observes that Lord Kimberley stated that the local authorities considered this mode of punishment necessary and that it could not therefore be well abolished. His Lordship should, however, have ascertained the reasons for which the Indian authorities insist upon the continuance of the barbarous punishment. Perpetrators of serious offences are punished with imprisonment or fine, and have not these punishments proved sufficiently deterrent? If this was not the case, crime would have enormously increased in India, whereas it has not so increased, and since imprisonment has produced good results, there is no reason why the same punishment should not be inflicted on perpetrators of petty offences. It is therefore to be hoped that Lords Kimberley and Ripon will seriously reconsider the question and abolish the barbarous punishment.

Does not approve of the reduction made by Government in the amount of the provincial contribution towards the maintenance of the Gadag, Hubli and Haveri dispensaries.

The *Dhárwár Vritt* (23) of the 19th July regrets that Government should have reduced the amount of the provincial contribution to the Gadag, Hubli and Haveri dispensaries. Government are of opinion that the deficit should be made up from municipal and local funds. If all the money is collected from the ryots it is not clear why there should be such a distinction between the funds from which dispensaries have to be supported. Municipal and local funds have already more demands on their resources than they can conveniently satisfy. It is therefore to be hoped that Government will make the provincial revenues pay more liberally towards the maintenance of the dispensaries in question.

Asks the Commissioner of Customs, Salt, Opium and A'bkári to make provision for the employes of the Salt Department at Goa whose services may be dispensed with on account of the contemplated closing of some of the salt-works.

The *Panchánan* (46) of the 22nd July is very sorry to hear that the services of some of the employés of the Salt Department employed at Goa are about to be dispensed with on account of the contemplated closing of some of the salt-works. These servants were transferred from the Presidency proper to Goa on higher emoluments on account of their experience and ability, and it is very sad that they should be thrown adrift for no fault of their own. The *Panchánan* requests the Commissioner of Customs, Salt, Opium and A'bkári to give the subject due consideration and to make provision for the servants in question in any of the departments under his charge at the sacrifice, if necessary, of the employés who may be of a lower standing in the Government service.

The *Poona Vaibhav* (48) of the 22nd July complains that the standing order of Government that a person who undergoes imprisonment in a criminal jail is ineligible for employment under Government has been violated by one of the Divisional Commissioners. A chief constable in the Ahmedabad District was committed to prison for using violence to the person of a criminal. On his release from jail that officer is said to have been employed as a clerk in one of the Commissioners' offices. It is very surprising that the chief constable should have been so rewarded!

Complains of the injustice said to have been committed by one of the Commissioners of Divisions by employing in his office as a clerk a person who has undergone imprisonment.

A correspondent of the *Jagadádarsh* (30) of the 22nd July says that great inconvenience is caused to the public by the absence of a Government ferry at the confluence of the Godávari and the Pravara near the village of Toka in the Ahmednagar District, and requests the attention of the authorities concerned to the matter.

Points out the necessity of establishing a ferry at the confluence of the Godávari and Pravara near the village of Toka.

The *Vengurla Vritt* (70) of the 19th July invites the attention of the authorities concerned to the necessity of repairing the Mánasi bridge near Vengurla. The Mámlatdár examined the bridge personally, but he does not appear to have taken any steps for its repair.

Requests the authorities to repair the Mánasi bridge near Vengurla.

The *Indian Spectator* (1) of the 22nd July says:—The case in which the administrators of the late Mr. Kharshedji Ashburner sued the Secretary of State for India for damages to the extent of two lákhs and a half was dismissed by Mr. Justice Birdwood the other day on a technical point raised by the Advocate-General, who represented the Crown. This is scarcely satisfactory. We believe that before the passing of the A'bkári Act many people who held land on which toddy or date trees stood received handsome compensation. The plaintiffs, who own Bhándup and one or two adjoining villages, tried their very best to get compensation from Government, but failed. Now, though in litigation it is the right of a private individual to raise all kinds of legal and technical defences, we consider that when a claim is filed against Government by a subject for a wrong done by Government, it is more satisfactory that it should be disposed of on its merits than on some technical point. It would be more to the honour of Government if the attempts to burke all inquiry into the grievances of a subject by a competent legal tribunal were less frequent.

Expresses dissatisfaction with the way in which Government defended the suit brought against it by the administrators of the late Mr. Kharshedji Ashburner.

The *Kesari* (34) of the 24th July learns from its Pandharpur correspondent that the police authorities of the place greatly interfered with the celebration of certain religious ceremonies by the pilgrims on the occasion of the recent fair. It is said that the fair was dispersed on account of an outbreak of cholera of a very virulent type among the pilgrims, and any steps taken by the authorities within the bounds of their powers are justifiable. But if the police exercised undue oppression on the poor pilgrims, as it is said they did, it behoves Government to institute a minute enquiry into the matter and to punish those that may be guilty.

Asks Government to enquire into the truth of the complaint that the police exercised undue oppression on the pilgrims on the occasion of the recent fair.

The *Shiváji* (60) of the 20th July animadverts on the conduct of the officer who released Bábu Surendranáth Bánerji from jail at an early hour and thus frustrated the intention of the people to do him honour on his release, and remarks:—It is a historical phenomenon in India that a political revolution takes place after every 150 years. There was not a single ruler whose family reigned more than 200 years. Nearly 130 years have elapsed since the British rule began in Bengal, and the conduct of the officials has reached that state of depravity which generally forebodes the early advent of a revolution. Can it be said that the decline of the British power has begun?

Severely censures certain authorities for their conduct towards Bábu Surendranáth Bánerji.

Says that Government ought to aid the people in their present distress arising from the recent floods at Surat and Khándesh.

Referring to the occurrence of floods in Surat and Khándesh, the *Poona Vaibhav* (48) of the 22nd July says that it is the duty of a Government that collects cart-loads of money from the people to protect them in their present distress. But why should such a Government care for the people when it has come to such a long distance simply for the sake of collecting money? A few days back, when this Presidency was visited with famine, the rich Government, whose duty it was to protect the unfortunate people from distress at its own cost, contented itself with allowing one pound rations and imposed a new tax for providing a reserve fund for meeting the contingency of future famines. It is necessary that the proceeds of that tax should be utilized for affording relief to the sufferers by these floods.

Comments in connection with the recent floods at Surat and the suggestion of certain preventive measures.

The *Indian Spectator* (1) of the 22nd July says:—It is really bad of the Surat authorities to publish incomplete reports of the recent floods and the havoc wrought by them. We certainly prefer the reports of the *Gujarát Mitrá* to the half-truths foisted on the public by the minions of the municipality. Surat has been overtaken by the greatest disaster in its history, and yet the mischief done to life and property is so light that it is scarcely worth mentioning! Nothing can be more heartless than this way of quieting the fears of Government and the public. The public, though thus assured, has done its duty. It is now the Government's turn. Instances are on record when the Government of Bombay has made substantial grants under similar circumstances. As the *Gujarát Mitrá* contends, the proceeds of the license tax may with propriety be diverted to this purpose. We regret to see our European citizens holding back at this crisis. Sir James Fergusson and Mr. Hope have set them a timely example. European firms may well follow Messrs. Greaves & Cotton's generous example. We have no right, and no wish either, to wound susceptibilities, but as a matter of duty we cannot help telling our European friends that their apparent unconcern is being felt by the Native community. It is time one of the banks should take the initiative. As to the loss of life, we are constrained to say from private inquiries that it may have to be counted by hundreds. We will only too gladly accept the official figure, but it is ridiculous. The loss in property will not fall under 12 lákhs of rupees, whatever officials may say to the contrary. And mark that 12 lákhs represent the ruin of scores of what Surat calls "well-to-do" families and of hundreds of poor ones with ten-rupee huts and two-rupee furniture. Add to this the loss in cattle, and then you can realize what the floods have done. We know Surat and the neighbourhood as if we carried its map in the palm of our hand, and our calculations cannot therefore be very wide of the mark. What Surat wants at once is shelter for man and beast, temporary provision for sufferers, restoration of cattle to the cultivator, clearing away of the mud from streets, and preventive efforts against fever, cholera and concomitant disorders. All this means money, and money must be forthcoming without delay and distributed without partiality. What is wanted in the immediate future is that the authorities should concert preventive measures. It will be folly to wait till another disaster comes on. They must see if efficient outlets cannot be given to the river, if the embankments cannot be raised, if the Surat fort cannot be used as a partial barrier instead of being dismantled to secure imaginary relief from pestilence. We now understand why the people of Surat are so sore on this point; they know their interest much better than "scientific" official crotchet-mongers. Whilst relief is being carried to Gujarát, poor Khándesh should not be neglected. It is gratifying to see that the services of the famous Pársi swimmer, Dádábhái Pándya, are being recognized. The Collector may yet report him to the Government of Bombay, and Dádábhái may yet get his gold medal from the Humane Society. But the Collector had better give up the idea of ruining him with a Khán Báhádurship. He may make him a police constable or a municipal darogha. [The *Surat Akhbár* (78) of the 23rd July says that the local authorities should, during the monsoon, put themselves in telegraphic communication with the authorities on the Ghats, from which water finds its way to Surat, and keep themselves informed of the

fall of rain and the height of water there, and warn the public of any apprehended floods. The outlets for water should be so constructed as not to allow flood water to come in, but they should allow rain-water to flow out of the city when there is no flood. The places where fire-engines are kept should be provided with boats during the rainy season. The level of the roads should be raised an inch or two every year, when the public will also raise the level of their houses accordingly. By the time that such a heavy flood as that of the present year occurs, perhaps after a lapse of 25 or 50 years, the level of the city will be equal to that of the height of the flood waters. If the flood waters then find their way into the city, they will perhaps enter the streets in some places, but not the houses. The authorities should have the power to spend a certain amount of money in times of emergency, for great damage may result before the necessary sanction is obtained from Government. As great difficulty was experienced in knowing the state of the different suburbs of the city at the time of the recent floods, it is extremely necessary that telephonic communication should be established as soon as possible between them and the city. It will prove of great service in times of floods, fire and riots. The *Deshi Mitrá* (90) of the 26th July complains of the scarcity of fodder for cattle, and asks if there is no one to look after the dumb creatures. The *Yajdán Parast* (121) of the 22nd and the *Bombay Samáchár* (85) of the 24th July are of opinion that the unconcern of the European community on this occasion is attributable to the evil feelings created by the Native Magistrates' Jurisdiction Bill.]

Local Self-government.

Criticises the Bombay Local Boards Bill.

The *Mahrátta* (2) of the 22nd July observes:—There is very little to be said on the preliminary section of the Bombay Local Boards Bill except that the idea of partially repealing the old Acts and rules does not appear to be sound. The present Local Funds Act is a small enactment of 16 sections, and is so imperfect as to require a long supplement of 67 rules framed by Government under Section 12 of the Act. Out of these 16 sections it is now proposed to repeal nearly 12, retaining such as relate only to the levy and assessment of the rates. There will thus remain unrepealed 3 or 4 sections in the Act, which will then become a mere revenue enactment. This separation of what may be called the revenue from the administration portion of the Act may be deemed by some to be expedient inasmuch as the two duties will now be performed by different departments, but for the sake of convenience, if for nothing else, it would have been more desirable to incorporate these sections in this Bill and thus to consolidate the law in one enactment according to the tendency of recent legislation. The measure as now proposed cannot obviate the necessity of new rules under the new Act. If these new rules are therefore to be published sooner or later, it will be better if they are published with the Bill, so that the public may know definitely what concessions have been made to them. It is said in the Statement of Objects and Reasons that the statement that the number of elective members will not be less than one-half of the whole number on the board exclusive of the president is introduced into the section with the object of enabling Government to increase the proportion of the elective members if they deem fit to do so. The object is indeed plausible and the time of its fulfilment is welcome. But whatever may be the future expectations, it is quite certain that for the present the Bombay Government mean to keep up practically an official majority in these boards. The *ex-officio* element is abolished and salaried Government servants are put in their place. This is no improvement on the present laws. The officials can now freely appear as candidates for election, and considering the influence which the police and the revenue authorities possess in the mofussil, it is not very unlikely that those men may get themselves elected. Although the word *ex-officio* has been banished from the new Bill, we think that its substitute is not better. We hope that the change may not be one from King Log to King Stork. Under the new provisions Government can nominate a president, who may not be the Collector, and if they do so there will be three Government servants to control, or, in plain words,

to curtail the independence of the local board. The appointment of a vice-president is a sort of a relieving feature, but we regret to find that the duties of this latter officer are not defined, and the president can, if he will, deprive him of all importance. The substitution of salaried servants of Government in the place of the *ex-officio* element is not calculated to encourage independence in the local boards unless revenue and police officers are prevented from competing at the elections, unless the provisions of control are considerably relaxed and the duties of vice-presidents clearly defined in the Act. As to the statement that Government may one day give up the nomination system altogether, we look upon it as simply rhetorical, considering that they have not granted even to the advanced municipalities in the Presidency the concession of electing more than half the number of their members. Vague expressions such as "the representative system is better understood and valued," and those too in the Statement of Objects and Reasons and not in the body of the Act, mean nothing substantial. They are mere statements which the Local Government has been forced to make. Otherwise we do not understand why this important concession is not made to depend on population and income, or on the wishes of the majority of voters in a particular district. We think that in larger districts such as Poona, Sátára and others the experiment of allowing election to a greater extent can be tried at once both in municipalities and in local boards, and nothing but the conservatism of the Local Government prevents it from so doing. There is no indication in the new Municipal Bill how far the principle of election will be extended to táluka municipalities. The distinction between town and city municipalities is to be abolished for the purpose of enabling Government to grant election even to town municipalities. But what are we to understand by this vague provision? Government have nowhere distinctly stated what proportion of the members of these táluka municipalities will be elective, and in the absence of such an express declaration we think we are justified in believing from the concessions that have already been made that these rural municipalities will hardly get the right of election, or, if they do, the proportion of the elected to the nominated members will be very small. If Government really mean that the popular element should be properly represented in these boards, they should either allow a greater proportion of elected members in the rural municipalities or insert a proviso to the effect that the delegate sent by these bodies to the táluka board shall be one of the elected members or at least such as is approved by them. Unless some such provision is made, nothing will prevent nominated members of municipalities in tálukas from taking their seats on táluka boards as elected ones, contrary to the intention of Government and the expectations of the public. The same objection may be raised against Section 7. There is again another difficulty which appears to have been overlooked. It is provided that táluka boards and municipalities must delegate one of their members to the district board. This restriction, though just, is unworkable for the present. Under the new Bill the meetings of local boards will be more frequent than hitherto, and the delegates of the táluka boards will certainly find it inconvenient, to say the least, to go to the zilla town to attend every meeting, especially when the work is simply honorary. We must admit that there is not so much of public spirit, at least in the rural districts, as to make the delegates attend every meeting of the district board, and we are surprised to find that Government, who have made much of this fact, should have overlooked it in this particular. The difficulty can be obviated by offering some pecuniary inducement or allowing the táluka boards to elect a person outside their body, if they so wish, just as the Inámdárs have been allowed to do, in which case they may elect a person from the zilla town itself to represent their wants. Another remedy appears to be to declare that general meetings of the district board will be held during particular months only, the opinions on all other occasions being obtained by the circulation of the necessary papers. In short, there should be a regular session of the district board so as to make it convenient for the táluka delegates to attend. If none of these or similar other provisions be adopted, we fear that the attendance of the táluka delegates cannot be secured, and the object of granting the elective franchise will be entirely defeated.

Comments in connection with the draft Bills regarding local self-government in the Bombay Presidency.

The *Indu Prakásh* (9) of the 23rd July says :—Not even the most thorough-going champion of official authority can with any semblance of reason find fault with the spirit in which the two Bills on local self-government of the Government of Bombay have been prepared. While making certain concessions to the people, Government have reserved in these Bills a great deal of power in their own hands and in the hands of the Collectors. The most striking feature of the measures is that which relates to that part where it is provided that in case local boards or elective municipalities are found to be apathetic or inactive, either neglecting their work or misusing their powers, Government may use their discretion and abolish the system of local self-government with reference to these particular bodies, and adopt such measures as may seem to them necessary for carrying on their work. The Collector does not lose the chance of being president, since the nomination of that officer lies with Government and Government will not be restricted in their choice to the non-officials. The Collector will still rule, as he does rule at present, since in the case of any emergency or in the case of any neglect on the part of the local boards he will be quite at liberty to do the needful on his own responsibility and charge the expenses of the work to the local boards. The Bills authorize him to inspect the books of the local boards at any time. So far then as the officials are concerned, there is no room left even for captious criticism. All that remains to be seen is whether the Bills have been prepared with a careful regard for the interests of the people and with a sincere desire to make local self-government a reality and not a farce. The boards will consist of (1) elected members and (2) of nominated members, *i. e.*, those appointed by the Collector with the approval of Government. The elected members shall not be less than one-half of the whole, and of the nominated members not more than one-half shall be salaried servants of Government. It will be seen from this that Government reserve to themselves the power of increasing the proportion of the elected members. At present it is not considered desirable to go further than limiting the proportion to one-half. In the case of the more backward parts of the Presidency, the boards shall, at the option of Government, consist wholly of nominated members, or of elected and nominated members in such proportions as Government like. This exercise of caution in the case of such places has nothing to be said against it. But it seems to us that it would have been better if the provisions of the Bill as regards the more advanced places had been prepared in a more liberal spirit. Without for a moment contending that privileges should be thrown broadcast amongst the people, whether they are prepared for them or not, we may point out that to put the elected members at one-half of the whole is to leave things much as they are, considering that the president will still be the nominee of Government. Perhaps the one-half proportion is devised as a safeguard against an improper independent spirit being shown by the elected members. But that safeguard seems unnecessary in the face of the fact that Government will still reserve to themselves the power of superseding the local boards if they think they have failed to discharge their duties properly. It will be better, we think, to make some distinction between the district and táluka boards in this respect. The district boards being located in the district towns, where the number of educated and intelligent inhabitants is admittedly large, the number of the elected members should be larger than the number of the nominated members. In a place like Thána, Poona, Ahmednagar, Sátára, or Belgaum, Government can safely trust to the capacity and intelligence of their citizens. Why should the people elect only one-half of the members of the local boards in such places to be swamped by the official nominees? The necessity for the reconstitution of the boards arises from the fact that hitherto Government have had the best time of it and the popular voice has been quite at a disadvantage. All that the present Bill seeks to concede is the privilege of election; but if the privilege is to be given at all, it must be something more than a privilege nominally bestowed. But to put the elective nominees at one-half of the whole body is to weaken their influence and reduce the privilege to a mere semblance of power. Government admit that "the administration of local funds" has been "on the whole highly successful." The districts might then have been easily divided into three classes, (1) those

where the administration has succeeded very well and where the number of intelligent and educated inhabitants is large, (2) those where it has succeeded fairly, and (3) those where it has but very partially succeeded. To the first class the privilege of electing two-thirds of the members required for the boards may be given. It seems to us that the provisions of the Bill on this subject require revision and modification on the lines indicated by us or on some similar principle. The mere knowledge that the people have the power to elect their representatives is not likely to impress them with the consciousness of their responsibilities. That consciousness will be realized in its true aspects only when the people know that they can assert their rights without being set at nought by Government. Besides this there is another consideration which justifies us in saying that the proportion of the elected members should be larger, at all events in the more advanced places and in the district boards if not in the táluka boards. In the districts the Collectors enjoy great influence, and even the elected members are likely to consult their wishes first, seeing that these officers have the power of reporting their doings to Government unfavourably and of inspecting their proceedings. There is no necessity, therefore, for making the proportions of the elected and nominated members equal. [The *Arunodayá* (14) of the 22nd July is of opinion that the provisions of the Bills as they at present stand are not likely to prove beneficial to the people, but that their defects are calculated to bring into ill odour the names of those that may be allowed to take part in bringing them into force and thus stamp Natives generally as being incapable of wielding the powers conferred on them. The *Gujarát Mitrá* (75) of the same date approves of the Bills on the whole, but says that pensioned officers of Government should be considered as eligible for nomination by Government. The *Mitrá* also expresses sentiments similar to those of the *Indu Prakásh* in regard to the proportion of the elected to the nominated members. The *Native Opinion* (10) of the 22nd July says:—We hope that when the Bills come for discussion before the Council our legislators will perceive that clause (*c*) of Section 1 of the District Municipal Bill creates an unnecessary difficulty. A man's aptitude for work depends much more upon his future conduct than upon his past incidental misbehaviour. We do not mean that past conduct should not be taken into account as a qualification; but the triviality of the incidents embodied in clause (*c*) is so patent that it must strike the most superficial observer. We think the clause is flagrantly mischievous and hope the Council will not fail to expunge it from a law which is to be the very corner-stone of our municipal government. The *Rást Goftár* (109) of the same date expresses similar sentiments, points out the necessity of giving an independent vote to the educated classes, and enquires why the Maráthi and Gujaráti translations of the Local Self-Government Bills have not yet been published. The *Suryodayá* (64) of the 23rd July says that people should be allowed to elect three-fourths of the number of members on municipal boards and that educated persons should be allowed the privilege of voting even if they be under 21 years of age. The *Bakul* (16) of the 22nd idem does not approve of the provisions of the Bills as they at present stand.]

Disapproves of the draft Bills on local self-government in the Bombay Presidency.

The *Poona Vaibhav* (48) of the 22nd July says:—The Local Self-government Bills drafted by the Bombay Government appear to be simply intended to throw dust into the eyes of the Government of India and the public generally. The original object of Lord Ripon in inaugurating the scheme of local self-government was to transfer some of the powers of district officers to the people, but a careful study of the provisions drafted by the Local Government will show that they are calculated to concentrate all power in the hands of Government officers. The Bombay Government ought not to have exhibited its narrow-mindedness on this occasion. It ought to have considered the extent to which Lord Ripon is prepared to concede to the people the powers of local self-government. It also ought to have judged of the feelings with which the people look upon the Viceroy and the earnestness evinced by the people to receive the concessions contemplated to be made. Had the Government of Sir James Fergusson showed a tendency to be straightforward and had drafted the Bills accordingly,

it would have secured the affections of the people in a very great measure. As the measures proposed to be adopted are, however, in a crude state, it is to be hoped that in bringing them to perfection the Bombay Government will not try to render the privileges that are sought to be conferred on the people by the Government of India useless by placing unnecessary restrictions on their enjoyment. If, however, the Bombay Government fail to carry out the views of the Government of India, the Supreme Government should not sanction the enactment of the Bills without effecting the necessary modifications.

Legislation—The Native Magistrates' Jurisdiction Bill.

Advises Government not to effect any changes in the present form of the Native Magistrates' Jurisdiction Bill.

The *Dnyán Prakásh* (8) of the 23rd July advises Government not to effect any changes in the present form of the Jurisdiction Bill. The opponents of the Bill will not be satisfied with anything short of the total abandonment of the Bill, and any mere tinkering of it will not pacify the cry they have raised against it. Besides, the provisions of the Bill as it at present stands are not meant to confer any extensive powers on Natives, and therefore any curtailment of the already small powers intended to be conferred will deprive them of all their charm and they will not be looked upon as a concession in the narrowest sense of the term. It is said that out of the officers consulted by Government after the introduction of the Bill many have abandoned their opinions which were given before its introduction, and it is therefore proper that Government should pay no regard to the opinions of those that are opposed to the Bill, while they should duly weigh the arguments brought forward by its supporters.

Education.

Disapproves of the decision of the Grant College Medical Society that the female students wishing to attend the medical class to be formed should have passed the Matriculation Examination.

The *Yajdán Parast* (121) of the 22nd July regrets that the Grant College Medical Society should have decided that the ladies to be admitted into the Grant Medical College for receiving medical education should have passed the Matriculation Examination. The number of Native girls who have received English education is very small, and not one of them has hitherto passed the Matriculation standard. In the same manner a very small number of English or European ladies has passed the examination. It will therefore be almost impossible to get any female students to join the College, and there will be no female class for the next ten years. The new condition sought to be imposed on admission into the new class ought to be abandoned.

Railways.

Inconvenience to passengers by His Highness the Gáikwád of Baroda's Railway.

The *Samsher Báhádur* (110) of the 20th July says that the trouble and inconvenience suffered by passengers from Chándod to Ahmedabad is very great. His Highness the Gáikwád of Baroda's Railway is undoubtedly a wretched concern. The Wishwámintri station is wretched and as small as a cottage. Passengers for Ahmedabad are required to get down at this station, and are packed like sheep in a roofless and miserable waiting-room. It is very wonderful that while the railway authorities do not allow males and females to travel together in one carriage, they confine and crush them together in such a waiting-room. Great confusion prevails at the time when men, women and children are thus locked up and the scene is heart-rending. They are not allowed to go out of it even for drinking water, satisfying hunger or answering the calls of nature. It is a matter for surprise that the railway authorities are not in the least anxious to remedy the evil. It is to be hoped that they will put a stop to it as early as possible.

Municipalities.

The *Bombay Chronicle* (74) of the 22nd July observes that the rule that a refund of town duties can be obtained on such goods only as are exported within six months from the date of their importation has always formed the subject of complaint on the part of the mercantile community of Bombay. It is therefore to be hoped that the municipality will so amend the objectionable rule as to minimize the inconvenience and injustice of which it is the cause. Some relief to the trade in this matter is certainly due at the hands of the Corporation.

Suggests a modification of the rule regarding the refund of town duties in Bombay.

The *Akhbáre Sodágar* (81) of the 28th July requests the Health Department of the municipality of Bombay to keep a sharp watch on the bazárs in order that no lean flesh, rotten fish, vegetables, fruit, and grain may be put up for sale and consumed, as the use of such articles creates cholera. The *Sodágar* states also that large quantities of a spurious kind of ghee are sold in the bazár and ought to be prevented from coming into public use, as the use of this article also brings on the epidemic.

Asks the Health Department of Bombay to keep a strict watch on the sale of rotten articles of food.

The *Satyá Shodhak* (56) of the 22nd July points out the irregularity of the appointment of a chairman at a special general meeting of the municipality of Ratnágiri. In the list of business to be done by the special meeting there was no allusion to the question of the appointment of a chairman, nor to that of the appointment of a managing committee, and yet both the questions were at once decided. Under the new rules it was necessary that the important subject of the appointment of a chairman should have been placed before the committee for some time before it was brought on for discussion, and it was not right to dispose of it in this hap-hazard manner. It cannot be said that there are no non-official members capable of performing the duties of a chairman, while the Mámlatdár of the city has too many duties to attend to in his official capacity to allow of his being reasonably burdened with the responsibilities of the office of chairman. It is to be hoped that in these circumstances the question will be reconsidered.

Points out the irregularity of the appointment of a chairman for the municipality of Ratnágiri at a special general meeting.

The *Gujarát Mitrá* (75) of the 22nd July does not approve of the decision recently come to at a meeting of the managing committee of the Surat Municipality in regard to the extension of the public park, and points out that the decision was neither prudent nor legal. The general committee is called upon to censure the managing body for the decision, and the commissioners are exhorted to pursue the subject through thick and thin in all its possible stages. Where is Mr. Whitworth, who is known for his prudence and justice, gone? How can he connive at such flagrant injustice. [The *Gujaráti* (94) of the same date also requests the authorities to interfere with the decision of the municipality in this matter, and says that it is unwise to spend large sums on the extension of the public park when the distress of the people caused by the recent floods has greater claims on the municipal treasury.]

Does not approve of the determination of the municipality of Surat to carry out the contemplated extension of the public park.

The *Deshi Mitrá* (90) of the 26th July says that the landing place at the Návdi Bandar, Nánpura, has fallen into such a bad condition that it has become dangerous to use it. Fears are also entertained of the bursting out of some epidemic in the city, as the stinking mud in the street drains has not yet been removed. It is advisable, therefore, that the Secretary of the municipality should have it removed at once.

A complaint against the Surat Municipality.

The *Hitechchhu* (76) of Ahmedabad of the 26th July points out the necessity and advantages of constructing a town hall for Ahmedabad, and observes that the site of the new vegetable market is best suited for the purpose. The vegetable-sellers are not willing to use the market. It is not good that the

Necessity of constructing a town hall for Ahmedabad.

local municipality should waste its money on this affair. If the site is given by the municipality for the construction of a town hall, the public as well as Government will be benefited. The work can be carried on by public contributions amounting to ten or twelve thousand rupees. Moreover, the market will not prove remunerative to the municipality. If the new municipal board gives the site of the market for this purpose, the charitable public of Ahmedabad will not fail to make up the necessary amount. Moreover, the money raised in Ahmedabad as a contribution to the Surat Relief Fund may be used for this object, now that it is said to be no longer wanted for its original purpose. It is to be hoped, therefore, that the new board and the public will take some measures in this matter. If the present opportunity be allowed to escape, it will be useless to hope for another suitable opportunity.

Native States.

Some remarks in connection with the rumour that the Gáikwád has consented to cede some of his districts to the British Government in connection with the Baroda contingent.

A correspondent of the *Indu Prakásh* (9) of the 23rd July, writing from Baroda, says that it is rumoured that on the occasion of the installation of the Gáikwád to the *gádi* it was arranged by Sir T. Mádhav Ráo that the British Government should receive a sum of Rs. 3,75,000 on account of the contingent force. On the occasion of the recent visit of the Gáikwád to Calcutta, His Highness is said to have consented to cede to the British Government the districts of Kodinár and Chhota Bhávnagar, which yield an annual income of Rs. 5 lákhs. Referring to the above the *Indu Prakásh* says that the Mahárája cannot be held responsible in this affair. The sole responsibility lies on the heads of those who originally proposed these terms and the Mahárája cannot now retract from the step which Sir T. Mádhav Ráo took. It is also reported that Government intend taking over Dwárka, which is on the Baroda frontier, on the plea that the Gáikwád has not been able to manage the affairs of that place properly. Such usurpation, if once allowed, will go on for ever until the whole of the Gáikwád's dominion becomes no more. Such a step, therefore, is not advisable. If the Gáikwád has not been able to direct the affairs at Dwárka properly it is the duty of the paramount power to show him the right way. It will not be just to annex it to the British territory. Such a policy will surely smack of Dalhousieism.

Disapproves of the proposed extension of the term of office to Colonel Barton, Political Agent, Káthiáwár.

The *Indu Prakásh* (9) of the 23rd July says:—For a time the courtiers of Káthiáwár have distinguished themselves! Junágad, Bhávnagar and Jámnagar have gone into mourning because their favourite hero, Colonel Barton, is about to retire. They have telegraphed to Government to have mercy and to spare Colonel Barton for some years to come. The other States of Káthiáwár resent this movement, and it is said they will be glad to get rid of an officer who cajoled those who cajoled him and menaced those who did not. The Government of Bombay let down Colonel Barton gently in the careless part he played in the Maiya affair. A little more of caution and a little less of favour for the Junágad Darbár on his part would have saved us the enactment of a disgraceful tragedy. But he blundered from first to last and Government are now asked by a knot of States to prolong his tenure! [The *Native Opinion* (10) of the 22nd July says:—We hear complaints have been made by the other Káthiáwár Chiefs that these three Chiefs alone, viz., those of Bhávnagar, Junágad and Jámnagar, should have preferred a request of such a nature without their consent. We think this is a legitimate grievance. The three principalities have no right to arrogate to themselves the representation of the whole peninsula. The existence of such complaints shows that the wish to have Colonel Barton as their Political Agent for another term is not universal in the province, and we are sure that the Viceroy, before arriving at a final decision, will consult the wishes of the complainants. The *Indian Spectator* (1) of the 22nd July remarks:—It is proposed to make Colonel Barton a permanent fixture in the political affairs of Káthiáwár. He has had two extensions of his term already. But there was no such move that we know of when exceptionally able men like Colonel Keatinge and Mr. Peile left the charge. It

must be remembered that Káthiáwár is composed of nearly 200 States and estates which ought to have a voice in the matter. But even supposing that the consent of all the Chiefs has been obtained (and nothing so easy in Káthiáwár), the Government of Bombay must consider whether such a step will conduce to justice, fair play and efficient administration. Does Junágad want Colonel Barton for another military exploit? Does Navánagar want him in the hope of replenishing its exchequer? What does Bhávnagar want him for?]

Does not approve of the delay that is allowed to occur in the disposal of the appeal to the Government of India in the matter of the massacre of the Maiyás by the Junágad Darbár.

The *Gujaráti* (94) of the 22nd July says:—As already anticipated, the Government of Bombay has sent in its reply to the Government of India defending the line of policy pursued by it in regard to the massacre of the Maiyás by the Junágad Darbár. Though we cannot say more at present as the proceedings are not published, still it must be asserted that there is no necessity of any delay in coming to a decision in an affair which involves life and death. The Maiya case is no private affair, and, if possible, all papers in connection with it should be published at an early date.

Complains of the oppression exercised by the Thákor of Mánsa on his subjects.

A correspondent of the *Hitechchhu* (76) of Ahmedabad of the 26th July says that the people have been greatly oppressed since the time the present Thákor of Mánsa came into power. The ryots and others once preferred a strong complaint against the Thákor to the Political Agent, but unfortunately they did not get redress. Though the old corrupt kárbháris have been removed from their posts, the old order of things continues. Bribery prevails to a very large extent. The Thákor is self-willed and arbitrary. He is in the third class of Tálukdárs, and though the power of passing the sentence of whipping is not allowed to Tálukdárs in Mahi Kántha, he makes free use of it. Even women and old and infirm persons do not escape this punishment. Though the Thákor pretends to be in favour of reforms, he is really their deadliest enemy. He has not done any solid work of reform and wastes money on trivial things. He spends thousands of rupees on the gratification of his desires and keeps a large company of prostitutes. It is to be regretted that no improvement has taken place in the State even since Mr. Fatechand came into office. The Thákor and his officers ought to look to the welfare of the people. The editor, in a note, says that he cannot understand why the cry of oppression is raised by the people when the Thákor and his kárbháris are shrewd and active. The Political Agent ought to enquire into the truth of the above complaint and redress the grievances of the people if there be any truth in them.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
2nd August 1883.

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REPORT
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For the Week ending 4th August 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
*18	„ Bhála	Sholápur	Do.	200
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyă Dipika	Bombay	Fortnightly	150
23	„ Daivadnyă Samáchár	Do.	Do.	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolhápur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitră	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitră[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	3,500
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
44	„ Nibandh Mála	Poona	Monthly	700
*45	„ Nibandh Chandrika	Do.	Do.	200
46	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
47	„ Panchánan	Málvan	Do.	800
48	„ Pandhari Vaibhav	Pandharpur	Do.	103
49	„ Poona Vaibhav	Poona	Do.	250
50	„ Prabhákar[3]	Bombay	Daily	350
*51	„ Prabodh Chandrika	Jalgaon	Weekly	200
52	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Satyă Prakásh	Bombay	Fortnightly	243
56	„ Satyă Sadan	Alibág	Weekly	400
57	„ Satyă Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Poona	Monthly	400
61	„ Shiváji[3]	Do.	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
*65	„ Suryodayă	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
68	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vicháráhil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
85	„ Bombay Punch	Do.	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
*92	„ Dnyán Prasárak	Ahmedabad	Monthly	200
93	„ Dnyán Vardhak	Bombay	Do.	400
94	„ Fursad	Do.	Do.	100
95	„ Gujaráti	Do.	Weekly	400
*96	„ Gujarát Monthly Journal	Do.	Monthly	200
97	„ Gul Afshán	Do.	Do.	659
*98	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
99	„ Jáme Jamshed	Bombay	Daily	525
100	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
101	„ Kaira Vartamán	Kaira	Weekly	115
*102	„ Kaiser-i-Hind	Bombay	Do.	200
103	„ Káside Mumbai	Do.	Tri-weekly ...	700
104	„ Kusum Guchchhá	Ahmedabad	Monthly	350
105	„ Nágar Udayá	Do.	Do.	300
106	„ Niti Prakásh	Kaira	Weekly	200
107	„ Nure Elam	Bombay	Monthly	381
108	„ Nyáyá Prakásh	Surat	Weekly	200
109	„ Párai Punch	Bombay	Do.	1,225
110	„ Rást Goftár	Do.	Do.	814
111	„ Samsher Báhádur	Ahmedabad	Do.	200
112	„ Satyá Mitrá	Bombay	Do.	400
*113	„ Sauráshtrá Darpan	Junágad	Monthly	200
114	„ Stri Bodh	Bombay	Do.	533
*115	„ Subodh Prakásh	Nadiád	Do.	200
116	„ Svadesh Vatsal	Bombay	Do.	408
117	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*118	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
119	„ Vartamán Sár	Surat	Weekly	200
120	„ Vidnyán Vilás	Rájkot	Monthly	738
121	„ Vidya Mitrá	Bombay	Do.	300
122	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
123	The Chandrodayá	Dhárwár	Weekly	150
*124	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*125	The Abuz Zurfeh	Bombay	Weekly	200
*126	„ Altáf	Do.	Do.	200
*127	„ Armagán	Do.	Do.	200
*128	„ Dabdabe Islám[5]	Do.	Do.	200
129	„ Khádam-é-Hind	Do.	Daily	200
130	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*131	„ Kushful Akhbár	Do.	Weekly	160
132	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
133	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

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	MARA'THI—*continued.*			
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90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
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95	„ Gujaráti	Do.	Weekly	400
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Politics and the Public Administration.

The *Jáme Jamshed* (99) of the 31st July is glad that Parliament has adopted Mr. Stanhope's motion regarding reductions in the administrative expenditure of India, but observes that the honourable member's suggestion to curtail the public works expenditure and to lay out a smaller amount than is expended at present on railways is objectionable and ought not to be accepted. It is the railway works that have secured to England and America their present prosperity and developed the commercial resources of India. Competent judges are of opinion that the ten thousand miles of the Indian railways ought to be quadrupled in order to bring prosperity to the country. The railways of this country are not an unprofitable concern; they yield more than five per cent. interest on the capital laid out on them, and bring to Government an annual income of five krors of rupees. The *Jáme* then points out the necessity of curtailing the exorbitant salaries of European officials and of employing Native agency in the place of European, as being calculated to secure appreciable reductions in expenditure.

Says that the grant for public works, and particularly for railways, should not be curtailed.

In noticing the reply of the Government of India to the memorial of certain landholders of Sálsette in the Thána District complaining of the unnecessarily rigorous working of the Forest Act, the *Lok Mitrá* (78) of the 29th July observes:—There is nothing like an attempt at answering or refuting the arguments advanced in the memorial, and the complaints of the memorialists are dismissed in a most summary, not to say contemptuous, manner. The construction sought to be placed by the memorialists on the provisions of the Act is declared to be untenable. Why or how it is so is not mentioned. If their construction was untenable, the memorialists would certainly have liked to know the construction placed upon the Act by the Government of India. The memorialists are further taken to task for having preferred complaints that are, in the opinion of Government, unreasonable; and the reply winds up by saying that any inconvenience arising from the working of the Act, if properly represented, will receive due consideration from the Bombay Government. No notice is taken of the fact that a memorial was submitted to the Local Government as early as November 1881 and that no redress was obtained. It is not easy to believe that the memorial has received careful consideration, seeing that no inquiries were instituted nor any special report called for as to the manner in which the Act is being worked. Nothing of the kind appears to have been done, and the memorialists are referred back to the Bombay Government for redress of their grievances. Surely there is something singularly unsatisfactory in the unceremonious way in which a matter of such extreme importance is disposed of. It is out of the question for the memorialists to expect redress at the hands of the Local Government when the latter has been patted on the back and its conduct endorsed in an unequivocal manner by the Supreme Government.

Disapproves of the reply of the Government of India to the memorial of certain landholders of Sálsette complaining of the rigorous working of the Forest Act.

The *Deshi Mitrá* (91) of the 2nd August, in referring to the question asked in the House of Commons regarding the punishment of whipping awarded in certain cases in India, observes that it should not be entirely done away with. The punishment of caning juvenile offenders prevailing in Bombay has affected the commission of crimes to a small extent. The flogging of unruly prisoners in jails is also necessary. If whipping is abolished, juvenile offenders will have to be sent to jails or workhouses, which will be full of them and Government will find it hard to maintain them. Flogging should therefore be retained to some extent at least.

Disapproves of the abolition of whipping in India.

The *Indu Prakásh* (9) of the 30th July says:—The country rejoices to see that Major Baring has been knighted. To have earned this honour on the eve of his retirement from India is no great thing for him. Sir John Strachey was a knight when he was in charge of the financial portfolio of the Government of India, and Major Sir Evelyn Baring now reaches

Approves of the career of Sir Evelyn Baring as Finance Minister of India.

that distinction, with this difference, however, between the two, that no honour that may be conferred upon the latter by Government can equal the feelings of respect and gratitude entertained by the people of India towards him. Allusion has been made in some quarters to the abolition of the import duties, and a question has been asked whether Sir Evelyn consulted the interests of this country in taking that step. The only answer that seems to us to meet the captious criticism implied in such remarks is that if we were to judge of a statesman by every act of his and condemn him because among many acts that are good there is one that is bad, there would be few statesmen capable of reaching this high standard. In view of the fact that the remission has not benefited Manchester it must now be admitted even by those who strongly demanded some years ago the abolition of the import duties that Major Baring could have spared the duties without injuring anybody. The Bombay Branch of the East India Association is preparing an address to be presented to him before his departure to Egypt. What is the Poona Sárvajanik Sabha doing? We wonder why the British Indian Association of Calcutta has as yet made no move in the matter. [The *Gujaráti* (95) of the 29th July, the *Lok Mitrá* (78), and the *Bombay Chronicle* (75) of the same date express similar sentiments.]

Comments on the working of the Sind Encumbered Estates' Act.

The *Indian Spectator* (1) of the 29th July quotes an extract from the Bombay Administration Report for 1881-82 bearing on the subject of the debt due by the encumbered estates in Sind, and remarks:—Deducting the discount, so to say, of 2½ lákhs of rupees from 17 lákhs, and further deducting the 12 lákhs that still remain due, it follows that the estates themselves have as yet paid only 2½ lákhs to the creditors out of their claim of 32½ lákhs. In other words, the creditors could not be paid 8 lákhs in cash without incurring a liability to Government for 5½ lákhs. What is the conclusion? Is it not that it has not been found possible to keep down private debts without increasing the public debt in nearly the same proportion? This fact, taken in conjunction with the frank admission made in the Administration Report that "one manager finds it difficult to exercise control over so large a number of separate estates," is in our opinion a conclusive proof of the failure of the Sind Encumbered Estates' Act. No less than 121 estates were added during the year, notwithstanding this inability of the manager "to exercise control" over them. We dare say many more have been added in 1882-83. How long Government intend to persist in this dangerous experiment we cannot guess. But we have no doubt that the longer they persist in it the more will they emasculate and enervate the active energies of their *protéges* and reduce them to a state of perpetual tutelage. The writer here quotes John Stuart Mill on the nature of assistance generally, and proceeds:—Here Government have substituted themselves for the zamindár's own "labour, skill and prudence"; in other words, they have chosen to exercise what political philosophers call the authoritative form of interference. Had Government confined themselves to non-authoritative intervention,—had they instructed their revenue officers to give advice and information to the indebted zamindárs, to acquaint them with their rights, to protect them from gross imposition, to assist them by loans or even to exert their good offices in procuring composition with creditors on advantageous leases,—we should have had nothing to say against it. We should, on the contrary, have welcomed such a healthy form of intervention and rejoiced at it. But when a prohibitory regulation is passed interdicting all persons from entering into any contracts with a certain class of zamindárs and ousting the jurisdiction of the ordinary courts in their transactions,—when Government step into the shoes of these indebted zamindárs, become the judge as well as the defendant in all claims against them, lay down hard and fast rules for the decision of these claims, and representing the insolvents dictate terms to the creditors which the latter have no option but to accept,—terms irrespective of the insolvent's property,—then we think it is high time to speak out boldly against a line of policy calculated "to starve the development of some portion of the bodily or mental faculties, sensitive or active," of the very zamindárs whom it is intended to succour, to deprive them of all real initiative and direction in their own personal affairs, to disqualify them for the struggle of life, to injure their credit for ever by breaking faith with their

creditors, and to reduce them to so many inane dummies, if not non-entities. Government candidly confess that their agent is unable to manage so many as 349 estates. But let us remind them that all the facilities of access to information which a Government enjoys and all the means which it possesses of remunerating, and therefore of commanding, the best available talent in the market, are not an equivalent for the one great disadvantage of an inferior interest in the result. This is an elementary truth as well as a lesson of experience. Let us hope it will not be lost upon our Government.

Disapproves of the contemplated legalization of forced labour by the Government of Madras.

The *Native Opinion* (10) of the 29th July says :—The end of the nineteenth century is about to legalize and sanction what its first two quarters seemed to condemn as barbarous and inhuman. To the civilian, *veth* (forced labour) has been an abomination, and for it the Khots and their patrons the Peshwas and other Native principalities have been dragged through the dirt. But the times have changed and with that change what was once thought barbarous is about to be considered religiously sanctimonious. The Government of Madras has introduced a Bill into the local Legislature legalizing forced labour for the preservation of irrigational works. We hope the local Government will think twice before it passes the new measure through the Council. The tradition is that the shackles of a bondsman drop down as soon as he touches the shores of England, but here in India the people of the very same country are putting shackles upon us in the shape of the above Act. What a pitiful contrast! Has climatic change anything to do with this phenomenon?

Asks Government to annul or modify Section 58 of the Irrigation Act, 1879.

The *Khándesh Vaibhav* (36) of the 27th July, in an article headed "Legal Oppression," refers to the distress said to have been caused to the people of táluka Dindori in the Násik District by being impressed for labour on the irrigation works at Wághad, and says :—The officers of Government having a part in this affair, the people were obliged to suffer great miseries. Where should the people go when those who are appointed to protect them oppress them? Even well-to-do people, respectable and rich merchants, pátils and school-masters who were never accustomed to this sort of work were dragged forth, and their feeling at being obliged to work with low-caste people cannot even be imagined. At first the people refused to work, but when the Executive Engineer for Irrigation prosecuted about 700 persons for committing a breach of law, and when the District Deputy Collector fined about seven persons of the lot in the sum of eight annas each, all those that demurred to work in the first instance were obliged to give way. This seems to be certainly a wrong application of Section 58 of the Irrigation Act. If the legislators had the least idea that the provisions of the section would be subjected to such a wide interpretation as that put in the present instance, they would certainly have omitted this section altogether. In the opinion of the *Khándesh Vaibhav* such compulsory provisions are not at all necessary. It may be proper to have such a coercive law in contingencies like war. Even at the time of the late Afghán War, when Government were in great need of men, they did not resort to impressment, but induced people to come forward by offering high salaries. Moreover such impressment of labour is not sanctioned by the laws of political economy. In these circumstances it is to be hoped that Government will either annul or modify Section 58 of the Irrigation Act, 1879. [The *Suryodayá* (65) of the 30th July expresses somewhat similar sentiments. The *Bombay Samáchár* (86) of the 3rd August also refers to the matter, and asks Government to take due notice of the conduct of the officers who exacted labour from the people.]

Requests that conciliators for Jávli Táluka may be selected from Sátára and Wái.

A correspondent of the *Mahárashtrá Mitrá* (40) of the 2nd August hears that Dr. Pollen and Ráo Báhádur M. G. Ránadé have expressed their views in favour of the appointment of conciliators for the Jávli Táluka of the Sátára Collectorate. If conciliators for this táluka were once dispensed with it is desirable that those to be again appointed for the duty should not be selected from the Jávli Táluka, because there are no people

in the táluka who deserve the honour. It will therefore be better if respectable and deserving people from Wái and Sátára are appointed conciliators for the Jávli Táluka. This táluka borders upon those of Sátára and Wái, and people from the former frequently visit the latter for various purposes, and it will therefore not be inconvenient to them if their conciliators are appointed from the latter tálukas.

Disapproves of the policy of Government in regard to spirituous drinks manufactured in the Thána District.

The *Suryodayá* (65) of the 30th July observes that the ábkári revenue for 1882-83 in the Thána District amounted to seven lákhs and twenty-seven thousand rupees. By the questionable expedients adopted by the Commissioner the contract for 1883-84 has been given for Rs. eight lákhs, two thousand and seven hundred. It will thus be seen that Government devote more attention to increasing their revenues from this source than to the discouragement of the vice of drinking, in spite of all their professions that all their efforts are directed to the latter object. The *Suryodayá* disapproves of the proposals made to abolish the town duties levied in Bombay and Thána on European liquors, and observes that the exertions of Government appear to be directed towards the encouragement of the use of European liquors at the sacrifice of the interests of country drinks.

Approval of the services of Mr. Hart, Private Secretary to His Excellency Sir James Fergusson.

The *Indian Spectator* (1) of the 29th July says:—Sir James Fergusson need not have troubled himself about contradicting the rumour as to Mr. Hart's appointment as Collector. To be sure Mr. Hart stands low on the civil service list; but he is an exceptionally able man, and has worked hard for a number of years in a difficult and delicate position. We have heard of worse Private Secretaries having fared better than Mr. Hart is likely to do. Besides, with due respect for age and experience, one may say that a capable young man is to be preferred to an elderly mediocre man for administrative work. Promotion by seniority is a good rule, but there are exceptions to every rule.

Points out the injustice of the people of Surat being still made to pay for the punitive police imposed on them after the license tax riots in that city.

The same says:—The people of Surat have a legitimate grievance in the matter of the additional police charge they have had to pay since the occurrence of the so-called license tax riots. The plan of punishing a community for the sin of individuals is in itself objectionable. It savours of sharp practice. But even if Government cannot find a more equitable way of dealing with the offenders, it is hard that a whole population should remain under a sort of perpetual ban after the guilt of a few has ceased to operate. This will puzzle even believers in the doctrine of eternal punishment.

Says that Government should devote a year's revenue to the relief of the persons who have suffered by the recent floods at Surat.

The same, in writing on the recent floods at Surat and the havoc committed by them, says that Government is bound to devote a year's revenue to the relief of the persons who have suffered by them. Surely that is not asking too much!

Observes that the buttresses of the fort on the river side at Broach urgently need repairs.

A correspondent of the *Jáme Jamshed* (99) of the 30th July states that the town of Broach is protected from the annual inundations of the river Narbada by the buttresses of the fort; but as these have grown very old, they stand in need of repair. If the necessary repairs are not made within a few days the buttresses may tumble down, and in that case the town will be exposed to the inundations of the river. The early attention of the authorities concerned is requested to the subject.

Requests Government to allow court fee stamps to be sold at post offices.

The *Nagar Samáchár* (41) of the 28th July says that the recent resolution of Government directing that each court fee stamp shall bear the name of the party to whom it is sold, the date on which it is sold, and the signature of the licensed vendor, is likely to cause inconvenience to the public. Since the introduction of the Deccan Agriculturists' Relief Act the profession of stamp-vendors has undergone considerable depression, and they are therefore obliged to seek other occupations in addition to the business of stamp-vending. People in need of stamps are obliged to find out the hours at which stamp-vendors are at home, and are required to dance attendance on them for the sake of a court fee stamp. It will therefore contribute to the convenience of the public at large if court fee stamps are allowed to be sold at the different post offices in the Presidency, the post masters receiving the usual commission for the work done by them.

Suggests some means for an extensive destruction of serpents.

The *Jáme Jamshed* (99) of the 2nd August observes that notwithstanding that Government grant rewards for the destruction of serpents an appeciable decrease has not been effected in the number of these dangerous reptiles nor in the number of deaths caused by their bites. It is desirable, therefore, that more effective measures should be taken for their destruction. It is said that serpents lay eggs in the month of July; so if a reward three or four times the value of the usual grant is offered for the destruction of female serpents in the months of April, May and June, much good will result. Again instructions should be given to villagers as to how and when to kill serpents, and due encouragement should also be given to the destruction of these reptiles in winter when they are not very active. The wolf-pest in England was removed by the offer of rent-free lands to cultivators, and the same means might be adopted with success for the cure of the serpent-evil in India.

Makes some suggestions to the Presidency Post Master, Bombay.

The *Din Bandhu* (5) of the 29th July censures Mr. Stuart, Presidency Post Master, Bombay, for being blind to the requirements of the public at large. Some days ago the authorities of the Postal Department sanctioned an extra expenditure of Rs. 800, but Mr. Stewart has not yet thought fit to utilize the sum, and has thus allowed the public and the department itself to suffer inconvenience. This sum was originally sanctioned for the employment of additional delivery peons, and the Post Master could have utilized the amount partly for this purpose and partly for the opening of branch money order offices. At present money orders can be cashed in the General Post Office only, and this arrangement causes inconvenience and annoyance to the public. Moreover the present hours between which the money order department of the Post Office is open are very inconvenient, especially to those who have to attend offices, and nothing but the opening of branch offices will meet their requirements.

Says that letters addressed to places on the B. B. & C. I. Railway line and received in branch post offices after the prescribed hours should be sent direct to the Grant Road station.

The *Din Bandhu* (5) of the 29th July understands that while letters that are received in the branch post offices after the appointed hour and addressed to places on the G. I. P. Railway line are sent direct to the Byculla station, no similar arrangements are made for sending letters addressed to places on the B. B. & C. I. Railway line direct to the Grant Road station. Why should there be such a difference? If runners are engaged by the Postal Department, why should not the people of Gujarát be equally favoured with those of the Deccan?

Certain complaints regarding tram cars in Bombay.

A correspondent of the *Kaiser-i-Hind* (102) of the 29th July observes that tramway cars do not begin to run till half past six in the morning, and consequently the large number of persons who go to the mills or the vegetable market at Byculla early in the morning at 4½ or 5 o'clock cannot avail themselves of the convenience afforded by them. It is desirable, therefore, that the Tramway Company should run their carriages from 4½ o'clock in the morning. The writer also complains that car drivers do not completely stop the cars when old men,

women or children want to get into or out of them, that cars are not run on broad streets with sufficient speed, and that the fares are rather high for poor people and need to be lowered.

Complains of the bad conduct of some Pársi miscreants towards Pársi ladies in the Fort.

A correspondent of the *Jáme Jamshed* (99) of the 3rd August complains that for some time past a number of Pársi miscreants have met every evening between 7 and 9 o'clock in that part of the Bazar Gate street which lies between the corner of the Mánekji Shet's Agyári lane and Bamanji Wádia's fountain, and gibe at the Pársi ladies who happen to pass by that way. These budmashes sometimes address indecent words to the ladies and sometimes waylay them. It is strange that policemen standing near the fountain should not apprehend the miscreants. The attention of the Commissioner of Police is requested to the complaint.

Local Self-government.

Congratulates the Government of Sir James Fergusson on the liberal character of the Local Self-government Bills and criticizes them.

The *Dnyán Prakásh* (8) of the 2nd August says:—We must congratulate the Government of Sir James Fergusson on the liberal character of the Bills which, so far as their general scope and provisions are concerned, must, we think, satisfy at least the moderate section of the party of advancement and enlightenment amongst the Native community. We are aware that the extreme section of the community which, in the language of Professor Wordsworth, may be aptly described as the "emotional" wing of the party of progress and reform, will feel disappointed when they see that the whole measure of reform, as sketched out in the now memorable resolution of the Government of India, dated the 18th May 1882, has not been conceded to the Bombay Presidency by the Government of Sir James Fergusson. But it is impossible in the very nature of things to satisfy the ambition, or rather the crotchets, of this emotional section, which, we must say, forms but a very insignificant minority of the party of progress and reform. That section very conveniently forgets that even the Government of India, when it promulgated its resolution of 18th May 1882, never meant to force any hard-and-fast system upon the subordinate Provincial Governments and Local Administrations, but left them a great latitude of action with a view to enable them to adapt their measures of reform under the scheme to the actual state of things in their respective provinces and charges. The initial blunder which this section commits consists in its regarding the Government of India's resolution as a resolution which can be given complete effect to at once in all provinces irrespective of any circumstances, whereas the real truth appears to us to be that the resolution in question does not differ in any degree from the Court of Directors' Educational Despatch of 1854. Both these State documents are important only so far as they contain an exhaustive and comprehensive exposition of the policy of Government in respect of the subjects to which they relate. The premature introduction of any of the reforms or of all of them as shadowed forth in these two State documents would not only defeat the objects of Government, but would be in the highest degree detrimental to the interests of progress and reform. We shall here give an instance in order to more clearly illustrate our meaning. It is a well known principle of the Educational Despatch of 1854 that as soon as the circumstances of the case will permit, but neither earlier nor later, the State should withdraw from all direct connection with higher education, and the said principle is so sound in theory that no sane man will question its utility or propriety. But it is equally admitted on all hands that a premature application of the said principle, far from advancing the interests of that branch of education, will check its healthy growth, which in the absence of efficient private agency can be secured by the State's intervention and control only. The same is precisely true of the principles of election and of having non-official presidents at the head of local boards, both urban and rural. A single premature step would be sufficient to discredit the whole system and to call into question the wisdom, foresight and statesmanship of its originators. We cannot afford to ignore, as the section of the party alluded to above appears to

do, the lessons of history which teach us that no government, however powerful and beneficent, can create national institutions by mere legislation, but that these must be the works of time and of the people themselves. For a reform to be durable a desire for that reform must precede its introduction. And we challege any man whatever, be his position what it may, to say that a desire for the introduction of the elective system into the constitution of our urban and rural local boards and for having non-official presidents at the head of those local boards is so universal as to justify Government in introducing the same everywhere. Holding these views as we do, we cannot but congratulate the Government of Sir James Fergusson on the permissive and elastic character of the principal provisions of both the Local Self-government Bills. So far as the principle is concerned the Bills leave nothing to be desired, but lest we may be misunderstood, we must frankly state that they are not quite perfect in all their details, which in our opinion admit of considerable improvement. As we all along suggested, the Bills have, we learn, been referred officially to the leading municipalities and district local fund committees for their opinion, and we have not the slightest doubt that, while according to the Bills a general approval, the local bodies consulted will suggest the necessary alterations in the detailed provisions of the Bills. As regards Section 5 of the Local Boards Bill, we think it is necessary to amend it, so far as district boards are concerned, by providing that the nominated members shall not be more than one-third of the total number of elective members. Such a course is necessary for two reasons, first, because the elective members in district boards will not be returned directly by a democratic constituency but by a process of filtration, and second, because the nominated members in táluka boards will also be eligible as delegates from táluka to district boards. This is the best course to follow, but should there be any difficulty in adopting it, we would suggest as an alternative step that the nominated members in táluka boards should be declared ineligible as delegates from those boards to district boards, for the obvious reason that in the latter Government would have their nominees to the extent of one-half. As regards Section 6, clause (*c*), and Section 7, clause (*c*), we think it advisable that the privilege of nominating a representative given to an Inámdár, should there be one such only in the táluka or the district, should be also extended to Inámdárs as a class, provided that if their choice fell upon anyone who was not himself an Inámdár, that person must satisfy any of the conditions laid down in the Act for membership. We see no use in circumscribing the circle of their choice. It is quite possible that even if there be more than one Inámdár in the táluka or district they may all agree that there is none among them quite competent to take care of his interests and those of his brother Inámdárs. As regards Section 8 we would in the first place restrict the power of Government to táluka boards only, and we would empower the táluka boards so formed to return their own delegates to the district board under Section 7, clause (*b*). The reason is obvious. Government ought surely without any hesitation to rely upon their own nominees to exercise intelligently their right of electing their delegate. We would further add a proviso to this section that if one-third of the number of rate-payers in such a táluka prayed for the removal of their disability under Section 8, and if their prayer was supported by a majority of three-fourths of the members on the district board, Government should forthwith remove that disability. We would also provide that even if any táluka were exempted according to the provisions of Section 8, the elections to such a táluka board under Section 6, clauses (*a*) and (*c*), should in no way be affected by the exemption. The reasons for both these provisions are obvious. [The *Indian Spectator* (1) of the 29th July expresses somewhat similar sentiments regarding the general scope of the Bill, and after contradicting the assertion made in the Statement of Objects and Reasons that the management of local funds has on the whole been hitherto highly successful, expresses its disapproval of the provision granting an election of half the number of members on local boards, and says:—But since Government have expressed great willingness to give as much effect as possible to the system of election, we do not see why Section 5 should not be amended. The contemplated introduction of the system of election much more largely than at present indicated in the Bills into the constitution of local boards is honourable, but it has unfortunately been notorious how far the actions of the

servants of Government fall short of their intentions. After all, their measures are carried out by the Collector in the district. Government generally depend on his reports. They seldom invite non-official opinion. Hence, in the advanced districts and tálukas it will eventually depend on the whim of the Collector whether he will have more than half the members of local boards elected or not. There is thus a wide discretion left to the Collector which is prejudicial to the development of self-government as now sought to be introduced. Practical experience suggests that the discretionary power should be withdrawn. Let Government append a schedule to the Act, wherein should be mentioned the names of all the districts and tálukas where, owing to their backward condition, only half the number should for the present be elected for the boards, and let it be enacted in the fifth section that the rest shall have the privilege of electing three-fourths of their members. If Government really desire to place the people in advanced districts "in an independent position" for purposes of self-government, there can be no harm in adopting the suggestion. People will thereby have confidence in the intentions of Government. As Section 5 stands at present, we are inclined to the belief that it leaves a door open to give local boards a constitution which will in all probability be semi-official, and therefore not representative or independent.]

Expresses dissatisfaction with the Bombay Local Boards Bill and criticizes it.

The *Indu Prakásh* (9) of the 30th July says:—The more one examines the provisions of the Local Boards Bill, the more does he find reason to complain that the Bombay Government has not attempted to do justice to the people in preparing it. It seems to give the right of election and to invest táluka boards with some powers; but all this is neutralized by the bludgeon clauses which have been introduced into the Bill, giving very extensive powers to Collectors and reserving still more extensive powers in the hands of Government. Beyond giving the people the right of electing one-half of the members of local boards, does it give anything? How does it enable the members of local boards to manage their affairs without being unduly influenced and intimidated by official crotchets? What safeguards does it place against the interference of the Public Works Department with the construction and management of local works? These are questions which are not at all satisfactorily met by the Bill before us. In short, it appears to us to be a reluctantly and cleverly drawn Bill, seeming to give rights in one place, but in another place quietly neutralizing their effect or nullifying them. And this view of ours about this Bill we are prepared to justify by minutely examining its salient features. The two most important features of the Local Boards Bill are those appertaining to the introduction of the elective system and the nomination of president. As to the principle adopted with regard to the elective system, Government do not mean in the beginning to concede to the people a greater right than that of electing only half the number of members required for táluka and district boards; and as to the nomination of president, the Bill provides that Collectors shall cease to be *ex-officio* presidents and that these posts shall be conferred on any member of the boards irrespective of the consideration that the person to be elected is an official or not. These two provisions must be considered together, since for the attainment of the object which the local self-government scheme has in view—namely, enabling the people to do for themselves what is at present done for them by Government officers,—the first essential condition is that the people should have a fair share in the administration of local funds and should not be left altogether dependent on Government officers. Now, what is it that has, under the administration of local funds since the passing of Act III. of 1869, allowed the funds to be diverted to purposes other than those for which they were collected? As far as the conditions put down on paper by Government and by the Legislature for the administration of the funds went, they all looked good and reasonable. Government took care to provide that although the entire strength of the boards should consist of members nominated by it, yet the non-official element in them should never be less than one-half of the total number of members on a board. Here the people were represented, in a sense, by persons, who, being not dependent on Government, could be expected to take an independent view of questions brought before the boards. But they did not.

Was that not because, being the nominees of Government, they thought that they should not go against their views? It was so; but will the change which it is now intended to make by allowing the people to elect their own representatives at one-half of the entire strength of the boards make any material difference? Why should Government hold the balance of election equally between themselves and the people? One-half will be official representatives; and in such a state of things we cannot say that the people have much chance of being enabled to do for themselves what is at present done for them. It may indeed be said that Government do not mean to restrict the proportion of elected members to one-half of the entire strength of the boards. What the Bill provides is that the proportion shall never be less than one-half, so that Government can, in the case of any given district or táluka board, increase that proportion. But even by Act III. of 1869 it was provided that the number of non-official members should never be less than one-half the entire strength of the boards, and still the number was never increased to more than one-half. Let us see now whether the chances of elected members being kept down by an equal number of official representatives are promoted or lessened by the other provisions in the Bill. Of these provisions the first that deserves consideration is that relating to the nomination of president. That provision, we contend, is also not satisfactory. Collectors will still have the chance of holding that office; and we contend that if the object of the present Bill is to enable the people to look after their local works under official guidance and advice, that object will be frustrated by the Bill so long as it enables Collectors to be members or presidents of local boards. In the case of táluka boards it is indeed desirable for the present that Assistant Collectors should still continue to preside. But in the case of district boards such a precaution seems undesirable. It may be contended that, whether as presidents or as controllers and directors of boards from outside, there is equal chance of Collectors bringing their views to bear upon the boards and getting them to act up to them. But still there is a difference in the two positions. What that difference is is best ascertained by a perusal of Section 28 of the Bill, which provides that the president of a local board shall in fact be its executive officer. Now, as president or executive officer of a board, the Collector shall have to identify himself in fact with the initiation and execution of everything relating to the board, and thus lose the opportunity of considering the merits of measures so initiated and executed without any bias. It seems to us that the Collector should be free from such trammels. He should be left free to supervise and control the doings of the boards from outside, and that he may be so free it is essential that he should enjoy the opportunities incidental to a neutral but still a controlling position The initiation of measures and their execution, the financial and executive administration of the board, the exercise of supervision and control over the acts and proceedings of all officers and servants of the board, &c., should remain in a non-official member elected president by the board itself; and in such cases the Collector will be better able to look at the doings of the board with an unbiased mind and to exercise the healthy influence of a guide, adviser and impartial judge. By being in the board, whether as member or president,—and the Bill still leaves Government free to elect him as either,—he will have to take part in the debates, influence the board by his views, and thus carry everything before him. The chances then must be that everything will be done by him, and that the members will perform mere consultative functions. But if the Collector watches it from outside, the board will be more *than* a consultative body. The Collector will no doubt be still able to bring his opinions to bear upon the board, but this, we think, it will be difficult to avoid in any case as long as the Collector is the head of the district. All that is practicable and desirable is that the boards should be enabled to do their work themselves. Now, how does the Bill deal with the Collector? It in fact gives to the Collector more than two positions inconsistent with one another. He can, under Section 5, be nominated a member of a district or táluka board; under Section 24, "if at any election of a member of a local board under this Act there is an equal number of votes in favour of each of two or more persons who are willing to take office, the selection of one of such persons shall be made by the Collector by lot in such manner as he shall deem fit"; under Section 27, there is nothing to prevent him from being president of a

local board; and under Section 59, the Collector shall have powers of inspection and supervision. Now, these seem inconsistent, not to say delicate, positions for one and the same person to occupy. Government are no doubt at liberty under these provisions to prevent the Collector from occupying all of them in his own person; but after all it is discretional with them. If the Collector is to be the supervising and controlling authority, as Sections 10, 24 and 59 provide, he must remain distinct from the local boards. It would therefore be better if the Bill were modified so as to give the Collector the supervising and controlling authority only, and to declare him ineligible for the office of president or for nomination as a member of either táluka or district boards.

Criticizes the Bombay Local Boards Bill.

The *Mahrátta* (2) of the 29th July points out the necessity of the early publication of the draft rules to be framed hereafter when the Bombay Local Boards Bill becomes law. The whole of the Bill is simply permissive and consequently vague. Without the rules it is quite impossible to come to any definite conclusion as to the merits of the scheme. Unless, therefore, Government wish to take undue advantage of the permissive nature of the Bill to the prejudice of the local bodies and thus legally disappoint the public in their expectations, they should give early publicity to the rules. We do not understand why municipalities should send their delegates to the local boards. It is true that the functions of municipal and local funds committees are similar, but this does not justify the representation now granted to municipalities. Local funds committees have no jurisdiction within municipal limits, nor have municipalities any control outside their municipal districts. It is only when their works are supplementary to each other that any occasion arises for consultation; and if for this one reason only municipalities are allowed a voice in the management of local funds, we do not see why local boards should be withheld from having a similar voice in the management of municipal affairs. To carry the principle a little further, district boards will have to provide seats for members from surrounding districts and also for representative educational and public works officers who under the present Bill can attend the meetings of the boards but have no vote. But as nothing like it is to be found in the Bill we must look for another principle on which the representation given to municipalities can be justified. Can it be on the ground of advanced social status of the inhabitants of municipal districts? This appears to be the only other ground, but the provisions in the Bill do not fully bear it out. If the principle be once granted, however, it follows that the management of local boards should go more into the hands of the inhabitants of the principal towns in the táluka, and that the representatives of the groups of villages in the táluka should come in only as secondary members. To some extent this will be the case even now considering the relative advance in civilization in the towns, and we think that this principle should be distinctly recognized and provision should be made by which a greater proportion of the elected members of a táluka board should come from the principal towns in the táluka. As local self-government becomes better understood in the districts this position may be changed and the members of the board may be allowed to be chosen out of the rate-payers in the táluka only; but till then a greater portion of the members of táluka local boards must come from the towns. Considered in this light the provisions of the Bill are singularly defective. Thus for a táluka local board one delegate has been allowed to every municipality which comprises more than 5,000 and less than 18,000 inhabitants. The provision is open to the obvious objection that if a táluka contains a town having more than 18,000 inhabitants this town cannot send a delegate to the board. No doubt it will send one to the district board, but that is no reason why it should not be represented in the táluka board directly. The case is not an imaginary one. Let us take for instance the Haveli Táluka, which contains the city of Poona. Now Poona can send a delegate to the district board, but not to the táluka one. We do not understand why the táluka committee should be deprived of the assistance and advice of members coming from a comparatively advanced town. Poona has as much to do with the táluka committee as the other towns in the táluka have,—perhaps more,—and yet it has no delegate on

the board. We think, therefore, that the restriction of 18,000 should be removed entirely. Secondly, if the principle above alluded to be once acknowledged, more advanced towns ought to be allowed to send more than one member to the táluka board instead of each municipality being indiscriminately allowed one member. By this means the táluka board will be made to consist of a greater number of independent members than it can be under the present scheme. The local self-government scheme will thus become more a city than a rural franchise; but this is inevitable under the existing state of things. In Section 10 no vote has been allowed to education as such, while the trading and other classes are allowed to come under clause 5 of Section 10. In connection with this one more fact remains to be noticed, viz., that while Section 10 prescribes so many qualifications for an elective member of a táluka board there are no restrictions by which the choice of Government will be limited in nominating members of the same board. It is indeed a question why Government should be allowed to nominate a member which the voters are not allowed to elect. There ought to be one rule for both, and Government should bind themselves as much as the public. There appears to be again some mistake in giving the qualifications for voters. We looked for the reason of the partial exclusion by which an ordinary trader, but not a landholder, in a smalls municipal district can have a right to vote at the elections of the members of a táluka board by virtue of the proviso of clause 2 of Section 18, but we could not find any. It cannot be urged that the proviso is intended to guard against the double right of voting, as all others except landholders get it. The provision, therefore, is quite unintelligible, and in the event of its being retained we hope to receive an explanation regarding it. As it stands it is one-sided and partial, and probably an error.

Criticizes the draft Bill to amend the Bombay District Municipal Act.

The same, in criticising the Bombay District Municipal Act Amendment Bill, says:—The people ought to thank the Government of Sir James Fergusson for the extension of the elective franchise even to town municipalities. But in the very section which gives Government this power there is something for which the people have greatly to complain. Section 10, which regulates the constitution of municipal boards, is only permissive. It does not make it obligatory that the Governor in Council shall declare that towns of a particular status or cities of a particular standing will have the privilege of having their municipalities constituted according to the provisions of the section. Sir James and the other members of his Council are sufficiently sincere and liberal, but because we have the present Government of a particular kind it does not follow that we shall always have liberal Governors and liberal Councillors. We therefore urge that the section should be so modified as to make it obligatory and to say what municipalities will derive the benefits of the amended Act and from what date. It appears from the proviso that the Government of Sir James is not inclined to remain satisfied with giving half the number of seats on municipal boards to the people; it may even give more, and if we correctly interpret the motives of the present Government, we may say that the ten cities which under the old Act had city municipalities before the 1st of April last will, in all likelihood, have at least two-thirds of the whole number of seats on their boards reserved for their citizens. But the people are impatient and earnestly hope for such a declaration, for, they say, who knows, times may change and an autocratic Governor like Sir Richard Temple may come and leave the whole Act to remain a dead letter. The people demand, and we see no reason why Government should not grant the request, that a notification fixing the total number of commissioners and the proportion of the elective to the nominated commissioners in the different municipalities should be publishe d along with the report of the select committee. Of course the lists embodied in such notification will be subject to any alterations which circumstances may necessitate; but the draft lists will do immense good and avoid administrative difficulties which Collectors and commissioners will be put to. We have already suggested that the draft rules should also be published, and we have every hope that our present suggestion will receive its proper share of attention at the hands of the authorities. The power given to Government by Section 12 is indeed too large, and the fear is that should it remain in the hands of Government it may be abused by a despotic Governor.

Government should no doubt possess such or similar power, but some counterpoise to it should be left in the hands of the people as well. Subordinate Judges ought to be excluded from becoming municipal commissioners for the same reason for which District Judges have been excluded in Section 15. It is these Subordinate Judges before whom municipal cases come for decision, and they therefore ought to have nothing whatever to do with the boards. The disqualification mentioned in clause (*c*) of Section 15 should be changed into "one who has been sentenced to rigorous imprisonment by any criminal court when such sentence has not been subsequently reversed or quashed." If any reason for this change is wanted, we may say that offences punishable with simple imprisonment are not in their nature such as necessarily bring moral turpitude upon the person who commits them. Besides, instances may be cited in which persons found guilty by a criminal court for a particular offence will be incapable of becoming municipal commissioners, whereas persons of the same rank and social position convicted of the same offences by a court of equal competence will be eligible. We think that this should be left to the electors themselves. A person who commands their respect and confidence, notwithstanding a short imprisonment, may safely be allowed to become a municipal commissioner. The words "within 2 months" should be substituted in Section 18 for "as soon as it conveniently can be." After words "personally liable" in Section 20, line 15, we think the words "only so far as may fall to his share" be added. In Section 20, clause (*b*) should be omitted. We do not see how it can stand to reason that a person should be made to lose his rights of citizenship simply for an unfortunate mistake or an accident or even an offence. Government have very properly omitted the residential qualification in the case of voters; for though a person may not be a resident, yet he may have an interest in the working of a municipality for the reason of his holding some property or having a business concern in the municipal district. In Section 22, line 8, we should like to see instead of "the date of election," "the date of the declaration of the result." In the last paragraph of Section 22, line 22, after the word "fixed," the words "by the municipality" should be inserted. [The *Gujarát Mitrá* (76) of the same date says that the power reserved by Government under Section 11 of the Bill should be delegated to municipal bodies, that the limit of age mentioned in clause (*a*) of Section 15 should be increased to 25, that the period of the tenure of office of municipal commissioners laid down in Section 17 should be reduced to 2 years. The *Mitrá* also suggests that a provision may be inserted in the Code directing that an appeal shall lie to the High Court against the decision of the District Judge in cases of disputes regarding elections. The *Kesari* (35) of the 31st July says that the following rules should regulate the constitution of municipal boards:—(1) Municipal towns with a population of more than 20,000 souls should have the power of electing their own president. (2) Where the president is a salaried servant of Government on account of the population being less than 20,000, the people should have the power to elect at least three-fourths of the members on the board. (3) Where there is an elected president the people should elect two-thirds of the members on the board. (4) The distinction of town and city municipalities should be recognized on some principle or other. The *Belgaum Samáchár* (17) of the 30th July does not approve of the partial repeal of the old Acts by the new Bills, and suggests the desirability of having one enactment on each of the subjects of local boards and municipalities. The *Dhárwár Vritt* (24) of the 26th idem says that the restriction of age in the case of a voter or commissioner should be modified by making persons above 18 years of age eligible to vote and to be commissioners, and that the period of the tenure of a commissioner's office should be reduced from 3 years to 1 year. The *Chhára* (21) of the 29th and the *Nyáyá Sindhu* (46) of the 30th July generally disapprove of the provisions of the Local Self-government Bills.]

Requests Government to grant a city municipality to the town of Vengurla.

The *Vengurla Vritt* (71) of the 26th July prays Government to grant a city municipality to the town of Vengurla. A petition in this behalf was preferred last year to His Excellency Sir James Fergusson by the Hita Chintak Association, but to no effect. It is nearly eight years since a town municipality was established at this place, and during this period

nearly a lákh of rupees have been spent by the committee on useless projects. The establishment of a city municipality will put a stop to all such mismanagement, and will give the people an idea of the real advantages of municipal institutions.

Education.

A suggestion regarding the introduction of some changes in the course of studies prescribed by the Bombay University and the appointment of a few auditors to detect mistakes in the adding up of marks by the examiners.

The *Native Opinion* (10) of the 29th July says :—A thorough overhauling of our educational system is very desirable, and mere shifts will not do. To our mind the change which is most desirable is in the vehicle or medium through which instruction is at present imparted in all our high schools. We are not to be understood to mean that the English language should be knocked on the head; what we mean is that English literature up to the present matriculation standard should be taught in schools, and even with greater care than is taken at present; but all the other subjects, such as mathematics, sciences, history, &c., should be taught in the vernaculars. The change may be looked upon by some as radical, but if carried out it is expected to check considerably the premature drain on the youthful energies of students. Instruction through the vernaculars will give the students considerable ease and a ready and thorough comprehension of the subjects they are taught. Besides, they will be enabled to acquire a more comprehensive knowledge of various subjects than they do at present. To our mind language is a mere outward dress, and when purely English literature is taught in our high schools up to the present matriculation standard, no difficulty whatsoever will be felt in imparting college instruction to these very students. While the drain on youthful energies will be checked considerably, one important point will be gained, and that is the cultivation of the vernaculars without any check upon the cultivation of the English language. It may be urged by some that the conveyance of instruction in all subjects through the medium of the English language gives the candidates greater facility to pick up a variety of expressions. But the argument must lose its force when it is considered that English literature is to be taught as hitherto, and with still greater care and precision. Even in colleges the University will do well to add the vernaculars to the studies already laid down by it. Instruction through the vernaculars at schools will necessarily serve as an impetus to their cultivation. The introduction of the dead languages into the University course may be said to have abated to some extent the amount of earnestness with which under other circumstances the vernaculars would have been cultivated. It is true that to be able to enrich the vernaculars we have to fall back upon our ancient languages, and as a means of such enrichment the cultivation of the dead languages is considered a necessity. But for all that the cultivation of the vernaculars is not the less important, and the question of the addition of the vernaculars to the University studies is therefore worthy of the consideration both of our educational authorities and the Senate of our University. The question was once raised, but then the tide of public opinion ran so high in favour of our ancient languages that the question had at that time to be abandoned. The question is one of importance and we hope the educational authorities will fully consider it. [The *Indian Spectator* (1) of the 29th July says :—A good deal of unpleasant speculation marks the results of our University examinations. This will continue so long as some candidates meet with failure, for it is often these men that revenge themselves on the authorities by spreading idle rumours. For our part we have never had reason to question the *bonâ fides* of the work done by the examiners. But the stock complaint about mistakes in adding up marks would disappear if the University were to appoint a few auditors whose business it should be to detect and rectify such mistakes. Considering that failure mars the future of hundreds of candidates, the authorities might very well ask the examiners to put down their marks in words and not in figures, so that clerks may have no excuse for mistaking 12 for 2 or 2 for 20, and so on. Another general complaint, which the authorities must try their best to remove, is about the vagaries of examiners in putting awkward questions and dealing with the answers according as it pleases the will of each examiner.]

The *Satyá Shodhak* (57) of the 29th July dwells on the inconvenience caused to the scholars in Maráthi schools by being required to sit on the floor, and invites the attention of the educational authorities to the necessity of furnishing all vernacular schools with gunny cloth or mats to cover the floor.

Complains that scholars in Maráthi schools are compelled to sit on the floor.

The *Ahmedabad Samáchár* (81) of the 1st August complains of the very low salaries paid to vernacular school-masters in the mofussil, and says that it is informed that assistant teachers and monitors in the city are now required to attend in turns the offices of their superiors out of school hours to do official work. This is justifiable only in the case of temporary pressure of work; but if it is a permanent arrangement, then there is much to be said against it. The miseries of these badly-paid officers should be lessened and not increased. It would be a proper thing to increase slightly the salaries given to vernacular school-masters.

Complains that vernacular school-masters are made to work out of school hours.

Railways.

The *Dnyán Prakásh* (8) of the 30th July regrets that the recent changes in the tariff of rates on the G. I. P. Railway have not conferred any benefits on the poor. The railway authorities ought properly to direct their attention to the interests of the lower classes, but such does not appear to be really the case. There has been no reduction in the rates of charges for the fourth class, while the rates for the first and second classes have been considerably lowered to the advantage of Europeans and Natives of higher classes. Considering the high salaries drawn by Europeans it is not likely that they will appreciate the advantage which the company has tried to confer on them, while to poor Natives even a slight reduction in the charges they are required to pay would have been welcome. Middle-class Natives will suffer greatly under the new arrangements, under which carriages of an intermediate class have been abolished. Such persons cannot travel by the second class as the charges are too heavy for them, nor can they travel by the fourth class and be crushed with the people of the lower classes. To redress the grievances of this class of passengers the company should issue return tickets for the second class for half as much again as the single fare, or should devise such measures as may contribute to the solution of the difficulty. [The *Poona Vaibhav* (49) of the 29th July ridicules the idea that passengers will take return tickets when the charge is as much as they would have to pay if they took single tickets.]

Says that the recent changes in the tariff of rates on the G. I. P. Railway are not likely to prove beneficial to Natives.

A correspondent of the *Dnyán Prakásh* (8) of the 30th July complains of the prevalence of cholera at Bhusával. The misery is aggravated by the importation of the disease from Pandharpur and other places. Pilgrims are packed like sheep in carriages, and when there are no such conveyances available they are despatched in cattle trucks, and on their arrival at Bhusával they indiscriminately find shelter in the dharmashála, where they lie in a precarious condition. The merciless conduct of the railway authorities towards passengers is indeed reprehensible and should be severely noticed by Government. Carriages which are intended to carry 50 passengers are made to convey from 65 to 70, and any remonstrance against the treatment received by passengers is visited with kicks. It must be borne in mind that the disease of cholera spreads by contagion, and it is also very likely that it is caused by the filthiness of the cattle trucks in which passengers are made to travel. The medical officer of the place requires the payment of a fee of Rs. 2 before he treats any of these patients, and thus these travellers are placed in a helpless condition. The people will thank Government very much if they adopt measures for affording prompt and easy relief to the sufferers by means of medical advice and medicines allowed free of charge. It is also necessary that travellers affected by the disease should

Complains of the prevalence of cholera at Bhusával and the ill-treatment of pilgrim passengers by railway authorities.

not be allowed to put up among those that are free from the contagion. There is a Government school located in a portion of the dharmashála above alluded to, and the educational authorities ought to recognize the necessity of removing it from its present quarters under the above circumstances.

Asks the authorities of the B. B. & C. I. Railway Company to open branch offices in the city for the convenience of passengers by that line.

The *Prabhákar* (50) of the 1st August approves of the contemplated opening of a booking office near Páydhownie for the convenience of passengers by the G. I. P. Railway, and requests the attention of the authorities of the B. B. &. C. I. Railway Company to the necessity of their doing the same.

A complaint regarding the inconvenience caused to passengers by His Highness the Gáikwád of Baroda's Railway.

A correspondent of the *Samsher Báhádur* (111) of the 27th July complains of the miserable condition of the carriages on His Highness the Gáikwád of Baroda's Railway. The Goa Gate station is miserable. There is no proper resting place for travellers. As very few carriages, which again are small and narrow, are attached to a train, passengers have to be packed in them like sheep. It is necessary that more carriages should be attached to trains than at present with a view to give comfort to passengers, and especially to Hindu pilgrims who use the line. Proper arrangements should also be made for the safety of passengers from the sun and rain. The management of the Bhávnagar-Gondal Railway is far superior to that of the Gáikwád's Railway.

Municipalities.

Comments on the sanitation of Bombay and its suburbs.

The *Rást Goftár* (110) of the 29th July says that it will not be surprised if the present outbreak of cholera in Bombay is attributed to the filthy condition of the suburbs of Máhim and Dádur and to the noxious gases that are exhaled by the town sweepings that are deposited on the Byculla flats. The *Rást* also regrets to be under the necessity of taking exception to the purity of the pipe-water. The cry of the people on this latter head is as unmitigated as ever. Formerly such complaints used to be made only in the hot season, but this year, though half the rainy season has already passed, pure water is not received through the pipes. [The *Gujaráti* (95) of the same date says that cholera has been prevalent in Bombay for many months past, but that it did not attract the notice of the municipality until it showed itself among respectable classes. Why should not prompt and effective measures be taken when the municipality levies so many and heavy taxes on the people? The *Din Bandhu* (5) of the same date refers to the same subject, says that the money spent by the municipality on sanitation is not at all proportionate to its income, and points out the desirability of taking more effective measures for the health of the city.]

Says that the municipality of Bombay should either erect markets or allow others to do the same.

The *Bombay Samáchár* (86) of the 3rd August observes that for some time past the municipal authorities of Bombay have been observing the policy of reserving to the municipality the work of opening new markets, and whenever they have entered into agreements in this behalf with private persons they have imposed very stringent conditions. The consequence of this procedure has been that the residents of several quarters of the town suffer great inconveniences on account of the absence of public markets within their easy reach. It is therefore desirable either that the municipality should construct public markets on its own account or should allow them to be constructed by private persons on moderate terms.

Requests Government to reduce the import duty on grain levied by the municipality of Belgaum.

A correspondent of the *Din Bandhu* (5) of the 29th July deplores the present depressed condition of the trade in grain of the town of Belgaum, and says that the cause of it lies in the enhanced rates of duty levied by the municipality on cart-loads of grain. Belgaum, where lákhs of rupees used to change hands, has been reduced to

such a beggarly condition that the daily transactions in grain do not now amount to even five rupees. Several traders have left the British territory and emigrated to the adjoining territories of the Chief of Sángli. Formerly no import duty was levied in this town, but now it is as high as annas 12 per cart. Such a state of things is prejudicial to the interests both of the people and the municipality, and it is to be hoped that Government will cause the duty to be reduced to annas 2 per cart, whereby both the municipality and the people will be benefited.

Recommends the Surat Municipality to take special measures for the preservation of the health of the people.

The *Surat Akhbár* (79) of the 30th July says that owing to the moisture that has spread in the city on account of the recent floods dysentery, fever and other diseases and even cholera have appeared in Surat. Why cannot the local municipality undertake special measures for the safety of the people in this season, as is done by the Bombay Municipality? If neglience is allowed to prevail, bitter will be its results.

Dissatisfaction of the people of Jambusar with their municipality.

The *Broach Samáchár* (87) of the 2nd August says that the municipality of Jambusar at a meeting held on the 26th ultimo resolved to increase the fees levied by it on cloth, sugar and sundry other articles. Not only were the entire public against the increase in the fees, but a great number of the municipal commissioners were also against it, and still the president carried the resolution. The people of Jambusar therefore became very excited and struck work from the afternoon of the 27th to the 29th July, when they resumed work. A meeting of the Mahájans was held on the 28th July and a resolution was adopted for petitioning Government. A sum of about Rs. 4,000 was also collected for the purpose. The people are very much dissatisfied with the commissioners, for only a few of their number can boast of a sound education. The president ought to do his best to pacify the people. From this commotion it appears that the people of Jambusar are not in a position to bear the burden of heavy taxation. The authorities concerned ought to interfere and prevent matters from taking a worse turn.

Disapproval of the action of the Bombay Government in connection with the misappropriation of the trust money of the Ranchhodlál Dispensary at Ahmedabad by the municipality of that city.

The *Hitechchhu* (77) of Ahmedabad of the 2nd August, in commenting on the order of the Bombay Government requiring the municipality of Ahmedabad to pay off at once the sum of Rs. 20,000, being the trust money of the Ranchhodlál Dispensary appropriated by the municipality, says that the action of Government in this matter is not just. The present municipal board and its president, Mr. Reid, are quite ignorant of this affair. The municipal exchequer is empty and the new board is obliged to incur fresh debts on account of the mismanagement prevalent in the time of the late chairman, Mr. Fernandez, when the misappropriation of the trust money took place. The alleged consent of the donor to the diversion of the money from its original purpose is illegal, for he had no power to give it. On the contrary his action in the matter amounts to an abetment of a breach of trust. It would be just if Messrs. Fernandez and Ranchhodlál were called to account. It is to be regretted that the action of Government in this matter should tend to lower the credit of the Ahmedabad Municipality at a time when it is involved in debt. It is still to be hoped that Government will take proper measures in this case. [The same paper refers to the disapproval expressed by the Revenue Commissioner of the substitution of a toll in the place of the house-tax leviable on the people residing in the suburbs of Ahmedabad by the local municipality, and observes that it cannot be the intention of the Government of India that the house tax should be levied by force in places to which it is unsuited. The house tax will never suit Ahmedabad. The enlargement of the municipal limits and the inclusion of the suburbs of the city in them was very inconsiderate. The proceeds from the inclusion of the suburbs within the municipal limits will fall far short of the expenditure entailed thereby. The income from the house tax is Rs. 5,000 and the expenditure is Rs. 6,400. Moreover, the extension of the municipal limits will not

prove beneficial to the people living in the suburbs. It is advisable, therefore, that the local municipality should not extend its limits to the suburbs if Government are not willing that a toll should be levied instead of the house tax. The local funds committee can construct roads, &c., for the benefit of the people living in the suburbs out of their contribution to the local funds. The *Samsher Báhádur* (111) of the 27th July disapproves of the intention of the Ahmedabad Municipality to raise a loan of Rs. 50,000, and observes that if the vegetable and green markets and other buildings owned by the municipality are sold off there will be no necessity for incurring this fresh debt. It cannot be understood why the commissioners wish to increase the burden of debt on the municipality.]

Native States.

Advises the Council of Regency at Hyderabad to reform the administration of the State on the British system.

The *Maháráshtrá Mitrá* (40) of the 2nd August says that the present state of Hyderabad shows that times are out of joint and offers a word of advice to the Council of Regency in view of their being enabled to set them right. The State of Hyderabad lost in Sir Sálar Jung an invaluable jewel, and the death of that statesman will be a signal for misrule and anarchy. The policy of the British Government in connection with the states will be one of gradual interference. It will begin with issuing mandates to the State authorities in cases in which maladministration is brought to their notice. When the Nizám comes of age he will be invested with powers of administration, and no sooner will a year or two elapse than he will be asked to work with a Diwán appointed with the consent of the British Government, and further on a joint administrator will manage the administration. As the British ascendancy increases, valour and spirit of independence which at present characterize the Hyderabadi will vanish and all the dignitaries of the State will content themselves with an unmolested enjoyment of a portion of their present income. All independent Jághírdárs will lose their civil and criminal powers. Inám commissions and alienation departments will spring up and all important appointments in the State will be monopolized by Europeans. The criminal law will be enforced with the greatest rigour, and what are now considered as insignificant crimes will be looked upon as heinous. At present every subject of the State is armed from top to toe, but during the course of a decade people will be afraid of walking in the public streets with sticks in their hands. The youth will be reduced to an emaciated condition by education. Rates of land revenue assessment will be enhanced, a forest department will be organized, and the people will be reduced to a state of starvation. A Watan Act will be introduced and an enquiry instituted into the saranjáms of sardárs. A Political Agent will be kept to watch the conduct of petty Jághírdárs and the estates of many will be resumed on the plea of their immoral conduct. Some special circumstances will bring on the imposition of an income tax, which in course of time will be followed by a license tax. Municipalities will be established at different places and people will begin to be oppressed by the imposition of a local fund cess. In these circumstances it is the duty of those to whom the cares of the administration are at present committed to act prudently and cautiously and not to allow any complaints from the people under their charge to reach the British Government. It is uncertain what turn events may take and no time should be lost in reforming the administration on the British system.

Suggests an investigation into the conduct of the Diwán of Ali Rájpur in connection with the disturbances created by the Bhil chieftain Chhitu.

In noticing the trial and punishment of Chhitu, the Bhil leader who recently created disturbances in the Native State of Ali Rájpur, the *Bombay Chronicle* (75) of the 29th July observes that the trial has disclosed a condition of affairs at Ali Rájpur which shows that the State requires close attention on the part of the paramount power, and that the lot of the condemned Bhil chieftain deserves public commisseration. All the witnesses examined for the prosecution on whose statements the accused was condemned were unanimous that Chhitu was the victim of circumstances which goaded him on to unlawful acts. He and others similarly circumstanced petitioned, complained and remonstrated

against the hardship and ill-treatment to which they were subjected for years, but did not get any redress. It was stated at the trial that the harsh, unjust and oppressive proceedings of Mr. Venkatráo, the Diwán or Kárbhári of the State, drove the Bhil chieftain and other so-called rebels to desperation. Mal-administration of all sorts is laid to the Diwán's door. It has been broadly stated that but for the wise and vigorous action taken by the British authorities the little rebellion would have become a very serious affair. This statement, if true, proves the necessity for a formal and searching investigation into the causes which brought about that rebellion.

Asks the Government of Lord Ripon to contradict the report that the Gáikwád of Baroda has consented to cede some portion of his territory to the British Government in satisfaction of the expenses of the Baroda contingent.

Referring to the report that the Gáikwád of Baroda has consented to give over to the British Government a portion of his territory in satisfaction of the expenses of the Baroda contingent, the *Arunodayă* (14) of the 29th July says that the report, if true, is likely to make the administration of Lord Ripon unpopular. The Gáikwád's treasury is not known to be insolvent like the British Exchequer—nay, it is said that the former has a large balance—and there appears to be no reason why the British Government should be apprehensive of any failure on the part of the Gáikwád to regularly meet all demands on account of the contingent. Moreover, to entertain such apprehensions when the administration of the young Gáikwád, tutored and brought up under European influences, is only in its first stage, and to resolve upon taking a portion of his dominions, is nothing short of an imitation of the most reprehensible policy of Lord Dalhousie. The *Arunodayă*, however, cannot be persuaded to believe that Lord Ripon's administration can be capable of such conduct. The evil effects of detaching portions of the territories of Native princes on the minds of the public have been brought to light in the Berár affair, and it cannot even be imagined that an administrator of Lord Ripon's fame, and with his desire to watch the interests of India and England, will commit himself to such a policy. It is necessary that His Lordship should take measures against the minds of the people being unsettled by such damaging reports and should give them an official contradiction.

Complains that the Mahárája of Baroda does not devote much attention to the administration of justice.

A correspondent of the *Poona Vaibhav* (49) of the 29th July, writing from Baroda, complains that the Mahárája does not devote much attention to the department of the administration of justice, and that all cases are generally decided in the way they are explained by the officers in charge of them. The subjects, therefore, do not get impartial justice and are very much discontented.

Disapproves of the career of Colonel Barton as Political Agent, Káthiáwár.

The *Indian Spectator* (1) of the 29th July says:—We have no serious objection to Colonel Barton remaining in Káthiáwár two months longer. But we wish he had made over the charge of his office to his successor and spent the time in travelling over Káthiáwár as a private individual. He would have learned much by this means and unlearned not a little. It would be a great gain if officers were to lay aside their official spectacles and see the country as ordinary men before they left it to air their experience at home. Nothing is so misleading as the experience of men in office, whom the truth of a matter seldom reaches except in a very distorted form. This is the misfortune of the average English officer. He is either impenetrable to outside light or is led by the nose by rascally underlings. It is direct communication with the people and encouragement of an expression of popular opinion that lead to good government. Colonel Barton came to Káthiáwár a most popular man; he goes out of it perhaps the most unpopular Political Agent, save of course with a dozen or two interested persons. The policy of the majority of political officers seems to be to support the strong against the weak—a policy from which Native States have suffered untold misery; and this policy the officials claim as based on the principle of the survival of the fittest. In real truth, however, it is the reverse; it is not the fit but the unfit that can

live and prosper in Káthiáwár; it is the selfish and the corrupt that profit by this policy. [The *Samsher Báhádur* (111) of the 17th July says that Colonel Barton has, from the time of his appointment as Political Agent in Káthiáwár, done his best to protect the rights of Native potentates, and hence many of the princes of Káthiáwár love him. Notwithstanding this policy his conduct in the matter of the appointment of a Diwán to the Porbandar State was not free from comments. He is on very good terms with the authorities of the Bhávnagar State, and perhaps for this the latter are trying to have his stay in the province prolonged. Mr. Maganlál, the present Kárbhári of Jámnagar, is much favoured by Colonel Barton and has risen to his present high post through the kindness of the Political Agent. His great error in the matter of the Maiya massacre and his defence of the Junágad State will perhaps never be forgotten. The *Hitechchhu* (77) of Ahmedabad of the 2nd August disapproves of the attempt of the Kárbháris of Junágad, Bhávnagar and Navánagar to raise a fund with a view to commemorate Colonel Barton's connection with Káthiáwár, and remarks that owing to the Maiya massacre, the outcry raised by the people of Dhoráji, his conduct in connection with the appointment of a Diwán to the State of Porbandar and other vexatious acts done by him, the people will always look upon him with disgust and contempt. It is advisable, therefore, that these States should not move in the matter in vain. The *Akhbáre Sodágar* (82) of the 31st July says that but for the independence granted by Colonel Barton to the Káthiáwár Chiefs and the bad use made by them of the privilege which served to bring his name into ill odour, the Colonel's administration would have proved very beneficial to the States under his charge.]

Junágad and Porbandar affairs.

A Káthiáwár correspondent of the *Gujaráti* (95) of the 29th July says:—The administration of Junágad appears again to be involved in some embroglio. Messrs. Mansukhrám and Purshottamrái have returned from a visit to Poona. Diwán Sále Hindi is reported to have sent in his resignation. It is also rumoured that the Political Agent has recommended the Darbár to remove from his office Sulemán, who headed the band of the Junágad police during their attack on the Maiyás, and also to dismiss from its service all Mekránis and other hot-blooded servants. The Darbár suggested the names of Mr. Chunilál Sárábhái, Manager of Vánkáner, and Mr. Ratilál, Kárbhári of Chuda, for appointment on the commission to enquire into the grievances of the Maiyás, and the Political Agent supporting the suggestion, Government are said to have sanctioned the appointment of those two members without paying any consideration to the protest raised by the Maiyás against the nomination. The Rána of Porbandar does not appear to go with the present age of civilization. The mismanagement in the revenue department of this State will scarcely find a parallel in any other State. The Rána possesses an immense amount of money, but it is wrong to consider that the prosperity of his people will be achieved by storing the money in his treasury. The real wealth of a State lies in the protection of the life, property and independence of the subjects. It is the principal duty of a State to dispense impartial justice to its subjects. But it is not so in Porbandar. One Mr. Cassum, a respectable and well-to-do merchant of Porbandar, has been put into prison on an alleged charge of attempting the murder of the Rána. For various reasons Mr. Cassum is not in the favour of the Darbár, and this is said to account for his present treatment. As the report goes, there is said to be no evidence of the crime fathered upon Mr. Cassum, and even if there be any, neither the Rána nor any of his courts are competent to try the case in which the Rána is the complainant. It is therefore necessary that the Political Agent should institute immediate enquiries into the matter. The writer also quotes another instance in which injustice was done to a relation of a rich merchant on account of the latter being at enmity with the Darbár officials. It so happened that the wife of this rich merchant went to a relation of hers, and while amusing herself with some game in company with her relation and his wife the police arrested the latter on a charge of gambling. They were detained at the police station for a night and released on bail the next morning

through the intervention of several influential persons. It is thus clear that there is great insecurity of life and property in the State of Porbandar. Why does not the Bombay Government pay any attention to such maladministration? The Political Agent and his Assistant may have reported against the administration to Government, but since the matter does not appear to have received due consideration, it is necessary to suggest that the question of reforming the administration of civil and criminal justice in Porbandar should receive special attention.

Cambay affairs.

The *Gujaráti* (95) of the 29th July says:—It is in vain to hope for any reform in the administration of Cambay. Since the departure of Mr. Shámráo, Cambay has been reduced to a miserable condition. One Mr. Raghunáthráo Dámodar has become the Chief Justice; he is ignorant of the most ordinary procedure followed in a court of justice. Diwán Nabhikhán is not qualified for the post he holds and there is no reason to expect that he will achieve any success in the administration of his charge. The old intriguers who secured the overthrow of Mr. Shámráo are planning schemes anew to make matters worse. The majority of the officers at present employed by the State are incompetent for the performance of their duties and have secured their positions more through interest than by their own qualifications.

Cambay affairs.

The *Deshi Mitrá* (91) of the 2nd August refers to the arrest of several persons by the Cambay authorities, and says that for some reason or other the Nawáb and his Diwán are not now on good terms with each other. The Diwán has gone to Bombay and disorder prevails in the State. If the British Government do not appoint their officers to the different posts in the State and keep an eye over it, the State will suffer. How have the people of Cambay profited by doing away with the old servants of the State?

Berár Affairs.

Suggests that a Native gentleman from each district of Berár should be admitted into the conference which will be held by the Resident at Hyderabad in connection with the scheme of local self-government.

Referring to the report that the Resident of Hyderabad will hold a conference with the Commissioner and the Judicial Commissioner of Berár for the purpose of eliciting official opinion on the petitions of the people of Akola and Amráoti praying for the concession of local self-government, the *Varhád Samáchár* (68) of the 23rd July observes that in addition to the Commissioners a non-official Native gentleman from each district of Berár should also be invited to represent the opinion of the people on the subject. The disposal of the question after consulting public opinion is sure to prove satisfactory.

Recommends that pleaders should be admitted in revenue cases.

The *Varhád Samáchár* (68) of the 23rd July asks why parties to revenue suits in Berár should not enjoy the right of representation by pleaders, and quotes the remarks in favour of the concession made by Mr. Howell in his revenue report for 1881-82. It is a year, observes the *Samáchár*, since the Commissioner pleaded for the concession, but nothing has yet been done in the affair. Several parties to revenue suits were ruined because their cases were not properly represented. In the absence of pleaders the Umedwárs or petition-writers naturally step in and spoil the business of their clients.

Makes certain suggestions regarding the Hindu and other holidays prescribed to be observed in Berár.

With reference to the circular issued by the Resident of Hyderabad prescribing the Hindu and other holidays on which the public offices in Berár will be closed, the *Varhád Samáchár* (68) of the 23rd July observes that up to 1881 the civil courts of this province were closed for two months on account of the summer vacation, but in that year the Resident curtailed the period by one month, and the same order

is upheld in the present circular. In the Bombay Presidency the rigour of the summer is not so great as it is in Berár, and yet six weeks' vacation is granted to the courts in the former while a month only is allowed to those in the latter. The *Samáchár* points out that A'shádhi and Kártiki Ekádashis have been omitted from the Hindu holidays, and that no provision has been made for the grant of holidays on the days of fairs in particular localities, and expresses a hope that the requisite changes will be made in the order.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
9th August 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 11th August 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
*18	„ Bhála	Sholápur	Do.	200
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
23	„ Daivadnyá Samáchár	Do.	Do. ...	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolhápur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitrá	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitrá[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	3,500
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtra Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtra Mitrá	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
44	„ Nibandh Mála	Poona	Monthly	700
*45	„ Nibandh Chandrika	Do.	Do.	200
46	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
47	„ Panchánan	Málvan	Do.	800
48	„ Pandhari Vaibhav	Pandharpur	Do.	103
49	„ Poona Vaibhav	Poona	Do.	250
50	„ Prabhákar[3]	Bombay	Daily	350
*51	„ Prabodh Chandrika	Jalgaon	Weekly	200
52	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Satyá Prakásh	Bombay	Fortnightly ...	243
56	„ Satyá Sadan	Alibág	Weekly	400
57	„ Satyá Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly ...	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Poona	Monthly	400
61	„ Shiváji[3]	Do.	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
68	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vicháráhil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
85	„ Bombay Punch	Do.	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
*92	„ Dnyán Dipak	Junágad	Monthly	100
*93	„ Dnyán Prasárak	Ahmedabad	Do.	200
94	„ Dnyán Vardhak	Bombay	Do.	400
95	„ Fursad	Do.	Do.	100
96	„ Gujaráti	Do.	Weekly	400
*97	„ Gujarát Monthly Journal	Do.	Monthly	200
98	„ Gul Afshán	Do.	Do.	659
*99	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
100	„ Jáme Jamshed	Bombay	Daily	525
101	„ Kaira Khetiwádi Patra	Nadiád	Monthly	1,400
102	„ Kaira Vartamán	Kaira	Weekly	115
*103	„ Kaiser-i-Hind	Bombay	Do.	200
104	„ Káside Mumbai	Do.	Tri-weekly ...	700
105	„ Kusum Guchchhá	Ahmedabad	Monthly	350
106	„ Nágar Udayá	Do.	Do.	300
107	„ Niti Prakásh	Kaira	Weekly	200
108	„ Nure Elam	Bombay	Monthly	381
109	„ Nyáyá Prakásh	Surat	Weekly	200
110	„ Pársi Punch	Bombay	Do.	1,225
111	„ Rást Goftár	Do.	Do.	814
112	„ Samsher Báhádur	Ahmedabad	Do.	200
113	„ Satyá Mitrá	Bombay	Do.	400
*114	„ Saurashtrá Darpan	Junágad	Monthly	200
115	„ Stri Bodh	Bombay	Do.	533
*116	„ Subodh Prakásh	Nadiád	Do.	200
117	„ Svadesh Vatsal	Bombay	Do.	408
118	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*119	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
120	„ Vartamán Sár	Surat	Weekly	200
121	„ Vidnyán Vilás	Rájkot	Monthly	738
122	„ Vidya Mitrá	Bombay	Do.	300
123	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
124	The Chandrodayá	Dhárwár	Weekly	150
*125	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*126	The Abuz Zurfeh	Bombay	Weekly	200
*127	„ Altáf	Do.	Do.	200
*128	„ Armagán	Do.	Do.	200
*129	„ Dabdabe Islám[5]	Do.	Do.	200
130	„ Khádam-é-Hind	Do.	Daily	200
131	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*132	„ Kushful Akhbár	Do.	Weekly	160
133	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
134	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Points out the improbability of Russia invading India within the next two years.

With reference to the statement made by the Cabul correspondent of the *Civil and Military Gazette* regarding the intention of Russia to attack India within the next two years, the *Jáme Jamshed* (100) of the 6th August observes that this statement need not create any alarm. The route to India *viâ* Afghanistan is very difficult, and the people of India are so very loyal to the British Government that they will fight till they lose the last drop of their blood in defence of the British rule. These facts are well known to everybody; but nevertheless the British Government ought not to be indifferent to the Russian designs on India. No faith ought to be put in the declaration of Russia that her progress in Central Asia has been effected in the interests of commerce alone, for it is a mere blind and her real object is to open a road to India through Afghanistan. Russia has been trying hard for several years past to achieve this object and has now partially succeeded. She has conquered the Turcomans and gained the Shah of Persia over to her side, and it seems probable that she is casting a wistful look on India. Supposing that Russia wishes to approach India for purposes of commerce, there is great probability of her acting hereafter the *rôle* played by the late East India Company. Again, when Russian commerce comes in through Afghanistan, there is a probability of the British Government now and then falling out with the Amir, and on such occasions Russia is not likely to remain neutral. It is desirable, therefore, that the British Government should either induce or compel the Amir to make up the quarrel existing between him and the Shinwáris, and to open the Khyber Pass for the peaceful passage of traffic. If this is not done, there is great fear of Russia pouncing upon Afghanistan under the pretext that the internal dissensions in that country disturb her commerce. It will be better if the British Government open the Central Asian market to British goods, since Russian articles are inferior to British products and are not liked by the people of Central Asia. If once the Central Asian nations come in contact with the British, they will certainly like them better than the Russians. [The *Akhbáre Sodágar* (82) of the 8th August condemns the statement of the correspondent of the *Civil and Military Gazette* as quite worthless, and points out the different reasons which make it impossible that Russia should make an invasion on India from the north-west. The *Suryodayá* (65) of the 6th August, in writing upon the same subject, requests the British Government to keep a sharp watch on Russian movements in Central Asia and on the north-western boundary of India.]

Makes remarks upon the recent debate in Parliament on the public expenditure of India.

The *Bombay Chronicle* (75) of the 5th August observes that the recent debate in the House of Commons on the public expenditure of India must have convinced thoughtful observers more than ever that the Ministry, whether Conservative or Liberal, so long as they have to consider and dispose of great Indian questions without reference to the exigencies of their party, are found to act upon the broad principles of British justice and British statesmanship, and to try to consult Indian interests to a fair extent. Since the coming of the Gladstone Ministry into power, the high-sounding professions of the Liberal party about doing justice and fair play have been but partially redeemed,—that is, only so far as the exigencies of the party have allowed. At times the disposal of important questions affecting the rights and interests of the people of India have been as roughly overridden by the Ministry as had been done by their predecessors, and this in spite of the remonstrances of the heads of the departments of Government in this country and the voice of the people generally. The abolition of the Indian import duties and the imposition of a portion of the cost of the Egyptian Campaign on this country are instances in point. The impropriety of the proceedings of the Ministry in the latter case was shown by a demonstration in the House of Commons during the recent debate, so that all lovers of justice and reasonable men of all parties seemed inclined to vote against the proposal. But justice to the dumb and unrepresented people of India was denied by a clever *ruse* of the venerable Prime Minister.

When he saw that his arrangements about the war expenditure were about to be set aside, he threatened to make this a party question and to make the fate of the Cabinet depend upon the decision of the House in this matter. This had of course the desired effect. Most of the members loathed the prospect of a fresh election so soon. Many began to waver in their idea of doing justice to India. To help these waverers out of their predicament, the venerable Premier coolly informed them that India would have the surplus of a million sterling this year. This incident should teach Natives that they will be making a mistake in supposing that they will fare better at the hands of one particular English political party than another. The best course for them is to remain as a rule perfectly indifferent to the vicissitudes in the fortunes of these parties and to think equally well of them all. Another important result of the debate is the unqualified and unequivocal admission by the leading men of all parties that the public expenditure of this country was steadily increasing, that the increase had already reached a point that ought not to be viewed with equanimity by those who knew the condition of the country and the capacity of the people to bear the burden of taxation, and that the said increase required to be checked by a reduction in expenditure. The more speedily this is accomplished the better will it be for the peace of Government and the happiness of the subjects. Another and still more important result of the debate is the virtual withdrawal of the restriction placed some years ago by Parliament on the carrying out of reproductive public works. These works have been of inestimable benefit to the country; they have served to develop its resources, to extend internal communication, to augment commerce, to help the public finances, to check the calamities of famine, and to improve the general civilization of the people; and all this has been accomplished without the least burden on the State, since every rupee laid out has been productive of a money return in the shape of good interest. [The *Kaiser-i-Hind* (103) of the same date expresses some of the above sentiments, and points out that the army, the home charges and the civil service are the items of expenditure to which the scissors of economy can and should be applied.]

The *Mahrátta* (2) of the 5th August says:—The House of Commons has agreed to Mr. Stanhope's motion that "in the opinion of the House it is necessary that early steps be taken to reduce the expenditure of India." This is very generous of the House indeed! How often have such resolutions been passed by that august assembly and what result have they produced! To us in India such resolutions mean nothing if they are not rigidly acted upon. A conquered nation, however, cannot expect even this much from its conquerors, and when that venerable House condescends to while away a few hours in discussing questions of vital importance to the subject nation, the latter must, as in duty bound, thank the former. [The *Samsher Báhádur* (112) of the 3rd August points out the necessity of reducing the public expenditure of India, and expresses a hope that Lord Ripon will not fail to give due attention to the resolution adopted by the House of Commons on the subject. The present is the time for the people of India to pray once more for a reduction in the expenditure of the country.]

Necessity of reducing the public expenditure of India.

The *Indian Spectator* (1) of the 5th August says:—The authorities are ill advised in allowing Mahárája Dhulip Singh to return to India. It is to be hoped he will on no account go to the Panjáb. Ranjit Singh's anglicized heir is himself as harmless as the Grand Llama, but there are A'ryans who will not fail to make capital out of his presence in the country of the five rivers.

Disapproves of Mahárája Dhulip Singh being allowed to visit India.

The *Indu Prakásh* (9) of the 6th August comments in detail on the essay recently read before the East India Association in London by Sir William Wedderburn on the subject of the establishment of agricultural banks in the Deccan. Referring to the unsatisfactory nature of the relations at present existing between the ryots and their sávkárs

Comments on Sir William Wedderburn's views regarding the establishment of agricultural banks in the Deccan.

Sir William observes that now that communication between Europe and India has become speedy and easy it is high time that European capital that is now lying idle should be employed in the establishment of agricultural banks in the Deccan. The *Indu Prakásh* is, however, of opinion that it is a mistake to suppose that any permanent relief will be afforded by such a measure. It is true that for some time the agricultural classes will enjoy the convenience of low rates of interest, but in the end they will suffer much. As European bankers cannot be expected to be acquainted with the manners and customs of Natives, they will have to seek the assistance of Native experts, the cost of which they must make up by raising the original rates of interest. Much good is, however, likely to result if European capitalists, prepared to be content with an interest of 3 or 4 per cent., carry on a philanthropic concern with the aid of competent and benevolent Natives. But the question is, how is such philanthropy to take root in the English heart and grow permanent? In the second portion of his essay Sir William gives illustrations of the working of similar measures in the different countries of Europe. But the fact cannot be ignored that the different countries cited by him are self-governing and therefore materially differ from India. It is, however, to be hoped that with the gradual advance of education among the agricultural classes everything will be set right. The third part of the essay is devoted to a narration of the experiments already tried in this Presidency with the view of affording relief to the agricultural classes. A committee has been recently formed at Poona with the view of making a practical experiment on a small scale in the matter of granting loans to cultivators from private capital, and that committee is reported to have sought the aid of Government for a solution of the difficulty that has sprung up in connection with the grant of loans on the security of lands the assessment on which is likely to be enhanced on the introduction of a revision survey. The *Indu Prakásh* is of opinion that the period of settlement should be raised from 30 to 60 years. Such a change will inspire confidence in the agriculturist that the assessment on his land will not be raised at least for one generation, and will stimulate him to improve his soil. The committee above referred to will also find it convenient to recover its advances without exercising undue pressure on their debtors. It cannot be denied, however, that a compliance with this suggestion means the sacrifice of a portion of their revenue by Government, but such sacrifice is necessary if any relief to the cultivating classes is seriously contemplated. Sir William Wedderburn deserves the thanks of the public for his disinterested efforts, but it is advisable that he should secure the co-operation of English capitalists as philanthropists and not as traders, because all commercial transactions intended as a drain on the wealth of this country threaten to be productive of more evil than good. It is therefore proper that all efforts should be directed towards inducing Natives to establish the necessary banks with the assistance of Government.

A request to the people of Bombay to take steps to perpetuate the memory of Sir E. Baring.

The *Indian Spectator* (1) of the 5th August says:—The Bombay Branch of the East India Association is about to present an address to Sir E. Baring. We hope the opportunity will not be lost to Bombay of signalizing at the same time its sense of the invaluable service rendered by Sir Evelyn, not only as a successful Minister of Finance but as a capable and thoroughly honourable administrator. The example set by Bombay may be followed by the other presidencies and provinces. It was suggested that Bombay might collect about Rs. 20,000 and make over the sum, on account of the Baring memorial, to the trustees of the Jamsetji Jijibhái Industrial School Fund. This idea has our cordial approval.

Condemns the practice of allowing farms and contracts to be sublet.

The *Kaiser-i-Hind* (103) of the 5th August observes that farmers and contractors plunder the Government treasury and impoverish the country. The Public Works Department is notorious for affording opportunities for such illicit gains. The scheming contractor gets his tender accepted and sublets the contract. The process of subletting passes several hands, and each sub-contractor receives his own profit. The subletting process, in which several persons receive profits without actually doing any portion of the work, suggests the conclusion that the work is either not properly executed

or that it has cost the State more money than was actually necessary. If this defective system of giving contracts is abolished the State will be considerably benefited in a pecuniary point of view.

Censures the Bombay Government for the paltry contribution paid by it to the International Exhibition.

The *Gujarâti* (96) of the 5th August thoroughly approves of the censure passed by Mr. Thomas Lidbetter on the Bombay Government subscribing the paltry sum of Rs. 1,000 to the International Exhibition of Calcutta. Considering the general utility of the exhibition to India it is disgraceful to the Government to pay such a small sum. "As the king so the subjects" says the proverb, and it is very likely that the exhibition will meet with similar support from the people.

Comments on the creation of the office of Director of Agriculture for the Bombay Presidency.

The *Native Opinion* (10) of the 5th August says:—Mr. E. C. Ozanne, C.S., has been appointed Director of Agriculture for the Bombay Presidency. These are not the days, we think, for creating fat berths, but if our demi-gods are in favour of such a policy there is no withstanding their will. Could not the Revenue Commissionership for the Central Division have been, without reducing the efficiency of the department, safely converted into the new berth? That berth was a temporary arrangement to meet a famine emergency which has passed away. Will our rulers have some mercy upon the poor tax-payer? The creation of an Agricultural Department may be a necessity, but it was the duty of those who knew the history of the third Revenue Commissionership to suggest the merging of it into the new office. But we are not fortunate in having rulers like Lord Ripon everywhere, and hence the wayward manner in which our money is expended. Will His Excellency Sir James Fergusson look to this? [The *Indian Spectator* (1) of the same date says:—We heartily welcome Mr. Ozanne as Director of Agriculture. He is a most promising civilian, and with his new experience we look up to him to infuse fresh life into agricultural studies in the Presidency. The *Kesari* (35) of the 7th August says that it is not good to increase the burden of taxation on the poor by the creation of unnecessary posts, and expresses a hope that the attention of Sir James Fergusson will be directed to this matter.]

A suggestion for the amalgamation of the office of the Sindhi Translator to Government with that of the Educational Translator, Sind.

A correspondent of the *Indian Spectator* (1) of the 5th August writes:—One of the most undeniable sinecures in Sind is the office of Sindhi Translator to Government. This office has been invariably given to a European, while in the Presidency proper the vernacular translators to Government are mostly Natives. At first the Judge of the Small Cause Court, Karáchi, was paid Rs. 250 a month for performing the duty of signing the translations made by the Assistant Translator. When Mr. Ollivant became Assistant Commissioner the office changed hands, and since that time its emoluments have formed part of the regular salary of the Assistant Commissioner. The duties of the office cannot be satisfactorily performed without a thorough knowledge and command of the vernacular. Can Mr. Pollen or his equally able successor, Mr. Edgerley, declare that he has these requisites? Can he say that he has time enough at his disposal to devote to translations? Is it not a notorious fact that all translations are made by the First Assistant, who is a Native, and that they could not be made by the translator himself, even if he had time for the purpose, without effective Native assistance? And yet the fun of it is that while the nominal translator gets Rs. 250 for signing the translations, the *de facto* translator, his assistant, gets only Rs. 150 for preparing them! The work has now enormously increased and will continue to increase, as the Government of India have very wisely insisted on the translation of all Bills and Statements of Objects and Reasons. It will shortly be imperatively necessary to add to the establishment. Ought not Government then to ask why the emoluments now enjoyed by the Sindhi Translator should not be utilised to provide a new assistant and to reconstitute the whole office? Even supposing that no further call is made upon the public purse, is not Government bound to inquire why this sinecure should be maintained any longer? A clear saving of Rs. 2,400 a year could be made by nominating to this post, say on Rs. 200 a month, the present

assistant who is every way qualified for it. Or if some doubt be felt on this point, why should not the office of Sindhi Translator to Government be consolidated with that of the Educational Translator, who is now paid Rs. 210 a month and whose salary might be increased to Rs. 300 for the extra work he will have to do? It is to be hoped that the Commissioner in Sind will see the necessity of introducing this much-needed reform in the interests both of economy and efficiency.

Complains of the oppressive nature of the forest policy of Government.

The *Maháráshtrá Mitrá* (40) of the 9th August says:—The officers of the Forest Department have been wandering in the district (Sátára) and telling the cultivators that if they willingly give up such of their lands as are required for forest purposes they will receive compensation from Government, but that if they decline to come to terms their lands will be forcibly taken without any compensation being paid for them. This has served to create a feeling of dissatisfaction among the people. Poor people have been crying over their future lot. Is it not very surprising that Government should deprive poor cultivators of lands on the improvement of which hundreds of rupees have been spent and immense labour has been bestowed? A notification of 2nd November 1882 declared that Government were willing to grant for purposes of cultivation lands on the slopes of mountains which had before been reserved for forest purposes. How can this notification be reconciled with the conduct of the forest officers above referred to? The Forest Department has proved to be a source of great annoyance to the people, and it is meet that Government should secure reliable information on the subject by sending its confidential emissaries to the Jávli Táluka.

Hardships caused by the operation of the A'bkári Act.

The *Indian Spectator* (1) of the 5th August, in writing on the case of the administrators of the late Mr. Kharsedji Ashburner *v.* the Secretary of State for India, remarks:—Looking to the A'bkári Act itself, its progress and history, and the subsequent occurrences in connection with it, we are more than ever convinced that it has been a most unjust and mischievous measure. It is quite true that it affects only a few landholders; but then the Legislature ought to have borne in mind that the rights acquired by every single subject must always be considered as sacred. Because the Government is strong and all-powerful, that is no reason why these rights should be trampled upon. These rights were acquired for valuable services rendered, or for valuable concessions made to Government by the forefathers of those men whose rights are at the present moment ignored and defeated. This mischievous Act tramples upon rights solemnly given to subjects, it provides clauses for burking inquiry, it makes the High Court of Judicature incompetent to inquire into real wrongs suffered by the subjects, it gives compensation to some and arbitrarily refuses it to others without any inquiry. We say, therefore, that both on moral and political grounds it is the bounden duty of Government to look into this matter and remove the hardships inflicted by hasty and unjust legislation.

Comments on the increase of liquor-shops in the Presidency.

The *Dnyán Prakásh* (8) of the 6th August quotes *in extenso* the petition presented by the people of Ahmedabad through their leading representatives to the Acting Collector of the district against the increase in the number of liquor-shops in the city, and remarks:—We are enabled to state that Mr. Reid has closed two of the shops and ordered the removal of two more from their present locality. On being requested to reduce the number of shops still further, Mr. Reid has, we learn, advised the petitioners to represent the matter to Government. We hope the good example set by Ahmedabad will be followed by other towns throughout the Presidency. The evil is increasing daily, and unless a regular crusade is organized against its further development, it will assume a very serious form. As the municipal law is undergoing an amendment it will be better if the law provides some remedy against the evil by giving some power to municipal boards for regulating the number of liquor-shops within their jurisdiction. We hope the Honourable Member in charge of the Bill will seriously consider the suggestion we have ventured to make. Perhaps in no other department is the action of the Christian British

Government of India more unchristian-like than in this A'bkári Department. The revenue-seeking instincts of the A'bkári Department have been allowed to override all other considerations of policy and expediency, and accordingly the oft-repeated professions of Government have been more honoured in their breach than in their observance.

Complains that bad country liquor is sold at Surat.

A correspondent of the *Bombay Samáchár* (86) of the 8th August observes that the large quantity of country liquor brought for sale from Poona by Mr. Dádábhái Hormasji Dubásh, the liquor contractor of Surat, though nearly tasteless, produces a burning sensation in the throat and the stomach. This bad stuff is to be sold until a new distillery is erected and liquor is distilled at Surat. The authorities concerned are requested to see that the people of this town get good liquor.

Says that the writings of some of the European writers are likely to produce evil impressions on the minds of Natives.

The issues of the *Jagadádarsh* (31) for the 29th July and 5th August contain two articles commenting on the remarks contained in a communication published in the *Civil and Military Gazette*, damnatory of the character of Hindus. After giving a translation of the remarks above referred to, the writer goes on to say:—We first ask what stronger proof than the writings of an author like Lord Macaulay is necessary to show that Lord Clive was guilty of dishonesty, treachery and forgery? Are there few writings of Europeans that can bear testimony to the fact that Warren Hastings enriched himself by bribes in the shape of presents, and that being overpowered by passion eloped with the wife of another person? Can any European have the hardihood to say that the great philosopher Lord Bacon was not corrupt? Had the Duke of Malborough no failings? Hundreds of fresh instances can be quoted to illustrate the fact that Europeans are not free from vices. The Mysteries of the Court of London give ample proof of the so-called morality of the English nation! Of course it cannot be maintained that there are no bad characters among Hindus, but to generalize from individual instances and to calumniate a whole nation is not only foolish but under the present circumstances dangerous. As regards the assertion that all the learning of Natives lies in deceiving others, it is not borne out by the straightforwardness and integrity displayed by them in the several walks of life. On the contrary it is known everywhere that the English are a hundred times more skilful than Natives in the art of deception. As regards the introduction of railways and the establishment of schools, it cannot be urged that these reforms were undertaken purely in the interests of Natives. These reforms were intended to secure the permanence of the British rule in India and to enable the rulers to have all sorts of luxuries. The English have carried away enormous wealth from India to England and the same course is being followed even now. England that was very poor has become the abode of the goddess of wealth, and is this not a sufficient recompense for the trouble the people of that country have taken in introducing various reforms into this country? Why then should they be boasting about the benefits conferred by them? It appears from the general tenor of the British administration in India that it is not the object of the British Government to treat India with unfairness, and however unjust it may be in certain classes of Europeans to make much of the advantages that have accrued to India under the auspices of the British rule, Natives ought to be grateful for all they have received and ought to treat Europeans with affection. The loyalty of Natives towards the British Government has now been proved beyond doubt, and those that advocate the maintenance of the British Empire by the strength of the sword ought to remember that the edge of that instrument will remain keen only so long as the Government has the affections of the people on its side, but that no sooner are they estranged than the edge will become quite blunt. On the whole it is certain that Government intend to dispense impartial justice to Natives and that the latter are full of loyalty. It is, however, very objectionable that some Europeans should try to sow the seeds of disaffection by making unwarranted remarks. These Europeans may some day prove a source of danger to the British Government, and it is

advisable that the latter should take timely notice of this *caveat*. The former should also try to consider the evil impressions that their remarks are likely to produce on the minds of twenty-five krors of the Indian people and thousands of Native princes.

Asks Government to prevent Christian writers from ridiculing the Hindu religion.

The *Poona Vaibhav* (49) of the 5th August refers to the remarks contained in the *Dnyánodayá* of the 2nd idem on the Hindu superstitions in connection with the month of Shárwan, and censures the writer for interfering with the religious feelings of the people. Such conduct on the part of Christian missionaries, instead of producing any good results, will lead to evil consequences. History shows how delicate are the feelings of all people with regard to their religions. Thousands of people have sacrificed their lives in such affairs and there are instances of countries devastated on the same account. The law directs that no writings meant to ridicule any particular religion shall be published, and who is responsible for the infringement of the law committed by the editor of the *Dnyánodayá?* Have Christians the privilege of ridiculing other religions with impunity? Government must attend to this matter.

Complaint against the alleged exercise of undue oppression by the police on the pilgrims at Pandharpur, and suggestions for the prevention of cholera in the future.

The *Srishtidarpan* (63) of the 6th August says:—What will be the future state of India? We cannot think over the question without tears in our eyes. Hitherto we supposed that our rulers were gifted with honesty and that they sympathized with their poor subjects. Their conduct towards us has, however, shown but too clearly that they have not even a particle of regard for us. All their professions are as delusive as theatrical acting and as false as the lamentations of mercenary weepers. Her Gracious Majesty the Queen assured us in 1857 that the British rulers would not interfere with our religious affairs, but our failing strength has made them forget the assurance. But in this respect European officers do not deserve all the blame. There are among us a few sycophants who are ever ready to say "aye" to the commands of their superiors without taking thought of the justice or otherwise of the same. The above thoughts owe their rise to the oppression execised by the police on the pilgrims at Pandharpur on the occasion of the recent fair. It was fortunate that Government allowed such oppression to be exercised on poor Hindus. Had Mahomedans anything to do with the affair they could not have been put down without the assistance of European troops. Poor Hindus! About a hundred policemen were enough to manage a lákh and a half of pilgrims. How painful is the thought that this land, which produced heroes whose valour has been sung in history, should have given birth to such a feeble race! To what state shall we be reduced? The English have been trumpeting themselves as just, but the mask is being taken off their so-called justice. It is said that the authorities have determined upon removing the idol of the god Vithoba from the present site to an adjoining plain in order that pilgrims may not suffer by insufficient ventilation. If there be any truth in this report it is the duty of every Hindu to leave no effort untried to prevent the measure from being carried out. If possible some windows may be cut in the walls of the present temple to admit light and air. [The *Native Opinion* (10) of the 5th August publishes a letter from a correspondent making a similar complaint, and suggests that with the view of preventing the appearance of cholera in the future Government should extend the municipal limits of the town of Pandharpur for two miles all round. All pilgrims should reside within this area and outside the town, and should not visit the town except for the purposes of worship and prayer. It will of course be necessary to provide quarters to the people and to furnish them with the conveniences of water-supply and latrines, and the municipality can certainly afford to make the necessary provision from the proceeds of the pilgrim tax.]

Advises Government not to interfere with the religious observances of the people.

The *Shiváji* (61) of the 3rd August observes that hitherto Government were determined upon following the policy of non-interference with the religious observances of the people of India; but of late some officials, elated with pride, have begun to treat the Hindus with contempt

and to indulge in the perpetration of various misdeeds. Had there been no discreet officers at the head of the Government the British rule would ere long have suffered by the axe of a general rebellion. The foolish officials who interfere with the religious observances of the people perhaps labour under the impression that they can deceive the people by clothing their acts with the garb of sanitary measures, but they are mistaken. The religious devotion of the people is of such magnitude that they subordinate even the considerations of life and death to the worship of their gods, and they would not scruple to punish persons who interfere with the performance of their religious duties. The officials ought, therefore, to consider well before they create discontent by interfering with the religious beliefs of the people. The officials perhaps count upon the strength of their disciplined armies and depend on their physical strength. But these will not avail before the exasperated people. Government ought not to be elated by the idea that their doings have received the approval of the educated classes. The masses will not be ruled by these classes when their religious prejudices are offended. The writer then quotes instances in which the Collector of Poona prevented the annual processions from Alandi and Dehu from halting at Poona, and the authorities at Pandharpur locked the doors of the temple on the occasion of the recent fair, and says:—Even admitting that a fair encourages the epidemic of cholera, it has been proved on several occasions that good sanitary arrangements effectively prevent the outbreak. This year the epidemic appeared among the permanent residents and not among the pilgrims assembled at Pandharpur, and this proves the fact that the absence of good sanitary arrangements brings on the epidemic. There was no need of locking up the temple of Vithoba and forcibly driving away the pilgrims, and these acts on the part of the authorities were dictated more by the feeling of contempt they entertain for the Hindus than by a desire for the good of the people. This feeling of contempt is likely to weaken the foundations of the British rule, and hence it is to be hoped that similar conduct on the part of the authorities will not be repeated.

Prevalence of small-pox at Kaládgi.

The *Hitechchhu* (29) of the 5th August complains of the prevalence of small-pox in the town of Kaládgi. The vaccinator of the circle does not appear to have paid a visit to this place for a long time. It is very strange that such negligence should be allowed in the head-quarter station of a district. The Civil Surgeon of the place does not pay any attention to this matter on the supposition that the vaccinator does his work regularly. It is to be hoped that the Collector of the district will direct his attention to this matter.

Disapproves of the order issued by the Commissioner, S. D., compelling cultivators to join in the work of destroying locusts.

The *Suryodayá* (65) of the 6th August disapproves of the order issued by the Commissioner, S. D., ruling that cultivators neglecting to assist in the work of destroying locusts that have appeared in the Konkans will not be allowed remissions of the land-tax on account of the crops destroyed by these insects. If the cultivators are taken away from their work in the fields in these days when agricultural operations are going on, cultivation will be neglected, inflicting thereby heavy losses on the agriculturists. There is no certainty that the evil will be appreciably checked by the means suggested by Mr. Crawford.

Asks Government to try the experiment of destroying locusts by means of firearms.

The *Mahárashtrá Mitrá* (40) of the 9th August gives the proceedings of a meeting held at Wái for the purpose of taking measures for the destruction of locusts, and recommends Government to try the experiment of destroying locusts by means of guns and cannons fired with the aid of powder prepared from quicksilver.

Approves of the proposal of the Finance Minister to amalgamate the Postal and the Telegraph Departments.

The *Bombay Samáchár* (86) of the 10th August heartily approves of the proposal made by Major Baring to amalgamate the Postal and the Electric Telegraph Departments, and observes that the proposed arrangement will reduce the expenditure of the latter department and benefit the State to that extent. [The *Jáme Jamshed* (100) of the same date expresses similar sentiments.]

The *Native Opinion* (10) of the 5th August says:—Mr. Prescott, Post Master of Ratnágiri, has been acquitted of the charge of rape preferred against him. We have nothing to say against the judgment of the Court. We would only refer to the manner in which the case was gone into. According to the *Jagan Mitrá*, the case, so far as the prosecution went, was enquired into in the Court premises, while the evidence on behalf of the defendant was heard at the Magistrate's bungalow. Why this irregularity, we ask? The Hewett case has shaken the confidence of the people in our magisterial courts, and we think the Magistrate of Ratnágiri, before whom the case was tried, should not have given the people cause for complaint. By the way, we wish to know what steps the Postal Department is going to take in the case of Mr. Prescott, who is said to have proved himself a terror to the Native community of Ratnágiri. If nothing more, Mr. Prescott at least deserves to be transferred from Ratnágiri on a reduced salary. [The *Kesari* (35) of the 7th August expresses similar sentiments.]

Complains of the way in which the charge of rape preferred against Mr. Prescott, Post Master of Ratnágiri, was enquired into by the local Magistrate.

A correspondent of the *Bakul* (16) of the 5th August states that since the transformation of the sub-post office at Kelshi into a branch office, the people are put to great inconvenience as regards the savings' bank, stock notes, and money orders. Utambar, A'ndgaon and several other villages are in the charge of this office, and hence the post master does not find sufficient time to arrange for the delivery of letters after finishing the office work. The office earns a good income and a peon ought to be appointed to it.

Recommends an increase of establishment in the post office at Kelshi.

The *Násik Vritt* (43) of the 4th August complains that great inconvenience will be caused to the public by the newly started telephone office being stationed at the general post office outside the town, and requests the authorities concerned to remove the former to the city post office.

A prayer for the removal of the newly started telephone office at Násik to the city post office.

The *Bombay Samáchár* (86) of the 8th August observes that of late the police of Bombay have evinced unusual activity in apprehending and placing before the Magistrates persons who are alleged to have driven their carriages furiously and recklessly. The Magistrates have on the evidence given by the police fined several of the drivers. There appears to be no rule which can satisfactorily decide what is furious and reckless driving, and the Commissioner of Police, the Magistrates and Government ought to consider the matter and have a clear rule on the subject. This is particularly needed as several respectable Natives have been put to great annoyance by their being accused of furious driving, while no European has been similarly charged.

Says that there ought to be some authoritative rule for deciding what is furious and reckless driving.

A correspondent of the *Bombay Samáchár* (86) of the 6th August complains that the crime of gambling has revived in the town of Balsár. Several Pársi boys are to be seen gambling with money in Taláwdi Mohola and many Chhippa boys do the same in Chhipwád. The police is requested to put down the evil.

Complains of the revival of gambling at Balsár.

The *Jagan Mitrá* (32) of the 6th August complains of the want of uniformity in the crop and season reports submitted by the Mamlatdárs and Mahálkaris in the Ratnágiri District, and requests the attention of the district authorities to the matter. Some Mamlatdárs do not give the past rainfall, while others give it. Some give the rates of corn according to the measures prevalent in their charges without giving the calculations for a recognized *ser*, and it is therefore impossible to compare the rates given by them with those in other tálukas. In the opinion of the *Jagan Mitrá* every Mámlatdár should be directed to give the rates of corn according to the particular measure prevalent in his táluka as also the corresponding calculations in *sers*.

Complains of the want of uniformity in the crop and season reports submitted by officers of the Ratnágiri District.

A correspondent of the *Bakul* (16) of the 5th August states that the ferry at Kolamb near Málvan has been from of old a charitable institution and Government once refused to give a contract for this ferry. This ferry carries passengers free of charge to A'dári. Notwithstanding these facts the contract for the ferry has been recently given away. The attention of the Collector of Ratnágiri is requested to the subject.

Says that the contract for the ferry at Kolamb near Málvan ought not to have been given away.

The *Gujarát Mitra* (76) of the 5th August invites the attention of Government to the necessity of putting a stop to the slaughter of cows by butchers. A diminution in the number of these animals has led to a rise in the price of bullocks and thus crippled the agricultural operations of many a cultivator. The supply of milk, curds, butter and ghee has abated, and therefore these articles have risen in price to the great inconvenience of the people. The diminution in the supply has also led to various unwholesome adulterations, which have given rise to several minor diseases. It is reported that Svámi Dayánand Sarasvati pointed out the above and similar disadvantages in a petition addressed to the Government of India, and he received the reply that Government would consider the subject if the petition could be signed by at least five krors of people. If it be so, the demand of Government is not unreasonable; but the question is, who should procure so many signatures? It will be better, however, if the Viceroy enacts a law in this matter. If any restrictions are placed by law on the slaughter of cows, no cry will be raised against them, as they will contribute to the welfare of the people generally.

Requests Government to take measures for the prevention of the slaughter of cows.

The same says that Government have been misled by the false report made by the Surat Municipality in the commendations bestowed by them on undeserving persons in connection with the recent floods. Messrs. Whitworth, Nánábhái, Adarji, Hayne and Anderson were engaged in supplying food to the distressed and in exercising general supervision, and so were some non-official Hindu and Pársi gentlemen. It is, however, very surprising to see the name of Mir Masum Ali and that of another young Mahomedan in the Government resolution. It is not known what services these gentlemen rendered to their constituents on the occasion of the floods.

Does not approve of the commendations bestowed by Government on the two Mahomedan municipal commissioners of Surat in connection with the recent floods.

Local Self-Government.

The *Indian Spectator* (1) of the 5th August remarks:—Mr. Peile is no doubt an accomplished State official, and the diplomatic experience he acquired during his stay in Káthiáwár seems to have stood him in good stead in the preparation of the Bill, and especially that of the Statement of Objects and Reasons. That introductory paper is an evidence of his astuteness and autocratic instincts. When each paragraph is carefully analysed, it reveals but one principle, which is no other than what has been in vogue for years past, viz. "maximum of control and minimum of local civic liberty." Such being the state of matters, the watchword of the representatives of the people should be, "reasonable control and fair liberty." Let them fight for these privileges. We are to be accorded the image and superscription of local self-government, without that sacred fire which can warm that image and superscription into life. Of what use giving the forms when you check that free spirit by which alone self-government can become a reality? It is indeed disappointing that Government should still persist in meeting by old maxims the new emergencies which the progress of education has brought to the front. The time has come when, within reasonable limits, innovation in the spirit of local administration must be considered as best for the people and best for future security. The protective policy of Government must be modified. If the Bombay Government honestly means that in the new local organizations to be introduced the people in the various parts of the Presidency should acquire, however slowly, the habits and

Disapproves of the Bombay Local Self-government Bills.

instincts of rude political action, and apply their own free conscience and free understanding to the management of their own affairs, then it must be prepared to remove the objectionable provisions of the two Bills on local self-government. The very first modification it will have to deal with is in reference to the constitution of local boards to be formed in tálukas more or less advanced. Let it be remembered that very much of the activity and public spirit of these boards will depend on the colour and composition of their members. Unless, therefore, the number of elected members in all advanced localities is, by law, raised to three-fourths, and unless the qualifying tests are so modified as to introduce a fair element of educated independent persons,—an element which, as the draft Bill goes, is glaringly wanting,—we do not expect anything like a reform. Whether we look at the constitution of boards, or at the nominations of Collectors as presidents, or at the absolute powers reserved to Government in the chapter devoted to "control," we cannot resist the conclusion that the present attempt at legislation is a dismal farce. And as if this farce were not complete, there is the chapter on "Rules"—a chapter of horrors—which will frighten the boldest spirit among the non-official members of Council. For we are convinced from experience that rules enacted under legislative Acts are like so many imperial *ukases* of the autocratic Czar, and that they are worse than the legislative provisions themselves. The power of making rules must be very limited and confined to the enactment of such matters only as are absolutely necessary and such as cannot be possibly passed by the Legislative Council. Rules, as far as practicable, must be passed by that Council simultaneously with the Bill. In that procedure alone lies in a great measure the future good working of the scheme. We therefore strongly appeal to the people's representatives in the Council to urge the necessity of the publication of the contemplated rules before the Bill comes on for second reading. [The *Hitechchhu* (77) of Ahmedabad of the 9th August expresses somewhat similar sentiments. The *Lok Mitrá* (78) of the 5th August also comments on the Local Self-government Bills in the same spirit, and says that the Bills have been framed in a diplomatic way simply with the view of soothing the susceptibilities of the Government of India but without any change in the original views of this Government. The *Deshi Mitrá* (91) of the 9th idem asks whether the Government of India will allow itself to be imposed upon in the way in which the Municipal Bill has been framed.]

Criticises the Bombay Local Boards Bill.

The *Indu Prakásh* (9) of the 6th August says:—In their resolution of the 19th September 1882 the Government of Bombay desired to confine the right of electing and being elected to táluka boards to only two classes: (1) landholders paying an assessment of not less than Rs. 48 per annum, and (2) officiating village or police pátils. The Government of India, however, made a different proposal in their celebrated resolution of the 18th May 1882, which was not only consistent with, but favourable to the desire of making local boards something more than official machines. Instead of confining the election to landholders and village and police pátils, the Government of India proposed to extend it to University graduates, pleaders, jurors, assessors, conciliators, Government pensioners in receipt of a pension of not less than Rs. 20 monthly, &c. Among these one would feel inclined to attach the greatest importance to pleaders, University graduates, and Government pensioners, but it so happens that under Section 10 of the Local Boards Bill these three classes will be practically excluded from the privilege of electing or being elected to táluka boards. Take the case of pleaders. They will come under clause (1), provided they own lands, but that is a very uncertain test in their case. The same observation applies, if we suppose that pleaders will come under the class of persons owning immovable property of not less than Rs. 5,000. They have, however, a greater chance of being included in the class of persons "whose annual net earnings from any occupation are estimated by the Collector to be not less than Rs. 500," but it is desirable, we think, that as in the case of "honorary magistrates residing within the táluka" so in the case of pleaders there ought to be a distinct clause enabling them to elect and be elected. In inserting the clause regarding honorary magistrates, Government have looked only to the capacity and intelligence of those filling those offices. In the same way

why should not the intelligence and capacity of pleaders, apart from their professional incomes, entitle them to the privilege of electing and being elected to local boards? Why should any difference be observed between pleaders as a class and honorary magistrates as a class? Just as Fellows of the University can be elected and can elect members of the Municipal Corporation, so should pleaders in the mofussil have that right in the administration of the local funds. Then take the case of University graduates. There are some of these holding the degree of L.M., or L.C.E., or B.A., and following professions independent of Government service. If a táluka board could manage to have at least one or two persons belonging to this class, it would be able to congratulate itself upon possessing men, intelligent and able to understand the duties and recognize the responsibilities of local boards better than persons who do not possess that intelligence and that ability. The pursuit of science or literature, or the private practice of medicine in a táluka town is not calculated to bring a very large income to a person engaged in such pursuits; but an income of less than Rs. 500 a year generally enables one to live well in such places. Why should such persons be excluded from a voice in the administration of local funds? Lastly, take the case of Government pensioners. Section 10 seems to us to be so feebly framed as to exclude a class of persons whose co-operation is most desirable. We admit that a Government pensioner receiving a pension of less than Rs. 500 a year should not be held entitled to the privilege of electing and being elected to a táluka board, but the question is whether even those earning a pension of not less than Rs. 500 a year are given the privilege under Section 10. The only qualifying clause under which they can come is that relating to "persons residing within the táluka whose annual net earnings from any occupation are estimated by the Collector to be not less than five hundred rupees." But can it be said that a Government pensioner, however high be the amount of pension he receives, derives his earnings from an occupation? Retiring from Government service, a pensioner, generally speaking, does not betake himself to any occupation; the pension he receives is not derived from any occupation; and we see that in the Report of the Census operations for the year 1881 Government pensioners are classed among those not following any occupation. Under these circumstances it is difficult to hold that Government pensioners can come in the class of persons earning not less than Rs. 500 a year from any occupation. In their case a distinct qualifying clause is essential, and it is unjust to make the privilege so uncertain as Section 10 makes it in the case of this class. There is a difference, however, between Section 10 and Section 18, which declares what persons shall be entitled to vote at the elections of members qualified under the former section. These voters, says Section 18, shall consist of (1) persons qualified to be elected under Section 10, and (2) "all other persons, if any, to whom the Governor in Council shall by notification in the official *Gazette* from time to time deem fit to extend the franchise." This second clause supplies partially the defect we have pointed out in Section 10, *i.e.*, it empowers Government to declare such pleaders, graduates, and Government pensioners as cannot be elected members of táluka boards by reason of not possessing the qualifications specified in Section 10 competent to vote at the elections. That, however, is only an empowering clause; Government in making such nominations shall have to be guided by the opinions of Collectors, and it is probable that the powers of patronage and favour which will thus be placed in the hands of district officers, will only go to swell the ranks of official representatives among the electors. Thus we find that Government will not only have a number of members of their own choice equal to the number of elected members in the táluka boards, but will be represented in the electing bodies also by persons owing directly their power of voting to Government. We cannot call such elections popular in the right sense of the term. It is enough, we think, if Government have their representatives in the boards, but why have Government representatives among the electors too? We allow that this objection can be met by the counter-objection that in the case of municipal elections in the town and island of Bombay some of the voters are, in a sense, but the nominees of Government, such as Justices of the Peace and Fellows of the University. But there is a difference between the mofussil and the Presidency town in this matter. The Government of Bombay can to a great extent undertake the responsibility of deciding whether certain persons

in Bombay are competent to be Justices of the Peace or not. But in the case of the mofussil the Collectors will be the guiding authorities of Government. Moreover, even the empowering clause of Section 18 leaves it to the discretion of the Collectors to give the pleaders, graduates and Government pensioners who cannot otherwise be held to be qualified to take part in the elections, the powers of voting, and what is so left discretional is uncertain. Would it not be better, therefore, to amend Sections 10 and 18 of the Bill in such a way as to ensure the election of and by men of education and experience? In Section 25 it is provided that "if the validity of any election" or the legality of any order made by the Collector is questioned, the party aggrieved may, at any time within ten days after the date of the election, proceeding, or order, apply to the District Judge for redress. The limitation of ten days will be insufficient in the case of some tálukas situated at a comparatively long distance from their district towns. Twenty days will be a reasonable limitation to impose and will better meet all cases.

Criticises the Bombay Local Boards Bill.

The *Mahrátta* (2) of the 5th August observes :—The first disqualification of members of local boards, as mentioned in Section 11 of the Bill, is on the ground of minority. The limit of age fixed by it appears to be unnecessarily high. 21 years may be the age of majority in England, but it is certainly much less here. The fact has been recognized by the Legislature of the country, and we see no reason why it should not also be recognized in the present Bill. The limit of age should be reduced to 18 years as in other Acts of the Indian Council. While this change will establish an uniform age of majority there is no fear of young members being returned to the board, as the electors will, in all such cases, look to some other compensating qualifications of the candidate, as, for instance, education. We take exception to Section 25, which allows appeal from the decision of the Collector to the District Judge only. It will be often inconvenient for electors in the táluka to bring their cases to the notice of the District Court. It will cost much time and trouble to call up parties and witnesses from the táluka to the zilla town. It will be better, therefore, if an option be allowed to parties contesting an election to bring their case before the Subordinate or the District Judge, the decision of either of whom should be final. If such a course be adopted, Subordinate Judges will have to be excluded from becoming members of boards. If civil officers are to be excluded from boards on the ground of interest, we see no reason why the executive and the police officers should not be excluded also. It is but a fact that they have much to do with the administration of local funds. The clauses (*e*) and (*f*) of Section 11 are not explicit enough, and it is doubtful whether the executive officers come under it. It is desirable, therefore, that the question should be clearly settled and one principle should be applied to judicial as well as to executive officers. It is indeed strange to see why imprisonment of any kind should deprive one of the right of voting when he is not exempt from taxation. We fail to see why imprisonment should be made a test instead of conviction for an offence involving moral guilt. The provision is not only hard but also imperfect. It would have been far better if this part of the Bill had been framed on the model of the sections in the Criminal Procedure Code which specify the disqualifications of jurors and assessors. The provision should be so modified as to grant the right of voting to every person, whether sentenced to imprisonment or not, and to exclude from boards such persons only as have been convicted of offences involving moral guilt. The omission in this Bill of the proviso regarding proprietors of newspapers, which appears in the Bombay District Municipal Act Amendment Bill, is probably an oversight, and will, we feel sure, be supplied when the Bill is referred to the Select Committee. We do not see why Government should reserve to themselves the power of extending the franchise to anybody they deem fit. We know that Government will not abuse this privilege, but as long as they enjoy this power we do not think that the provisions of the Bill can be called sound ones. One principle should be followed throughout, and we hope that the Select Committee will see to this when the Bill is referred to it.

Bombay Local Boards Bill.

The *Dnyán Prakásh* (8) of the 6th August says:—We should like to make an observation in connection with Section 5 of the Local Boards Bill, which among other things provides that not more than half of the nominated members shall be salaried servants of Government. Section 32 of the Local Boards Bill provides for securing the attendance of the Executive Engineer and the Educational Inspector when they are not members, so that their advice may be available in the disposal of questions affecting their departments. Such being the case, it is not unreasonable to presume that as a rule Government will not include these officers among the nominated members. And then the risk is that the salaried section of the nominated members may all represent one department only, and that too the Revenue Department. It is not desirable that the officers of this department should monopolize to themselves the seats reserved for salaried servants of Government. The Executive Engineer and the Educational Inspector are as much capable as the District Collectors and their Assistants of forming an intelligent opinion on any question which does not affect their respective departments; and we would accordingly add a proviso to Section 5 laying down that the salaried section of the nominated members shall not represent one department only. Such a provision is absolutely necessary to secure varied official experience for the guidance of the new inexperienced boards. The scheme sketched out in the Bombay Government resolution of 19th September last leads us to fear that if such a provision be not made there is every likelihood of the salaried members being recruited from the Revenue Department only,—the very officers whose overshadowing influence is most dreaded, and who, according to the Government of India's resolution of 18th May 1882, should not even be members, if possible. It is needless to say that we fully approve of the substitution of salaried for *ex-officio* members. The provisions of Section 10 are all that could be desired, with the exception of two provisions, which require alteration. The holders of alienated villages have been expressly excluded on the ground that they have a separate representation provided for them. The proposed exclusion is very unjust for more reasons than one. There are many Inámdárs or holders of entire alienated villages who are at the same time occupancy-holders paying to Government Rs. 48 and above as assessment, and who will inevitably have a vote under the provisions of Section 18, but who under the provisions of Section 10 will be ineligible as members. This is really an anomaly which must be removed. Again if there be more than one Inámdár in a táluka who is both able and willing to serve his fellow-countrymen, the proposed exclusion will deny them that useful career. The Bombay Municipal Act of 1872 affords a precedent in support of our contention. Under Section 6 of that Act a Justice of the Peace is not prevented from being or offering himself as a candidate to a popular constituency simply on the ground that under the previous section Justices of the Peace have sixteen distinct seats provided for them in the Municipal Corporation. Section 13 empowers Government to fix in the case of each district the date from which the Local Boards Act will come into force. Instead of leaving such power to Government it would be much better if the date were fixed in the Act itself, say for instance the 1st of April 1884. It is frequently the practice of the Legislature to fix in the Acts themselves the dates from which the Acts are to come into force. This very remark applies also to Sections 10 and 12 of the Municipal Bill. Triennial general election referred to in Section 16 also should be fixed by the Act itself in the same way as the dates of general elections are fixed in Bombay by the Municipal Act of 1882. A similar section is wanting in the Municipal Bill and should be introduced there. As regards Section 20 we propose to substitute the Mámlatdar of the táluka for the Collector, because virtually the former officer will be the *de facto* preparer of the lists of voters. In the same way we think that in Section 22 the Mámlatdár of the táluka should be substituted for the Collector, and that the decision of the former should be appealable before a Subordinate Judge having jurisdiction in that táluka, the decision of this officer being final. Such an alteration will make the task of inquiry very easy. There are no sections in the Municipal Bill corresponding to Sections 20 and 22 of the Local Boards Bill, and

the subject has been relegated to rules to be subsequently framed. It will be much better, however, to provide for the same in the body of the Act itself.

The same of the 9th August says :—The conditions of municipal and local fund administrations in this Presidency differ in so many essential respects from each other that a corresponding distinction ought to be necessarily maintained in this respect in the two Bills as regards the question of non-official presidents. What could be considered an adequate provision in this respect, at least for the present, so far as the local fund administration was concerned, would be far from adequate as regards the municipal administration. So far as the Local Boards Bill is concerned we approve of the provision contained in Section 27, but we cannot approve of the provisions of Section 23 of the Municipal Bill. In the Municipal Bill we wish to see a distinct section introduced allowing certain municipalities the right of electing their own president and allowing some others the advantage of a non-official president, who should be for the present nominated by Government. As a rough classification we would divide municipalities into three classes: the first class to consist of those municipal towns which have a population of 25,000 souls and upwards, and an annual revenue of Rs. 50,000 and upwards; the second class to consist of those municipal towns which have a population of 10,000 souls and above, and an annual revenue of Rs. 5,000 and above; and the third class to consist of the remaining municipalities. The municipalities of the first class should be allowed the right of electing their own president, and those of the second class should be allowed a non-official president who should be nominated by Government; while in the case of municipalities of the third class the present section would do well. Such a classification is not possible at all in respect of the local fund committees. It so happens that by far the most backward district in this Presidency has the largest population and the largest local fund revenue, viz., the district of Khándesh. Again during the last few years the local fund administration has been so much overshadowed by official influences that it was only a mock courtesy which could term such an administration local or popular administration. The result of all those centralizing influences has in the end proved to be an almost utter ignorance, on the part of the leaders of the rural population, of even the ordinary duties of members of local fund committees. The whole thing has, therefore, to be commenced *ab initio*. Such being the state of things, anything more definite than a permissive section is not possible as regards the local fund administration. As regards the vice-president, we should like to see it distinctly provided that in every case he should be elected from amongst the non-salaried members. When the president of a local board, whether municipal or rural, is elected, we do not see any necessity for a vice-president, even though the elected president may be a salaried servant of Government. As regards the removal of a president or vice-president by Government for misconduct, neglect or incapacity, we do not object to the provision, but a similar power should be vested in local boards also, both municipal and rural, by providing that if at a special meeting held for the purpose three-fourths of the whole body of members should pass a vote of want of confidence, the president or vice-president in respect of whom such a vote is passed should be forthwith removed. As regards the functions of the vice-president we think it would be much better to invest him by law with certain powers instead of placing him at the mere mercy of the president. We propose, therefore, that the functions mentioned in clauses (*c*) and (*d*) of Section 28 and Section 24 of the Local Boards and Municipal Bills respectively be by law vested in the vice-president. The evident object is to gradually train non-official gentlemen for the more responsible post of president.

Criticises the Bombay District Municipal Act Amendment Bill.

The *Mahrátta* (2) of the 5th August observes:—In the case of such municipalities as will be allowed to elect their president the provision of a vice-president is superfluous. We therefore suggest that Section 23 should be modified accordingly. The president, according to the section,

is to be one of the commissioners, so that immediately the appointment is made the balance will be disturbed and the official side will overweigh the elected side or the latter the former. This inconvenience can be avoided by following the precedent of the North-Western Provinces Bill, which gives these bodies the right of choosing, if they so like, an outsider for their president, who then by virtue of his nomination becomes a commissioner. The 3rd paragraph of Section 23 gives Government the power of removing the president. In the case of an elected president this power is very large. Such a power ought to belong more to the body itself than to Government. We suggest that the president ought to be removable only on a representation of two-thirds of the number of total commissioners passing such a resolution at a special meeting held for the purpose. The writer then proceeds to suggest a division of the municipalities generally into three classes on a principle similar to that above advocated by the *Dnyán Prakásh*.

Disapproves of the petition of some inhabitants of Nadiád praying for the restoration of a town municipality.

A correspondent of the *Hitechchhu* (77) of Ahmedabad of the 9th August says that the municipality of Nadiád has been recently raised to the level of a city municipality and it is doing its work satisfactorily. At the last general meeting of the municipality a petition was presented to it asking for the re-establishment of a town municipality on the ground of a probable increase in taxation and especially in the house-tax. As the petition is in consonance with the views of the Collector, it has been referred for investigation to the Mámlatdár. The latter cannot naturally be pleased with the lift given to the municipality, for it has deprived him of much of his power. It is surprising that the petition should have been referred to the Mámlatdár for enquiry, for it has been got up by a grocer and has not been signed by any educated gentleman. Before proceeding with the enquiry it should first of all be ascertained whether the memorialists understand the difference between a town and a city municipality and whether they are educated and sensible men.

Railways.

Comments in connection with the Administration Report of Railways in India for 1882-83.

The *Indian Spectator* (1) of the 5th August praises the energy displayed by the department of the Director General of Railways in issuingthe preliminary Administration Report for 1882-83 so soon as on the 18th May last and the great care and ability bestowed on its preparation, and says:—On the whole, the report is creditable to the department issuing it. It is however to be regretted that only 373¾ miles of new railways were completed and opened for traffic during 1882-83. This can hardly be called progress. Despite the heavy drawbacks to railway construction in India and the financial difficulties of Government, we cannot help remarking that if the business is to be developed at this pace India's material prosperity will be much retarded. The increase during the year of 9 per cent. over the number of Natives employed on open lines of railway in India during the preceding year is highly satisfactory, but at the same time somewhat misleading. If a fair comparison was intended to be made as to the relative cost of European and Eurasian employés on the one side and Native employés on the other, then the report should have given the figures of salaries and wages. It is a matter for regret that the investment of Native capital in railways should be almost *nil*. Attempts ought to be actively made to popularize investments in Indian railways amongst Native capitalists. Mention should be made, in the part of the report treating of revenue, of the net earnings of the different descriptions of railways. The figures will then show whether State railways are really as paying as Government would have the public believe; whether certain metre-gauge railways earn anything at all; and whether, if one or two very paying metre-gauge railways are excluded from the calculation of average earnings, the State railways will show anything

like appreciable net interest on capital. This clever grouping of general earnings on all railways in the report is often a puzzle and a blind.

Comments in connection with the reductions made by the G.I.P. Railway Company in its fares for passengers.

The *Mahrátta* (2) of the 5th August says:—The reduction made by the G. I. P. Railway Company in its fares for passengers is thorough and is very advantageous to passengers, for which they ought to be grateful to the Company. But in one or two cases the Company has tried to prove that it cannot be too good all at once. The Company had latterly third class carriages attached to the passenger and mixed trains, which proved of good service to the middle classes who will now be forced to travel with the lowest classes of people who are not known for their cleanliness. The discontinuance of the issue of return tickets to stations beyond Kalyán is not a change for the better. In this instance passengers will not find that the Company has been any way liberal. [The *Subodh Patrika* (11) of the same date suggests that third classes should be kept on and the fare reduced to 3 pies per mile, while that for fourth classes should be 2 pies. Several other Maráthi papers express their disapproval of the abolition of the hitherto existing intermediate class and of the non-reduction in the fares for fourth classes. The *Indian Spectator* (1) of the same date says that very general satisfaction is felt at the reduction of the rates of passenger traffic and the opening of a booking office at Pydhoni. Both concessions will doubtless add to the popularity of this important line.]

Points out the necessity of providing latrines on the railway station at Sholápur.

The *Bhála* (18) of the 9th August requests the attention of the railway authorities to the necessity of providing latrines on the Sholápur station for the use of passengers that halt at the place on their journey from Raichore to places north of Sholápur. The necessity is greatly felt in these days when cholera is prevalent.

Municipalities.

Comments on the refusal of the Bombay Government to supply the Bombay Town Council with a copy of the despatch of the Secretary of State for India on the subject of the working of the Contagious Diseases Act.

The *Indu Prakásh* (9) of the 6th August says:—The Government of Bombay has hit upon a very ingenious device indeed in refusing to comply with the very modest request of the Town Council that it should be supplied with a copy of the despatch in which the Secretary of State has directed the Government not to make the Bombay Municipality contribute towards the working of the Contagious Diseases Act. The Town Council was informed by Government only of what the Secretary of State directed them to do, but the members of the Town Council wished to know more. They probably wanted to see if any sharp censure had been administered to the Government in the despatch. The Bombay Government had already been made to look small in the eyes of its subjects by this reversal of their policy in connection with the Act, and the publication of the despatch would have made them look smaller still. So the Government seems to have thought that the better part of wisdom lay in rejecting the modestly expressed but ironical request of the Town Council. But a summary rejection without the assignment of any reason would have looked worse than a compliance with the request; and the Government of Bombay has found its reason in that word "precedent," which so often proves useful to "administrative convenience." The Town Council has accordingly been informed that Government cannot supply it with a copy of the despatch for fear of laying down a dangerous "precedent." The Town Council asked for the copy as if it had a right to it. The Bombay Government by its answer seems to imply that the Council has no such right. The Municipal Act does not indeed give any right of this kind to the municipality. But it is not a question of legal right but of administrative convenience and necessity. When on an important question Government and the municipality differ and the decision of the former is upset by a higher authority, is not the latter equally entitled with the former to know something more than that the decision has been upset? In the present case the municipality was entitled to a copy of the Secretary of State's despatch in order that it might be

recorded among its proceedings for future guidance and for the simple reason that the question affected its interests as much as those of Government.

Requests Government to order Dr. Weir to return to his duties of Health Officer and to appoint a Civilian as Municipal Commissioner.

The *Din Bandhu* (5) of the 9th August says that it is a matter for regret that the present sanitary arrangements of Bombay with the increased water-supply should not be as satisfactory as those during the time Dr. Hewlett was the Health Officer of the municipality. Dr. Weir explains this anomaly on the ground that the present expenditure on sanitation is not as great as it was formerly. There is also another score on which the *Bandhu* has reason to find fault with Government as well as the Municipal Corporation. In order that the sanitary arrangements of a city may be perfect it is necessary that there should be a competent Health Officer, and such officer we had in Dr. Weir. But strangely enough this officer has been temporarily removed from this office and put in the Municipal Commissioner's chair. If it was intended to give a temporary increase of salary to Dr. Weir for his efficient services, surely the object could as well have been accomplished by allowing the doctor to draw the salary of the Municipal Commissioner while discharging the duties of his own office, in which he is specially required on account of the gradual increase of cholera in the city. In these circumstances the *Din Bandhu* earnestly requests Government to direct Dr. Weir to return to his original post and to appoint a Civilian as Municipal Commissioner.

Suggestions to the Bombay Municipality for checking cholera.

The *Rást Goftár* (111) of the 5th August says that no measures taken by the municipality for alleviating the distress caused by cholera will avail so long as the very roots of the disease are not extirpated. Everybody hails with joy the appointment of new doctors for treating the sufferers by this epidemic, but no appreciable relief can be afforded by these officers sitting in one place and waiting for patients. They ought to direct their attention to some other measures for checking the disease. At present there is necessity for a few more halálkhors, as it is to be regretted that privies in the affected parts of the town should be allowed to remain uncleaned for twenty-four hours. A correspondent suggests that a few sanitary inspectors should be appointed to look after the health of the town. But the *Rást Goftár* is of opinion that this work should be done by these newly appointed medical officers. It is also necessary that some sort of supervision should be exercised over the sale of fruits, vegetables, food provisions, fish and flesh in order to check the sale of rotten articles. The appointment of these new doctors should be promulgated by beat of drum and disinfectants should be distributed gratis to all poor people.

Comments in connection with the spread of cholera in Bombay.

The *Indu Prakásh* (9) of the 6th August says :—The considerable increase in the number of deaths from cholera in Bombay during the week which ended last Tuesday shows that the sanitary condition of the island is not what it ought to be. The epidemic is reported in the official returns to be of a mild form, and the measures adopted by the Municipal Commissioner with the sanction of the Town Council are likely to stamp it out of existence. But it appears that the larger number of the cases of cholera occurs amongst fresh arrivals in Bombay. The disease prevails in almost all the districts of the Presidency, but the immigrants from Pandharpur, where the disease appeared at the last fair in a very virulent form, appear to have diffused the contagion in this city. The authorities at Pandharpur acted very wisely in adopting very speedy though stringent measures to prevent its rapid progress amongst the pilgrims. But those measures were confined to the closing of the temple in Pandharpur and to compelling the pilgrims to return to their native places. When epidemics arise among the pilgrims at a certain place care should be taken against their carrying the germs of the disease with them to other places. But no care of this kind seems to have been taken in the case of the Pandharpur pilgrims.

A complaint against the Bombay Municipality.

The *Indian Spectator* (1) of the 5th August says:—No one will grudge the additional grant made by the municipality for the prevention of cholera in Bombay if the money is properly laid out. One long-standing complaint against the municipality is that it confines its attention to the outside of the town, to the main roads and so on, more or less to the neglect of the lanes and bye-lanes inhabited by the masses. A very respectable Hindu gentleman, writing to us about the Girgaum ward, says that the private alleys and passages which connect one oart with another are very irregularly looked after by the scavenger. The Halálkhor is sure that the eye of the superior officer is not likely to be directed to his work in these out-of-the-way places and so he takes things coolly. The sweeper does likewise. The result is an accumulation of filth and garbage, uncleaned privies and cesspools unemptied, which may breed the deadliest cholera. Let the superiors take care of the lanes and gullies, and the roads will take care of themselves.

Says that the Bombay Municipality should publish its accounts as is done by the municipalities in the mofussil.

The *Maháráshtrá Hitechchhu* (39) of the 6th August says that it is a disgrace to the Bombay Municipality that the people should have no means of knowing what is done with the taxes collected from them. All mofussil municipalities give regular publicity to their accounts through newspapers, and the Bombay Municipality should also do the same.

Asks the municipality of Surat to take measures for putting a stop to the delay that at present takes place in granting permits to persons desirous of erecting new buildings.

The *Gujarát Mitrá* (76) of the 5th August says that great inconvenience is caused to the people of Surat by the delay that is allowed by the municipality to take place in granting permits to persons intending to erect new buildings. If the secretary of the municipality cannot suggest any measures for putting a stop to this inconvenience the committee must adopt some special remedies. There should be no objection to empower municipal commissioners to grant the necessary permits within their own wards, but if this suggestion is not considered feasible an officer should be appointed for this duty especially.

Municipal affairs at Surat.

The *Indian Spectator* (1) of the 5th August, in commenting on the management of municipal affairs at Surat, remarks:—Altogether, the municipal affairs of Surat seem to be managed in a high-handed manner, which has exasperated even the mild Bania. Members tell the Collector-president to his face that they were better used by Mr. Hope and Mr. Pratt. Mr. White deceives himself if he thinks that he is master of the situation. The local papers and almost all non-official commissioners have entered a solemn protest against his conduct of affairs, and unless he aspires to immortalize himself as the greatest enemy of local self-government in India he had better yield to reason in time. We know his opposition is conscientious, but he must either do the duty he is paid for or resign. If the city fathers at Surat have done quarrelling over the extension of the People's Park, it is time they should take thought of a possible flood in September or October. Should a flood occur about that time, it will ruin Surat completely. Have the engineers ever thought of deepening the Varácha creek and dredging the Tápti to some extent? If this can be done we are told a large flood at Surat will be impossible. The dredging will be a tedious and expensive process, but it will afford certain protection. Another suggestion is a floating break-water on a large scale. We are further assured that breaking down the fort walls will be a fatal mistake; that the fort walls should be rebuilt wherever they have been destroyed and that the moat at the foot should be kept in good condition. Some of these suggestions, if carried out, and the works erected by Mr. Hope, if kept in order, might save the city from future visitations. [The *Gujarát Mitrá* (76) of the same date suggests that the municipality should undertake the repair of the Makkai Bridge before all other works. The *Vartaman Sár* (120) of the 7th August gives the proceedings of the special general meeting of the Surat Municipality, and asks whether Mr. White, the president, means to have everything done in his own away. Mr. Kálábhái

deserves credit for his able and fearless opposition to the views of the president. The attention of Government ought to be drawn to the scene enacted at the time of the debate and the arbitrary conduct of official presidents. The *Gujaráti* (96) of the 5th August says that the Bombay Branch of the East India Association and other like bodies and the Native members of the Legislative Council should make the recent proceedings of the municipality of Surat their study as they clearly show how an official president can override the opposition of non-official members and carry everything before him.]

Requests the municipality of Surat to take preventive measures against the spread of cholera in the city.

The *Surat Akhbár* (79) of the 6th August says that in the city of Surat people die by hundreds every year of cholera or fever owing to their inability to procure medical assistance. The two Government dispensaries in the city are situated in quarters inhabited by well-to-do persons and are two miles distant from the suburbs. Sick men do not resort to them in sufficient numbers even on ordinary occasions, and to those who live at a distance from them they are very nearly useless. When fever or cholera rages in the suburbs of the city people die by hundreds owing to the want of medical aid. For some years cholera has raged in the suburbs every alternate year and no arrangements appear to have been made for the prevention of loss of life. When the creek is full of water in the monsoon the people living in the suburbs are cut off from the city, and being without assistance great mortality prevails. Owing to the moisture that has spread in the suburbs on account of the recent floods fever has made its appearance and fears are entertained of the bursting out of cholera. It is therefore necessary that one or two dispensaries should be opened by the local municipality for the benefit of the poor. [The *Deshi Mitrá* (91) of the 9th August refers to the appearance of cholera in the city, and advises the municipality to be on the alert to keep the city clean and to prevent the sale of articles unsuited for human consumption.]

Says that the trade of the town of Sholápur has suffered considerably by the enhancement of import duties.

The *Kalpataru* (33) of the 5th August says that the trade of the town of Sholápur has suffered considerably by the enhancement of import duties consequent on the strict orders of Government regarding the refund of the duties levied on exported articles. The *Kalpataru* quotes statistics to prove its assertion and requests Government to interfere in the matter. [The *Bhála* (18) of the 9th August expresses similar sentiments and also invites the attention of the president and the commissioners to the unsatisfactory nature of the present sanitary arrangements and the necessity of reforming them.]

Says that the assessments of house-tax at Vengurla should be made every year.

The *Vengurla Vritt* (71) of the 2nd August says that while at Chiplun, Ratnágiri and Rájápur municipal registers of house-tax are prepared every year it is unjust that the municipality of Vengurla should be levying its house-tax according to the assessments fixed in 1879-80. The *Vritt* considers that yearly assessments are calculated to prove beneficial both to the municipality and the people, and invites the attention of the authorities concerned to the matter.

Native States.

Says that Native princes should not be allowed to reside in British territories for a long time.

The *Deshi Mitrá* (91) of the 9th August complains of the inconvenience caused by Native potentates being allowed to reside in British territories for a long time. Some stay in Bombay and other places, while others go to the seat of the Government of India. Owing to their absence from their territories, Native rulers remain ignorant of the prevalence of maladministration in them and of the intrigues of their Kárbháris. Who then will look after the interests of the people? Does not the British Government know that it allows them to remain in British territories for a long time? People suspect that Native rulers, by residing in places where the Governor or the Viceroy may be, make

friendship with the members of Government, exert their influence with them, and gain them over to their side. The cause of these princes is naturally espoused by Government, as was the case in the massacre of the Maiyás by the Junágad State. The suspicions of the people may be ill-founded, but still the British Government is blamed in the matter. It is advisable, therefore, that Native rulers should not be allowed to reside in British territories for a long time. Will Government issue an order to this effect ?

Comments in connection with the appointment of Colonel West as Political Agent, Káthiáwár.

The *Indian Spectator* (1) of the 5th August says :—Káthiáwár is lucky in having secured Colonel West for its Political Agent. Colonel West is a quiet but resolute worker, whom the A'ryan intriguer will not find so easy to get round as the present estimable incumbent. As we have often said, Káthiáwár has become a hot-bed of intrigues since Mr. Peile's withdrawal. It is distracted by a number of cliques, and the well-meaning officer often fails to see how he can reconcile the clashing interests. Colonel West's success, if he means to achieve it, does not lie across a bed of roses. It is a thorny path, and if he as a conscientious man walks straight on he must be prepared for a few scratches in the beginning. But if he perseveres with a steady eye, resolutely cutting and kicking wherever he sees a hidden viper, he will find himself master of the situation at the end of six months. Colonel Barton tried to do this, we believe, but his evil genius soon tempted him out of the right path. Káthiáwár is the land of intrigue, of spies and story-tellers, and of every corrupt practice that human ingenuity can devise. It is only an exceptionally able man that can manage Káthiáwár. The larger States have for years fattened upon the subordinate estates ; and still the former are not themselves really so well off as they were fifteen years ago. The masses are in a state of chronic destitution. Law and justice in many States exist only in name. Education and civilization are names used to dazzle the outsider. The municipality is a huge sham ; roads and bridges here and there, with a howling wilderness between—fair-weather roads for the Rájás and the Sáhebs only—the people having their own tracks to use. The Chiefs think they live for the Political Agents—'they are our *mábáp*'—and the subjects know they live for the Chiefs. The official go-between regulates the relations between the Chiefs and the subjects, as also between the Chiefs and the Agency. The three are seldom allowed to come face to face. Excepting half a dozen members, the royalty of Káthiáwár is a dumb show, manipulated from behind by the Kárbhári and the vakil. This may strike the reader as an overdrawn picture; but if a hundredth part of the accounts one receives from the interior of Káthiáwár be true, then the picture we give represents only a tenth part of the truth. Káthiáwár may be better off in this respect than some parts of India, where the young Chief is said to be made over to the European Superintendent to be utilized in every imaginable way. Besides the handsome salary, the master in charge has board and bed, horse and carriage, dance and ball, and more questionable luxuries at the ward's expense down to his zenána. It is difficult whom to reprobate most—the Rája who surrenders his all to the unscrupulous servant, or the officer who is mean enough to sponge upon a weak master to such an extent. Matters have not gone so far in Káthiáwár, but there must be something very wrong in the management of this "Protected Province" when people slyly compare a political officer with the Vaishnav Mahárájˌ We deny the justice of this vile comparison in the majority of cases. But this much is certain that the officer who restores confidence among the Chiefs of the province—the officer who restores confidence among the smaller feudatories and the people that as their friend and protector he is ready to listen to them without the intervention of licensed intriguers—that officer will be the saviour of Káthiáwár. May something like this be the privilege of the Political Agent elect ! [The *Gujaráti* (96) of the same date also approves of the appointment of Colonel West, but is sorry that the claims of Colonel Watson were not taken into consideration, probably on account of his attitude in the Maiya case, which did not meet with the approval of Government.]

The *Gujaráti* (96) of the 5th August says :—The Government of Bombay has not entertained the petition of the Maiyás protesting against the nomination of Messrs. Chunilál and Ratilál as members of the commission appointed to enquire into their rights. Though there is no reason to doubt the honesty of these officers, still the Maiyás have reason to be dissatisfied with their nomination on various grounds. If justice is to be done to the Maiyás as also to the Junágad Darbár, it is necessary that one-half of the commissioners should be elected by the Maiyás and the other half by the Darbár. It is now well known that Colonel Barton is not in favour of the Maiyás, and it is therefore very doubtful whether the members nominated by him will deal justly with the Maiyás. The Bombay Government is now practising great diplomacy, but it is a mistake that it should try to throw off all responsibility from its shoulders by merely appointing Native members on the commission. If the Maiyás have perfect faith in the justice of Mr. Hammick, where is the necessity of appointing any other commissioner? And if commissioners are at all to be appointed, where is the harm in appointing such persons as have no connection with Káthiáwár? If, however, it be urged that there will be no use in appointing persons who have no knowledge of the affairs in Káthiáwár, then we would suggest that men like Messrs. Krishnáji Lakshman and Vináyakráo Bhágwat, who have served in Káthiáwár and are known for their independence, and who being now pensioners have no concern with the interests of either of the parties to the dispute, should be appointed.

Does not approve of the nominations made by Government to the commission of enquiry into the rights of the Maiyás.

The *Lok Mitrá* (78) of the 5th August says:—From the accounts of high-handedness which have reached us for some time it would appear that the Government of His Highness the Nawáb of Cambay has not profited by past experience and that affairs in Cambay are once more drifting into confusion. It appears that warrants have been issued for the apprehension of a number of people, and altogether the city is panic-stricken. The treatment of a Pársi youth, who was a clerk to the ex-Diwán and who is now on trial for some charges laid against him, is said to have been as cruel as it was unjustifiable. Petitions have been made to the Political Agent, Kaira, and to the Nawáb against the ill-treatment of this man, and legal steps, it is said, are being taken in Bombay to bring the offenders to book. Dr. Shifudin, till now basking in the sunshine of the Nawáb's favour, is said to have been put in jail without any such ceremony as a formal complaint or a charge, and was with difficulty released only to find himself shorn of all his dignities and honours. The Pársi is still lingering in jail, where he was put hand-cuffed, after being severely beaten and before any *primá facie* case was made out or even before any formal charge was laid against him. The above statements are open to correction; but there seems to be little doubt that all is not well at Cambay. It is difficult to foresee the end of such extraordinary proceedings; but if there is any truth in these reports they bode no good to the Government of the Nawáb. It is said that the Government of Bombay has expressed its disapproval of the abrupt dismissal of Mr. Umedrám Anandrám, who was appointed Revenue Commissioner of Cambay some time ago, and it may be taken that Government will no longer allow the administration of Cambay to be conducted otherwise than in strict accordance with law, so as to nip the evil of maladministration in the bud. It behoves the new Diwán to put down with a strong hand all abuse of power, and to take measures to inspire the people with confidence in his administration.

Misrule in Cambay.

A correspondent of the *Bombay Samáchár* (86) of the 8th August observes that a civil suit is going on in Cambay about a certain house situated in that town. A portion of this house was in the possession of one Abdul Nabi, who was served with a notice calling upon him to vacate the portion he had in his possession within forty-eight hours, and threatening him with proceedings if he did not comply with the requisition. Abdul Nabi gave an explanation of his possession to Mr. Raghunáth, the Náib-Diwán, who is also Judge and Sessions Judge, but it was not accepted and a decision was passed against him. At this time the vakil of the opposite party came and

Complains of some improper proceeding on the part of the Náib-Diwán of Cambay.

informed the Náib-Diwán that Abdul Nabi had abused him (the Náib-Diwán); and upon his evidence alone the said Abdul was there and then sentenced to three months' imprisonment with hard labour.

Berár Affairs.

Recommends the removal of the market and school-house at Páturda from the bank of the river Ván to the plateau on the west of the town.

A correspondent of the *Varhád Samáchár* (68) of the 6th August states that on the 2nd instant the river Ván at Páturda was inundated and the Government and municipal buildings situated on the bank of the river fell down, thus causing a damage of Rs. 2,500. The town market is in the bed of the river and ought to be removed from thence to the plateau situated to the west of the town. The school-house, which has been damaged a good deal, should also be removed from the bank of the river to the western plateau. The townsmen are desirous that the public buildings should be removed as recommended above, while the kárbhári of the town is likely to oppose the project, but his opposition should not be listened to.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
16*th August* 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 18th August 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	{280[1] 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
*18	„ Bhála	Sholápur	Do.	200
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolháp ur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
23	„ Daivadnyá Samáchár	Do.	Do. ...	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolháp ur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitrá	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitrá[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	3,500
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtrá Mitrá	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
44	„ Nibandh Mála	Poona	Monthly	700
*45	„ Nibandh Chandrika	Do.	Do.	200
46	„ Nyáya Sindhu	Ahmednagar	Weekly	185
47	„ Panchánan	Málvan	Do.	800
48	„ Pandhari Vaibhav	Pandharpur	Do.	103
49	„ Poona Vaibhav	Poona	Do.	250
50	„ Prabhákar[3]	Bombay	Daily	350
*51	„ Prabodh Chandrika	Jalgaon	Weekly	200
52	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Satyá Prakásh	Bombay	Fortnightly ...	243
56	„ Satya Sadan	Alibág	Weekly	400
57	„ Satyá Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly ...	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Poona	Monthly	400
61	„ Shiváji[3]	Do.	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayá	Thána	Do.	240

[1] Marátha portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
68	„ Varhád (Berár) Samáchár[E]	Akola	Weekly	250
69	„ Várbáz	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengorla Vritt	Vengurla	Do.	200
72	„ Vicháráhil	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
85	„ Bombay Punch	Do.	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
*92	„ Dnyán Dipak	Junágad	Monthly	100
*93	„ Dnyán Prasárak	Ahmedabad	Do.	200
94	„ Dnyán Vardhak	Bombay	Do.	400
95	„ Fursad	Do.	Do.	100
96	„ Gujaráti	Do.	Weekly	400
*97	„ Gujarát Monthly Journal	Do.	Monthly	200
98	„ Gul Afshán	Do.	Do.	659
*99	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
100	„ Jáme Jamshed	Bombay	Daily	525
101	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
102	„ Kaira Vartamán	Kaira	Weekly	115
*103	„ Kaiser-i-Hind	Bombay	Do.	200
104	„ Káside Mumbai	Do.	Tri-weekly ...	700
105	„ Kusum Guchchhá	Ahmedabad	Monthly	350
106	„ Nágar Udayá	Do.	Do.	300
107	„ Niti Prakásh	Kaira	Weekly	200
108	„ Nure Elam	Bombay	Monthly	381
109	„ Nyáyá Prakásh	Surat	Weekly	200
110	„ Pársi Punch	Bombay	Do.	1,225
111	„ Rást Goftár	Do.	Do.	814
112	„ Samsher Báhádur	Ahmedabad	Do.	200
113	„ Satyá Mitrá	Bombay	Do.	400
*114	„ Sauráshtra Darpan	Junágad	Monthly	200
115	„ Stri Bodh	Bombay	Do.	533
*116	„ Subodh Prakásh	Nadiád	Do.	200
117	„ Svadesh Vatsal	Bombay	Do.	408
118	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*119	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
120	„ Umreth Samáchár	Umreth	Weekly	50
121	„ Vartamán Sár	Surat	Do.	200
122	„ Vidnyán Vilás	Rájkot	Monthly	738
123	„ Vidya Mitrá	Bombay	Do.	300
124	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
125	The Chandrodayá	Dhárwár	Weekly	150
*126	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*127	The Abuz Zurfeh	Bombay	Weekly	200
*128	„ Altáf	Do.	Do.	200
*129	„ Armagán	Do.	Do.	200
*130	„ Dabdabe Islám[5]	Do.	Do.	200
131	„ Khádam-é-Hind	Do.	Daily	200
132	„ Khayirkhah-e-Islám	Do.	Tri-monthly ...	300
*133	„ Kushful Akhbár	Do.	Weekly	160
134	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
135	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—अ.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Says that the best remedy to secure the stability of the British Empire in India is to keep the people contented.

The *Indu Prakásh* (9) of the 13th August, in an article headed "The best remedy for the stability of the kingdom," says:—Among the various political wonders of the present age stands foremost the acquisition of India by the British. The conquest of India by the Mahomedans was not so wonderful because they inhabited comparatively nearer countries and had easy access to this country. But the English belong to a distant island and had no connection of any sort with our people. They came here simply as merchants; from merchants they became petty rulers, and in the course of time they have become the paramount power in this land. Is this not a miracle? If Sir Thomas Munro, who in his days had to experience great difficulties and subject himself to the humiliation of taking off his shoes before he could secure an interview with the Emperor of Delhi—if that Sir Thomas had witnessed the grand assemblage of Delhi in which Lord Lytton was the prominent figure among the Native princes arranged in lines, what would have been his astonishment? And if he had asked the question how the English had secured such an ascendancy in this country, he would certainly have hung down his head through shame to hear of the manner in which the provinces of Bengal, Karnátik, Benares, Oudh, &c., were annexed to the British dominion. Can there be found a single Englishman who can impartially point to a single Native dependency the territories of which were annexed by the British Government without even a particle of injustice? As, however, political usage sanctions the exercise of diplomacy in the acquisition of territory, we will leave that point untouched. But the relations of Government with their subjects need not be regulated by the same principle, and it is therefore not proper that the rulers should not deal with the ruled in a straightforward manner and should treat them as conquered subjects. Indeed the British Government practised intrigues with the Native princes in the hope of usurping their territories, but what does it expect from the people? There is nothing left with us of which we can be deprived except our cowardice, and the best remedy to remove it is to oppress us to the last degree. Some Englishmen have begun to resort to this device, and they have also been advising others to follow their example. May God frustrate the object of these men! What does the absence of cowardice on the part of the people signify? It is a signal for the appearance of courage, impudence and immodesty, and when these are perfectly developed they produce a result which is too well known to thoughtful persons to need express mention. There is only one remedy by which the English can secure the stability of their Indian Empire. The utility of this remedy was recognized and appreciated by the Mahomedan rulers. The remedy is no other than the contentment of the people, to secure which the rulers must lay aside their prejudices and crotchets. When the fate of the British rule in India was trembling in the balance at the critical time of the Mutiny of 1857, whose assistance served to secure stability? Was there a sufficient number of British troops at that time in the country to protect the interests of the State? The British Empire was protected on that occasion and the almost inevitable crisis averted mainly by the loyalty of the people of India. These are plain facts and are admitted even by prejudiced Englishmen. In these circumstances it is the duty of Government to strive to gain the affections of the people and to keep them contented, and the policy initiated by Lord Ripon is fully calculated to gain the desired object.

Mr. Keay's article on "the spoliation of India."

The *Gujaráti* (96) of the 12th August refers to the contents of an article headed "The Spoliation of India" contributed to the *Nineteenth Century* by Mr. Keay, and says that the picture of the condition of the people of this country given by the writer is very frightful. Britannia, dost thou doubt the truth of the facts publicly stated in this article? Better put a stop to this course of spoliation even at this stage and then only canst thou achieve success. Beware this and act justly! [The *Native Opinion* (10) of the same date refers to the same article and says that the facts brought to light by Mr. Keay show

that the principles on which the British Government in India was established were really sinful. Anybody that can judge impartially will not fail to see that the present administration is also carried on on much the same lines. There is no doubt that India has profited in some measure by her connection with England, but on the whole the good done is more than counterbalanced by the evils which have followed in the train of the British rule. The English are admittedly a foreign nation, their government in India is carried on simply for their own benefit, and no consideration is paid to the requirements of the people. Besides, the administration is so expensive that it is sure to bring on ruin in the long run. The extravagant administrative expenditure is carried on by oppressive means, and the result of this set of circumstances will be poverty, destruction and starvation, which mean a fatal blow to the Government itself.]

Wishes that the public should be taken into confidence as to the reasons of paying the liberal annual subsidy of twelve lákhs of rupees to the Amir of Afghanistan.

In noticing the explanation given by Lord Kimberley in reply to a question about the decision of the Government of India to pay to the Amir of Afghanistan an annual subsidy of twelve lákhs of rupees, the *Bombay Samáchár* (86) of the 13th August observes that the explanation is silent as to what recompense is expected from the Amir for this large annuity. It seems strange that the Government of India should have resolved to pay this large sum annually without entering into any political treaty with the Amir or making any arrangements for securing facilities to the Indian trade with Afghanistan. Lord Ripon's administration may have some ulterior object in giving this splendid annuity, but until it is declared the arrangement will be criticised by the public, who are very anxious to know the reasons for the revival of the old policy of subsidizing the Amir of Cabul. It is a notable fact that the present subsidy is double the amount of the one vouchsafed by Lord Lytton's Government to Yakub Khan, the late ruler of Cabul. It is to be hoped that Abdul Rahiman will be grateful and loyal to the British Government for the liberal pecuniary help thus given him and will give evidence of his gratitude when an opportunity offers. [The *Bombay Chronicle* (75) of the 12th August asks what guarantee there is that the Amir will continue loyal to the British Government.]

Disapproves of the proposed alterations in the Petroleum Act with a view to afford increased facilities to the importers of inflammable oils.

In alluding to the orders issued by the Secretary of State to the Government of India to make certain alterations in the Petroleum Act, the *Bombay Samáchár* (86) of the 18th August observes that the result of the proposed changes will be that kerosine, petroleum and other similar oils that are liable to take flame with less than 100 degrees of heat will be imported into India and the safety of the people will be endangered to that extent. The proposed reduction in the degree of the test is recommended to be made not on any scientific grounds, but by reason of the influence brought to bear by the dealers in those articles on the authorities. The Secretary of State has not convinced the public that oils satisfying the revised test are not so very inflammable as they are generally believed to be, nor has he explained that there is no danger from readily inflammable oils. He has simply guaranteed that the American exporters of the oils will export superior kinds, and has exempted them from the responsibility of those oils becoming inferior in quality on account of the Indian climate. But how can the importation of oils the quality of which deteriorates on arrival in this country be considered advisable when the danger from them increases with the deterioration? Will a merchant who exports good fruit or grain to India be allowed to sell them here if they are found on arrival to be rotten? By lowering the standard of the test for kerosine, petroleum and other inflammable oils the safety of the public will be considerably endangered, and hence it is desirable that the Supreme Government should desist from making the proposed alterations in the Petroleum Act.

The *Gujarát Mitrá* (76) of the 12th August says that the thanks of the whole Native population of India are due to the Viceroy and the Commander-in-Chief of India for the rules they have framed to regulate the hunting excursions of European soldiers, which have hitherto proved a source of much annoyance to the public. The provision regarding the trial by a court-martial of those who infringe the rules is indeed very satisfactory, considering the disrepute into which several European Judges have brought their names by treating European offenders with partiality and letting them off on ridiculous pretexts.

Approves of the rules recently framed to regulate the hunting excursions of European soldiers.

The *Lokahitavádi* (38) for the month of July, in continuation of its article on the subject of the defects of the present system of administration reported at page 4 of the Report on Native Papers for the week ending 28th July 1883, says:—At present the agriculturists have become impecunious and unable to earn their own livelihood. The poor cultivator finds it very difficult to pay the heavy taxes and dues of Government. He is obliged to work very hard on his soil, but as the Government and the sávkár enjoy the fruit of his labour, he is obliged to maintain himself for eight months during the year on the wages of his labour. His wife and children bring head-loads of grass, fuel, leaves, &c., to the town from a distance of forty miles, but they are not able to realize more than what barely repays their labour. But the doors of this source of livelihood have also been closed by the forest policy of Government. The poor are thus entangled in miseries from all sides. But what can they do? The husband ceases to care for his wife and the mother for her infant children simply on account of the want of means of livelihood. Who will not be moved to see a mother leaving her children in a hut and wending her way to a distant market to sell a head-load of leaves and fuel? All these miseries have been the outcome of maladministration and neglect of the interests of the people. Out of the produce of the soil Government must receive one-half, while from the other half the ryot has to meet other demands, such as the local fund cess and the stamp and registration fees. In fine, agriculture is no longer a thriving profession, nor are there chances of success in any other line. The trade of hackney-bullock carts is hampered by the establishment of toll-bars. There are no pasture grounds for the use of cattle. There are no money-lenders rich enough to be useful to the ryots. How then can the people prosper? Of all the rulers of India the Mussalmans were the most barbarous, cruel, proud, tyrannical, and what not? But during their administration of 700 years they effected no changes in the pristine state of revenue laws and customs, and it must have been a sad irony of fate that those whose administrative skill is trumpeted in the Old and the New World, and who are known as the most prudent and discreet, should have shown themselves capable of inhumanity and cruelty unprecedented in history. The circumstance that the revenue laws which were looked upon by the Mahomedan rulers as suitable to the Indian people for 700 years should have now been annulled points simply to the ill-luck of the people of this country. That the present system of revenue assessments without remissions does not allow of agriculture being solely depended upon as a means of livelihood has now become evident both to Government and the people. Formerly the agriculturists had various means of cultivating their lands in a satisfactory manner, and other circumstances served to stimulate them to exertion. The Government tax was very light and manure and materials for *rábi* were not as inaccessible as now. They could use their lands for purposes other than agriculture, such as gardening, &c., and could thus turn it to the best advantage. Besides, they used to be assisted on special occasions like marriages by rich people like sardárs, but that class of people has now disappeared. At present there is not a single spot where the cry of untimely rainfall and insufficient out-turn of crops is not heard, and the people look upon the money collected from them by Government as the gains of tyranny. It is therefore advisable that Government should regulate their demands by the out-turn of crops and should grant frequent remissions of revenue. It may be urged that such a system of revenue collections leaves a door

Says that the only remedy for affording relief to the distressed cultivator is to introduce a system of land revenue collections based on the actual out-turn of crops.

open to fraud. But all possibility of fraud can be avoided by basing all calculations on the appraisement of crops, and even if a little fraud were practised by the ryots the consolation should be that after all the ryots would be profited. In the absence of a permanent settlement of land revenue assessments nobody cares to improve his soil, as he is not sure that with all the improvements effected in it it will remain in his possession for ever. In short, the easiest remedy for affording relief to the people and keeping them contented is to initiate a system of assessments calculated according to the out-turn of crops and to regulate taxation by the capacity of the payers. It may be argued that if the people are dissatisfied with the British rule they may emigrate to other countries. The prospect of emigration, however, is not very agreeable to the Hindu mind, nor is it likely that with other counteracting circumstances emigration will prove advantageous. The deterioration in the physique of the people has also its origin in the present system of administration. Physical strength generally depends on freedom from anxiety, free access to all means of livelihood and independence, which three are quite absent from the people at the present day. Abundance of cows and buffaloes in the country has also much to do with the physical strength of the people. People are unable to keep these cattle for domestic purposes inasmuch as the forests have been closed by Government and fodder has become very dear. There has been a diminution in the number of these cattle also on account of their being slaughtered for purposes of food.

Makes a few remarks upon the Deccan Agriculturists' Relief Act.

The *Shiváji* (61) of the 10th August observes that though the Deccan Agriculturists' Relief Act is calculated to lessen the liabilities of the cultivators, still it cannot give them absolute relief. Several hindrances stand in the way of the agriculturists receiving the advantages intended to be conferred by the Act. The defective mode of cultivation and the smallness of the holdings have mainly contributed to their poverty. The evil custom of equal divisions of an estate among the several sons of a landholder has brought things to such a pass as to make each holding insufficient to maintain its tenant. The abolition of this custom will contribute considerably to improve the condition of the cultivator. Some persons attribute the poverty of the ryot to the present system of levying the land revenue assessment, but they are wrong in their conjecture. The present system is no doubt defective to a certain extent and needs modification; but such modification will not ameliorate the condition of the ryots unless the custom of equal division of land among the heirs of a deceased landholder is totally abolished. The Relief Act does not make the decision given by arbitrators binding upon the litigants, and consequently the provision about arbitration has not proved as beneficial as it would otherwise have been.

Requests Government to start relief works for affording relief to the distressed people in the Khed Táluka of the Ratnágiri District.

The *Satyá Shodhak* (57) of the 12th August says that great distress prevails in the Khed Táluka of the Ratnágiri District on account of the ravages committed by locusts, and requests Government to start suitable relief works for affording relief to the sufferers.

Locusts in Khándesh.

A correspondent of the *Gujarát Mitrá* (76) of the 12th August, writing from Khándesh, says that notwithstanding that the jiráyat crops were destroyed this year, the dues of Government were collected with great rigidity and those that were not able to meet the demand made it good by selling their agricultural stock. Though Government have offered rewards for the destruction of locust eggs and locusts, the Mámlatdárs do not care to visit the parts affected by the plague to encourage the villagers to kill the insects. This work is therefore being done with great slackness. It is necessary that the Collector should keep a strict watch to see that active measures are taken in this matter.

A correspondent of the *Arunodayá* (14) of the 12th August complains that great hardship is caused to the agricultural classes in the Thána District by being compelled to come out for the purpose of taking measures for the destruction of locusts, while no appreciable alleviation of the distress caused by the plague is apparent. The measures at present taken are not at all effective and the precious time of the agriculturist is spent without any corresponding advantage, and it is therefore to be hoped that Government will either invent other measures or allow nature to have its course.

Complains of hardship caused to the people by being required to kill locusts at the sacrifice of agricultural operations.

The *Arunodayá* (14) of the 12th August thoroughly approves of the principle on which certain gentlemen of Dhárwár, Hubli and Gadag-Betigeri have been made to form themselves into benches and have been invested with magisterial powers to enable them to try cases within the municipal limits of the said towns, and says that it will be better if Government introduce this system into all the districts of this Presidency.

Approves of the principle on which certain gentlemen of Dhárwár, Hubli and Gadag-Betigeri have been made to form themselves into benches and invested with magisterial powers.

The *Satyá Shodhak* (57) of the 12th August hears that the Advocate General has given his opinion that it is necessary that receipt stamps should be applied to originals as well as duplicates of receipts. This will no doubt bring a few additional rupees into the Government treasury, but will cause great loss to the people. Hitherto it has not been considered necessary to affix stamps to duplicates, and Government should consider well whether a departure from that reasonable practice is desirable.

Says that it is not proper to make it necessary to have receipt stamps on duplicates of receipts.

The *Dnyánodayá* (7) of the 16th August approves of the efforts made by one Mr. Janárdan Rámchandraji to place before the President of the Society for the Prevention of Cruelty to Animals a history of the miseries of the mill-labourers in Bombay. These labourers are indeed overworked and are required to work in premises where they do not get wholesome air to breathe, and it is to be hoped that the authorities will think of legislating for the comfort of this class of people.

Points out the necessity of resorting to legislation for the comfort of the mill-labourers of Bombay.

The *Vengurla Vritt* (71) of the 9th August complains that the orders of Government prohibiting the impressment of labourers by Government officers and fixing the rates of wages to be paid to them have recently been disregarded by a certain officer in the Vengurla Táluka. A kárkun in the Mámlatdár's kacheri by name Moreshwar Krishna Ajgaonkar, bound for Ratnágiri, was in need of coolies. A police sepoy went to the neighbouring village of Dábholi and brought three coolies with the assistance of the police pátil of the village. Among them was one Vithu Raghshet, a pensioner and comparatively an old man. This man was made to sleep for the night at the kacheri. The next morning he was made to carry the baggage of the kárkun, and as soon as the party reached the village of Dábholi, the coolie requested the kárkun to take him to the police pátil as he was unable to carry the baggage, whereupon he received a sound beating at the hands of peon Ráma Ghátá, who accompanied the kárkun, and was taken to the village of Kelus situated at a distance of 8 miles from Vengurla. The coolie was then paid 1 anna 8 pies instead of his due according to the rates fixed by Government. The whole of this proceeding is opposed to the express orders of Government, and unless some notice is taken of it people will lose all confidence in the orders of Government.

Brings to notice a case of impressment of labour in the Vengurla Táluka.

The *Gujarát Mitra* (76) of the 12th August complains of the harsh treatment accorded by the toddy farmer of Surat to the owners of toddy and date trees and the licensed vendors of toddy. The farmer, Mr. Jagábhái, has exacted from several owners of toddy trees an agreement on stamped paper that they will not sell toddy to any person nor allow any persons to sit near their

Complains of the hardness of certain conditions imposed by the toddy farmer of Surat on toddy-drawers and licensed vendors of toddy.

trees to drink toddy. Similar agreements have also been taken from the sellers of toddy outside the town of Surat and from the licensed vendors of the same. Mr. Jagábhái has been taking the farm of toddy for several years past, but he never before imposed such stringent conditions. It is said that the sufferers have laid their complaint before the Collector, but no reply has yet been received by them. It is to be hoped that the attention of the authorities will be directed to this matter.

Condemns the imposition of the punitive police on certain villages of the Thána District.

In noticing the notification in the last *Government Gazette* about the posting of punitive police for the next six months in certain villages of Sálsette, Panvel, Kalyán, Karjat, Sháhápur, Murbád, Váda and Bhiwndi tálukás of the Thána District, the *Suryodayá* (65) of the 13th August observes that this mode of punishing whole villages for the faults of a few persons is most unjust and ill becomes the just British rule.

Complains that cases of house-breaking have become frequent in Bombay.

The *Din Bandhu* (5) of the 12th August complains that cases of house-breaking have become frequent in Bombay and attributes them to the paucity of police officers. The Police Commissioner should take measures for increasing the numerical strength of the police.

Asks the police of Sholápur to be more vigilant than hitherto.

The *Bhála* (18) of the 16th August regrets to be under the necessity of asking the police to be more vigilant than hitherto in their duties on account of the prevalence of thieving and drinking to a large extent in the town of Sholápur, and expresses a hope that the proper authorities will direct their attention to this matter.

Asks the police of Surat to take measures for checking the evil of false weights and measures in Surat.

The *Gujarát Mitrá* (76) of the 12th August complains of the prevalence of false weights and measures in the Surat market, and requests the Police Superintendent and the Police Inspector to take proper measures for removing the evil. Traders generally keep two pairs of scales, one correct and one false, and thus deceive the poor customer. At present the only safeguard against fraud in this matter lies in the necessity under which all traders are to bring annually before the police their scales and weights. But this safeguard is insufficient inasmuch as there is nothing to prevent a trader from keeping a false set of weights and measures in his shop.

Requests Government to establish a branch post office in the city of Poona empowered to cash money orders.

The *Dnyán Prakásh* (8) of the 16th August complains that great inconvenience is caused to the public of Poona by being compelled to go to the general post office in the camp to cash money orders, and requests Government to remove the cause of complaint by establishing a branch office in the city empowered to cash money orders.

Necessity of having a postal letter-box attached to the mixed trains of the Rajputána-Málwa Railway.

The *Hitechchhu* (77) of Ahmedabad of the 16th August points out the inconvenience arising from there being no postal letter-box attached to the mixed trains running on the Rajputána-Málwa Railway line, and says that while all the trains of the B. B. & C. I., the G. I. P. and other railways carry a letter-box, it seems strange that the mixed trains of the Rajputána-Málwa Railway should not do so. It is to be hoped that the railway authorities and the travelling postal department will speedily supply the want.

The *Indu Prakásh* (9) of the 13th August says:—The Lieutenant-Governor of Bengal is nothing if not imprudent. He has yet to learn that, as a public servant charged with very serious official responsibilities, he should hold his tongue on questions the solution of which rests with authorities higher than himself. Lord Ripon, in spite of the taunts and misrepresentations to which wicked malice has endeavoured to expose him, has remained silent, and since his speech in the Legislative Council on the 8th of March last he has not said anything either in favour of or against the Bill. He has allowed the agitators on either side free play, although he could have, if he had wished, gone out of his way and encouraged the advocates of the Bill to push on their agitation vigorously. Had he done this, what a mad cry would the opponents of the Bill have got up? And yet here is a subordinate authority, Mr. Rivers Thompson, the Lieutenant-Governor of Bengal, acting the very objectionable part of an inciter of race-jealousies and taking advantage of his official position to say things which cannot but have an unfortunate effect at this moment. The municipal commissioners of a certain place give him an address, and his reply to them is all made up of comments on the Ilbert Bill. The Bill is bad and it should be withdrawn because it foments race feelings, and so long as it is before the public it will set the European community against Natives. This is the strain in which Mr. Thompson speaks in his reply to the address. The municipality has nothing to do with the Bill, and Mr. Thompson's allusion to it, and especially to the question of race feeling, was therefore quite irrelevant, and politically speaking, the allusion was both imprudent and silly. Mr. Thompson may personally oppose the Bill, but surely he is not paid out of the revenues of British India to encourage a community in its opposition to the Government of the land. Honest and at the same time firm administration will become impossible in this country if every shortsighted official be allowed to break the bonds of official discipline and to talk of things on which sound policy demands that he, as a servant of Government, should hold his tongue. [The *Rást Goftár* (111) of the 12th August also censures Mr. Rivers Thompson for his remarks and says that he ought to be recalled from his office of Lieutenant-Governor for having incited the opponents of the Ilbert Bill against Natives. Should not the Viceroy take a subordinate of his to task for the objectionable manner in which he has encouraged the Anglo-Indian agitators? In another article the writer quotes an extract from a speech recently delivered by Mr. Keswick in the Town Hall of Calcutta, and says that if the Viceroy quietly puts up with the threats given out in this speech the contagion of disloyalty will spread largely. It must be remembered that the Lieutenant-Governor of Bengal is at one with these Anglo-Indians, and therefore it is advisable that Government should take timely notice of this small beginning of a "white mutiny."]

Disapproves of the conduct of the Lieutenant-Governor of Bengal in expressing his views on the Native Magistrates' Jurisdiction Bill in his reply to an address presented to him by the municipal commissioners of a certain town.

Local Self-government.

The *Indian Spectator* (1) of the 12th August again expresses disapproval of the wide powers and the arbitrary and unreasonable control retained by Government in their own hands and those of the Collectors, and remarks:—The enlightened public think that the provisions, as they go, will defeat the object of the Bill and make local self-government a dismal farce. Infinitessimal concessions will not do. A generous policy is expedient, consistent with the present condition of progress in the Presidency generally. But Government say: "Thus far and no farther." It is to be hoped that the independent legislators in the Council will succeed in exploding the theory of extreme caution and in removing all fears on the subject. Though provision is made in Section 6 regarding the members who will be qualified to sit on the local boards, no mention whatever is made of the number of persons to be elected in each táluka or district board. We think the limit should be laid down in each case. Twenty-four elected members for a táluka local board and eighteen for a district board will give a very fair representation. Government may then have the choice of nominating

Criticises the Bombay Local Boards Bill.

their own members as they like. It will be a small matter whether one-fourth of the number which Government will have the power of appointing to táluka or district boards are wholly or partially Government servants. But we beg to protest against the power to fix the number of persons that should be elected for táluka or district boards which Government intend, as the Bill at present stands, to keep in their own hands. Of course, in the Statement of Objects and Reasons, they make a great show of the difficulty in fixing the limit in the body of the Act. This very plausible plea has been dinned into the ears of the people till they have grown sick of it. But after all, may we ask whether the public ought unhesitatingly to accept the *ipse dixit* of Government in such grave matters? Past experience does not warrant this course. The people declare that there are no insuperable difficulties in the way of the Governor in Council making tolerably hard and fast rules and embodying them in the Act instead of allowing them to be framed hereafter. The very fact of this astute reticence leaves an unpleasant suspicion in the minds of the public as to the ultimate action of Government. Promises have been made before simply to be written in water. Not to mention other instances, we will give only one in connection with the District Municipal Act, which was enacted fourteen years ago. It was therein declared that the Governor in Council would, from time to time, raise the status of municipalities in places where progress and civilization became visible. Yet not a single town had the privilege of election conferred on it till last year after the sharp controversy regarding the introduction of the scheme of local self-government in this Presidency. It is this experience of the past that suggests grave distrust as to what Government may declare in grave State documents. The less that power is reserved to it under "rules," the better for the public. Again, as regards Section 9, if local bodies are to be independent, why should they not have the power of entering into leases without the approval of the Commissioner? Why must his aid be invoked in even such a business matter as leasing properties? In every provision you are with one hand given the semblance of power and with the other hand virtually deprived of it. Government say that they have great fear of such bodies entering into improvident or even ruinous leases. Two questions may here be asked. First, how many have been the instances in which district municipalities have thus abused the powers conferred on them to lease properties? If there have been many, which we have doubts, then we are willing to own that some check by the Commissioner is required. The provision can scarcely preserve the independence which Government wish local boards to acquire. If, as good businessmen, local or district boards cannot even enter into leases without permission from the Commissioner, they do not deserve to be entrusted with the management of local affairs. Secondly, it may be asked whether Commissioners or Collectors have not been guilty of the same charge as Government have laid at the doors of district municipalities? Have there been no instances of such officials having disposed of State properties for a song, or entered into improvident leases? Let the independent representative associations in the Presidency hunt up instances of such irregularities and submit them to Government as a set-off against the allegations as to unbusiness-like procedure of district municipalities. [The *Hitechchhu* (77) of Ahmedabad of the 16th August disapproves of the wide powers retained by Government in their hands and expresses a hope that members of Council will take steps to curtail the powers so reserved.]

Criticises the Bombay Local Boards Bill.

The *Indu Prakásh* (9) of the 13th August says:—The Bill creates three divisions of electors:—(1) Municipal commissioners, (2) electors proper under Section 10, and (3) Inámdárs. To secure uniformity and give all táluka towns and villages a fair share in the administration of their local funds, it is desirable that these towns, like the villages, should themselves be grouped into a set of villages for the purposes of election. There ought to be no exclusion of any kind whatever. The municipalities as municipalities ought to have no representation allowed them in the boards. Where the interests of a municipality are identical with those of a táluka board they ought to be settled by them, and if they differ the Collector should have the right to finally settle the question. But there ought to be no confusion in the constitution of either, created by the representatives of the one being elected to sit and vote at the

meetings of the other. It may be contended that a single member representing a municipality in a táluka board counts comparatively for nothing as far as his power to get the board to undertake some work that ought to be done by the municipality goes. But it should be remembered that municipal commissioners are generally men residing in towns, and, as a class, they are more intelligent and shrewd than village representatives. One member of this class sitting in a táluka board may, by using his influence or powers of persuasion at the meetings of the táluka board, get that body to spend its money on purposes the cost of which should properly be borne by the municipality which the said member represents. In a given táluka board the village representatives will numerically outnumber the municipal representatives, but it is necessary that the administration of local boards should be freed, as far as possible, from all disturbing or conflicting influences. By giving municipalities a share in the administration of local funds, however slight the extent of that share, the Legislature will be fostering the idea that municipalities have a right to expect assistance from those funds. If local funds are to be used more for the purposes of the village than of the town population, every precaution should be taken to minimize the influences of those interested in supplying the wants of towns having municipalities. Táluka boards will be represented in district boards by men selected from outside those boards. The reason of this provision disqualifying any member of a táluka board from sitting in the district board as the representative of the former seems to be that district boards being located in district towns, which are generally at a great distance from táluka towns where táluka boards will be located, no member of the latter class of boards will or can undertake to visit the district towns so as to attend the meetings of district boards. And on this score we have nothing to urge against the constitution of district boards. But the real defect of the constitution sketched above lies in the probable danger that the representatives of táluka boards will come in conflict with the representatives of municipalities as in the case of táluka boards. In fact, both in táluka local boards and in district local boards there is a chance of local funds being appropriated to purposes which are purely municipal. Moreover, we fail to understand why Inamdárs or owners of entire alienated villages should have the double set of rights given them of electing a representative to táluka as well as to district boards. Our proposal in fact stands thus:—(*a*) Táluka local boards should consist of elected and nominated members, the former to consist of members elected by groups of villages in the táluka, the táluka town being for this purpose divided into such groups, and one representative of the Inámdárs in the táluka where the number of Inámdárs is (say) 20, two representatives where the number is 40, and so on. (*b*) District local boards should consist of representatives of táluka boards only, selected by the elected and nominated members of táluka boards. In this way the táluka boards will be enabled to look more after the wants of the villages than of the táluka towns, and the district boards will be representative of the táluka boards only. It is hard to understand why Government should have the right to nominate members for district boards in addition to the right to nominate their members for táluka boards. Having nominated members for táluka boards, Government ought to let those members choose their men to represent them in district boards. This will familiarize the nominated members of táluka boards with the elective franchise.

Criticises the Bombay Local Boards Bill.

The *Dnyán Prakásh* (8) of the 13th August says:—As regards clause (*b*), Section 30, we suggest that hospitals expressly maintained for the benefit of civil and military officers, such for instance as the Sassoon Hospital at Poona, should be excluded from the operation of this clause. As regards clause (*c*), it should be distinctly stated that irrigation works are not to be included under the term "tanks and water-works." As regards clause (*d*), the wording should be more precise and accurate so as to include primary schools only. As regards clause (*e*), we object to it *in toto*, as the matters mentioned therein fall within the scope of the duties of the Provincial and Imperial Governments. Model farms are an expensive concern, and horse and cattle breeding operations have for their object the supply of remounts for cavalry and also for Commissariat pur-

poses, objects of strictly Imperial military importance, and charges for which should in no case fall upon local revenues. As regards the last item mentioned in this clause, viz. the introduction and preservation of fish, we are surprised at the temerity of the Bombay Government in inserting such an item after its attempt to legislate upon such a subject two years ago was defeated by the Government of India vetoing Mr. Ashburner's pet child, the late ill-fated Game and Fish Preservation Bill. We object to this clause also on the ground that no precedent for it can be found in the Central Provinces Local Self-government Act or in any of the Bills for the other provinces which are now pending in the Viceregal Legislative Council. As regards clause (*f*), we cannot object to it if its operation is confined to road-side trees only. As regards clause (*g*), we object to it *in toto*. Famine expenditure is a Provincial and Imperial charge, and no portion of it should be thrown upon local revenues. The sad experience of the past ought to be a sufficient warning in this respect. With the exception of this clause there is nothing to be said against the amended section in question. One important addition is necessary in Section 31 like the corresponding provision in Section 26 of the Municipal Bill. Section 31 of the Local Boards Bill ought to provide for four ordinary quarterly meetings of local boards being held every year in January, April, July and October. Now that the sphere of the duties of local boards is going to be considerably enlarged, such a provision appears to us to be essentially necessary. Section 32 of the Local Boards Bill and Section 27 of the Municipal Bill render it obligatory upon the bodies concerned to give previous notice of their meetings to the Executive Engineer and the Educational Inspector of the district, so that if they deem it necessary they may attend the meetings. These very sections render it obligatory upon the two above-mentioned officers to attend the meetings of the said bodies when a special notice requiring their attendance is sent to them. These sections take effect only if the two officers are not members of those bodies. This is exactly as it should be. We propose, however, that Deputy Sanitary Commissioners and District Collectors also should be included in the operations of these sections when they are not members of these bodies. So far as questions regarding sanitation and medical charity are concerned, these bodies will require the advice of Deputy Sanitary Commissioners. Provision should therefore be made in the section itself for securing the attendance of these officers at the meetings of these bodies. As regards District Collectors their assistance too may at times prove very valuable.

The same of the 16th August says:—The reader is aware that it is proposed to transfer provincial and imperial roads and buildings to local management, and with a view to facilitate this transfer Section 40 has been inserted. But it is very strangely defective in one very important particular. The section makes no mention whatever of the necessity of securing the assent of a local board to any such prospective transfer. Such previous assent on the part of the local board concerned is in our opinion absolutely necessary before any transfer under the section in question is effected; otherwise there is no guarantee that justice will be done to local boards in effecting such transfers. A strong-minded and at the same time high-handed ruler like our late Governor, Sir Richard Temple, supported by an equally strong-minded Secretary like the late Secretary of the Public Works Department, General Sir Michael Kennedy, may at any time under financial pressure effect undesirable transfers under cover of the section as it stands at present. In times of financial exigency the temptation to deal unfairly with local boards will prove too strong to be resisted. It must therefore be distinctly provided in the section that except with the previous consent of the local board concerned no moveable or immoveable property shall be vested in that board by a mere notification in the *Government Gazette*.

Criticises the Bombay Local Boards Bill.

The *Mahrátta* (2) of the 12th August once more points out the necessity of early publication of the draft rules to be framed under the Local Self-government Bill, and remarks:—Unless Government intend to use the power reserved to them freely and liberally, we fail to see how the new constitution of local boards is better calculated than the old one to encourage local independence, which it is the main object of the local self-government scheme to promote. The appointment of a vice-president in case the president is a salaried officer is indeed a check; but his duties are left to be determined by the president, who

can thus make him a non-entity if he please. Very little can also be expected of the managing committee and the chairman appointed by the commissioners, the majority of whom will be nominated. Things will therefore go on as before without any change, except that the position of the president will be more strengthened as he will then be supposed to have done everything with the consent of the majority of members, at least half of whom will be elected. Neither can the public be blamed for such a result, as the rules for electing members will be such as to preclude the possibility of local intelligence being utilized in the case of district boards. The danger is distinctly indicated in paragraph 10 of the first resolution of the Government of India on the subject, and we wonder how it should have been lost sight of in framing the constitution of district boards. We propose that the members of district boards should be residents of the place in which the committee will hold its sittings, or at any rate they should be residents of places in the vicinity. This can be secured by allowing the committees the option of electing their delegates from out of their body, just as the electors in the táluka and the Inámdárs have been allowed to do. The proportion of the elected to the nominated members should also be greater in the more advanced districts. The districts, the municipalities in the principal towns of which have been raised to the status of city municipalities, may be allowed to elect at least two-thirds of the members of their boards, a greater portion of which should be resident in or near the head-quarter station of the committee. This will ensure a respectable attendance of independent members. The presidents of the boards in these districts should be allowed to be elected, or in case Government persist in having nominated presidents, the proportion of the elected members should be further increased to three-fourths in order to counterbalance the official influence of the presidents. The duties of the vice-president and the managing committee should be clearly defined. The vice-president and the managing committee should be invested with greater powers of superintendence and control, the president, when nominated, having but a general power of supervision only. A greater portion of elected members resident in or near the place, a vice-president and a managing committee having real power, and a nominal supervision of the president, will thus call forth greater independence on the part of local bodies, which it is the aim of the local self-government scheme to promote. If Government do not wish to make a farce of the new committees some such changes as those above suggested must be adopted.

Makes certain suggestions for securing publicity to the provisions of the Local Boards Bill and finds fault with the Maráthi translation of the Bill published by Government.

The *Bakul* (16) of the 12th August recommends that Mámlatdárs and other officials should be charged with the work of explaining to the leading inhabitants in towns and villages the provisions of the Bombay Local Boards Bill, and that hand-bills explanatory of the different provisions of the Bill should be freely distributed. The *Bakul* then condemns the Maráthi translation of the Bill as incomprehensible in parts. After quoting a few instances in support of its assertion, the *Bakul* observes that many more examples may be given. The translation moreover contains too many Persian words, and is defective in grammar and phraseology.

Criticises the Bombay District Municipal Act Amendment Bill.

The *Mahrátta* (2) of the 12th August says:—Self-government appears to be an empty dream and the Bill really puzzles us most when we come to the third chapter of it. The ability of the pen that drafted the Bill here asserts itself to the fullest extent. Not a particle of real power is practically transferred to municipalities. These remain as they were, if their hands have not been more tightened. The same sad tale of a restless passion for centralization of power is to be heard. What we ask for is an open and honest declaration by Government as to what the standard is by which we are to be judged, and which should be determined once for all. As matters stand at present, we have to depend upon the pleasure and good will of District Collectors and Divisional Commissioners. So far as the third chapter goes we are sure Mr. Peile will have at once to admit that he has failed, inasmuch as these sections are hard and fast and as such do not appear of a piece with the first part. The sections regarding control are still more so. This chapter has made no alterations in regard to advanced towns, whereas some alterations were necessary. We urge that just as the power of making bye-laws

can thus make him a non-entity if he please. Very little can also be expected of the managing committee and the chairman appointed by the commissioners, the majority of whom will be nominated. Things will therefore go on as before without any change, except that the position of the president will be more strengthened as he will then be supposed to have done everything with the consent of the majority of members, at least half of whom will be elected. Neither can the public be blamed for such a result, as the rules for electing members will be such as to preclude the possibility of local intelligence being utilized in the case of district boards. The danger is distinctly indicated in paragraph 10 of the first resolution of the Government of India on the subject, and we wonder how it should have been lost sight of in framing the constitution of district boards. We propose that the members of district boards should be residents of the place in which the committee will hold its sittings, or at any rate they should be residents of places in the vicinity. This can be secured by allowing the committees the option of electing their delegates from out of their body, just as the electors in the táluka and the Inámdárs have been allowed to do. The proportion of the elected to the nominated members should also be greater in the more advanced districts. The districts, the municipalities in the principal towns of which have been raised to the status of city municipalities, may be allowed to elect at least two-thirds of the members of their boards, a greater portion of which should be resident in or near the head-quarter station of the committee. This will ensure a respectable attendance of independent members. The presidents of the boards in these districts should be allowed to be elected, or in case Government persist in having nominated presidents, the proportion of the elected members should be further increased to three-fourths in order to counterbalance the official influence of the presidents. The duties of the vice-president and the managing committee should be clearly defined. The vice-president and the managing committee should be invested with greater powers of superintendence and control, the president, when nominated, having but a general power of supervision only. A greater portion of elected members resident in or near the place, a vice-president and a managing committee having real power, and a nominal supervision of the president, will thus call forth greater independence on the part of local bodies, which it is the aim of the local self-government scheme to promote. If Government do not wish to make a farce of the new committees some such changes as those above suggested must be adopted.

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is confined to municipalities having a population of over 10,000 souls, the power of not requiring the sanction of Government to the rules framed by these bodies may be given to first class municipalities. It must, however, be provided that copies of such rules as may be passed by them should be sent to Government, who may, for a few years to come, exercise the power of vetoing whenever they think fit. A corresponding extension of power should be made in the case of the ten more advanced towns recently raised to the level of cities. Before the municipalities finally pass any rules, they must publish them in the local papers and invite criticism from the people within a fortnight from the date of such publication.

Municipalities.

Advises the Bombay Municipality to again memorialize the Secretary of State for India on the subject of the appropriation by the Bombay Government of Rs. 15,000 out of the police grant towards the working of the Contagious Diseases Act.

The *Indu Prakásh* (9) of the 13th August says:—The enterprise of the *Bombay Gazette* has put the public in possession of the entire correspondence on the subject of the police grant, which the Government of Bombay has been chary in publishing, and the correspondence as published shows clearly the reason of the desire of the Bombay Government to withhold it from the public. This correspondence calls once more to mind the peculiarly narrow and illiberal temper which our Local Government showed last year in the discussion of the local self-government scheme. Seeing that our Local Government has been treated to some choice unpalatable bits of criticism, and that on the whole it has been worsted in the contest, we are not surprised that it should be so eager to burke the whole question and if possible avoid looking small in the eyes of its subjects. The more manly course for the Bombay Government would have been to publish the whole correspondence and acknowledge unreservedly its mistake. But the Government, in its wisdom, thought otherwise, and it has now the humiliation to see the whole portion of this unpleasant chapter of history laid bare, which it so particularly desired to cover over. It is very refreshing to find that the high-handed proceeding of the Local Government has met with its deserts. The despatches of the Government of India and the successive Secretaries of State are replete with salutary reproof and advice. The action of the Bombay Government is characterized by both as impolitic, not fair to the Corporation, in violation of a distinct understanding and in contravention of their wishes, and the peccant authorities of the Bombay Government are directed to withdraw their orders. That there was a fair precedent for the Bombay Government to follow cannot be denied. Lord Lytton realized a famine fund under solemn pledges and spent it upon a frivolous war as soon as he got the money fast in his grip. But Lord Hartington would have played false to the principles advocated by his party four years ago had he sanctioned the doing of the Bombay Government. This, we think, is a sufficiently wholesome lesson, which the Local Government will do well to learn. It will remind our local autocrats that, however much they may wish it, they cannot rule without a proper sense of responsibility. It teaches a good lesson to the people also. It proves the importance of constitutional agitation, and shows that if any wrong is done to them their efforts to obtain redress will not be fruitless. In the excellent system of British administration, wherein there is a graduated distribution of power and authority, one need never despair of securing justice and right due to him. There is a remedy given to the meanest of Her Majesty's subjects to obtain redress from the oppression of the lowest as well as the highest official. Occasionally the remedy is not as efficacious as the individual injured desires it to be, and we have known of many a wronged person pining hopelessly for justice. In fact, the see-no-cause-to-interfere form of reply has become quite proverbial. But in the majority of such cases we think the fault lies mostly in the manner of using the remedy and not in the remedy itself. In the despatch of Lord Hartington there is a direction to the Bombay Government to refund the sums hitherto retrenched. This order has been cancelled by the present Secretary of State on a request by the Local Government to reconsider the first decision. We venture to think this order is inconsistent with the first order and the

Secretary of State may not unreasonably be asked to reconsider it. With the greatest respect to the Noble Lord who now rules the India Office, we think that to ask the Bombay Government to refund the money wrongly taken is not a strong measure, but one of bare justice to the wronged party. What consolation is it to the Bombay Municipality to be told that it was unjustly deprived of its money by Government, but that it cannot get it back now? Such an act of spoliation ought not, we venture to think, be condoned. We trust our energetic members of the Town Council and the Corporation will bestir themselves and again memorialize the Secretary of State. We think it not unlikely that their efforts will be crowned with success. It is not so much a matter of money as of principle that we should like our Corporation to fight and obtain a refund of the money appropriated by Government.

Cholera in Bombay.

The *Káside Mumbai* (104) of the 15th August says that it has become a habit with the local municipality to take measures to remove stinking refuse from the quarters inhabited by poor people when cholera actually appears. The carts conveying refuse from the city are a great nuisance, and the offensive stench emanating from the filthy matter removed from dust-bins is a fruitful source of cholera. No endeavours are made by the municipality to take preventive measures, but when cholera appears in the city, ineffective steps are taken for checking it. How far these measures succeed is a fact very well known to the people. [The same of the 6th August, but received on the 17th idem, complains that the municipality attends to the cleanliness of main roads and European quarters to the neglect of the quarters inhabited by Natives, and draws its attention to the filthy state of the Navgar street, Mázgaon. The road stands in want of repair and lighting. As filthy water and mud have accumulated in the street, fears are entertained of cholera raging there with great vehemence if the municipality neglects to attend to their removal.]

Comments on the conduct of Government towards the municipal commissioners of Nadiád in the matter of their opposition to the abandonment of the present system of underground privies.

The *Gujarát Mitrá* (76) of the 12th August says that the recent proceedings of the municipality of Nadiád in the matter of underground privies show how the authorities are opposed to the development of a feeling of independence among the people. It is said that a member of the municipality of Nadiád moved for the maintenance of the present system of underground privies in the town in accordance with the views of the general public, but when official influence was brought to bear upon him he withdrew his motion. The motion was then taken up by the elected commissioners and was passed by a majority of the committee. The Collector-president, being discomfited, was very much displeased, and wrote to Government complaining of the antagonistic attitude of the representatives of the people towards measures which were sanctioned by sanitary laws. Thereupon Government administered a severe reprimand to the municipality of Nadiád, and threatened the commissioners that if they persisted in such unreasonable opposition to reasonable measures the municipality would be reduced to the status of a town municipality and thus would lose its elective franchise. This was tantamount to saying that Government would act as they liked and would allow their officers to pursue their irresponsible course of action. What, are the scenes of Mr. Ashburner's career going to be re-enacted during the Honourable Mr. Peile's regime? Or is this the work of our Rája Báhádur Sheppard? It is to be hoped, though it does not appear to us to be so, that Government have proceeded in this matter after full consideration. Do the authorities intend to improve the sanitation of Nadiád? If so, there are other matters more important than underground privies which call for their attention. Let them first direct their attention to the present filthy condition of roads, to measures for draining the rain water from the surface of the town, and other minor sanitary improvements. If the municipal commissioners of Nadiád opposed the scheme for the abandonment of underground privies on those considerations we see no reason to find fault with them, but we think that the order of Government above alluded to was ill-advised and hasty. We hope Government will reconsider their order

in the light of the circumstances above mentioned. Surely Government ought to have assisted the new commissioners by their counsel, considering that they are yet unaccustomed to the privileges conferred on them.

A complaint against the Surat Municipality.

The *Vartamán Sár* (121) of the 14th August says that though cholera has made its appearance in Surat, and though the sanitary committee has sanctioned certain expenditure for providing cholera mixture at police stations and for removing mud from the streets, the districts of Máchhlipit, Sháhpor and Wánkibordi continue to emit offensive odours. So much rotten mud has accumulated in these districts and so much nuisance prevails that it is difficult for the people to bear them. The municipality ought to remove the rotten mud and throw disinfecting powder over it.

Some suggestions to the municipality of Surat.

The *Nyáyá Prakásh* (109) of the 13th August complains that some milk-sellers of Surat adulterate their supply of fresh milk with water or stale milk, points out the injury which the use of such adulterated milk does to mankind, and requests the local municipality to bring the offenders to justice. If the municipality were to engage the services of an inspector for the purpose, it would know to what extent this practice prevails in the city. Adulteration in ghee is also on the increase. [The same expresses disapproval of the contemplated erection of a new distillery near the railway station at Surat, and expresses fears of the outbreak of some epidemic in the city owing to the stench emanating from it. Government should appoint a sanitary committee to report upon the project of this distillery and should then take further steps in the matter.]

Native States.

Says that the Rája of Rájpipla has ruined his State.

The *Indian Spectator* (1) of the 12th August says:—The days of the Rája of Rájpipla seem to be numbered. To judge by recent events, he must be incorrigible. It was about four years ago that the people were first driven to appeal to Government for protection from their own Chief. Government remonstrated with His Highness and suggested certain reforms. The grievances of Rájpipla, according to the petitions of the people, are the vicious system of farming the revenues, the selling of offices to the highest bidders, the compounding of crimes for *nuzzurs*, the imposition of illegal and unbearable burdens, the employment of unworthy servants, and the raising of transit and other duties at will. This makes a catalogue of crimes dark enough to be at once noticed. But when to them are added other sins of omission and commission referred to in the petitions, viz., an utter neglect of education, sanitation, &c., and a most rapacious and arbitrary dealing with the ryots, it will cause no small wonder to the public to consider how such a state of matters could have been allowed to continue. We blame no one. The Political Agents have done their duty. The Government of Bombay claims credit, which we cheerfully allow it, for the exercise of rare forbearance. Popular grievances have been referred to the Rája for redress, and he has been warned, time after time, to mend his ways. But the Rája has done nothing beyond recording these remonstrances. At last, when pressed hard, His Highness took to him an educated Diwán. The latter has tried his best, we are told by the petitioners themselves, to listen to their grievances and to raise the tone of the administration generally. But he is powerless. He cannot employ the best available officers, nor can he dismiss the worst already in service. The accounts we have received of late are disheartening. The ryots are pouring out into the Gáikwád's territories, despairing of all relief. The revenue has been reduced to half of what it was before. The Rája robs his people right and left! By this time he must have half a kror of rupees. He goes on adding to his hoards and to his already well-stocked zenána of half a dozen Ránis and besides many quasi-queens. He has squeezed his servants, they say, and the servants have squeezed the people till the latter have been driven to make one final appeal both to the Government of Bombay and the Government of India. From enquiries of our own we are satisfied that the Rája is incapable of

improvement. As a trial Government may give him an English joint administrator; no Native can manage him. Perhaps the best plan will be to give the management to his son, if fit, with an experienced Native or European as his colleague and a trustworthy Diwán. Rája Gambhirsingji may be brought down to Bombay with as much money as he can carry with him, and he may play the Rája here to his heart's content with his favourite courtiers around. He has nearly been the ruin of a first class State; and though, in recommending his removal, a Native journalist must naturally feel the deepest regret, we cannot help saying that any further consideration or sympathy will be wasted on this misguided prince. Government may, however, appoint a commission of enquiry composed of a few independent Native gentlemen with an English president, and then see what they can do best. But the people must be protected and the State of Rájpipla saved from wholesale desertion.

Approves of the reported resolution of the Government of India in the matter of the massacre of the Maiyás by the Junágad police.

The *Bombay Samáchár* (86) of the 18th August observes that the reported resolution of the Government of India condemning the conduct of the Junágad Darbár in connection with the late massacre of the Maiyás and dismissing from their respective posts the Diwán, Náib-Diwán and the Superintendent of Police cannot but meet with the hearty approval of the public. The Darbár and its officials were condemned by the public and the resolution of the Government of India confirms that condemnation. They may be pitied for the treatment they have now received, but their ugly conduct fully deserves it. Native princes and chiefs ought to take a lesson from the Junágad incident that carelessness or improper conduct on their part towards their subjects will not pass unnoticed by the Native public, and will not fail to bring on their own heads the condemnation they deserve for the same, even if they be basking in the sunshine of the good graces of the political officers of the paramount Government. Native princes and chiefs should therefore ever exert themselves to please not only the British officials but their subjects also. [The *Jáme Jamshed* (100) and the *Akhbáre Sodágar* (82) of the same date express somewhat similar sentiments.]

Berár Affairs.

Suggests the publication of official cholera returns and season reports through the vernacular newspapers of the province.

The *Pramod Sindhu* (52) of the 13th August is thankful to the Berár Administration for communicating to the vernacular newspapers of the province civil, criminal and revenue circular orders, and requests the authorities to publish through the same medium other information which it is desirable the public should know. Cholera prevails now-a-days in numerous places in the province, and in the absence of any reliable information about it various rumours prevail about the mischief caused by it. The Civil Surgeons receive weekly reports about the prevalence of the epidemic, and if they are at once furnished to the newspapers much of the anxiety felt on the subject will be abated. Official season reports ought also to be communicated to newspapers as they are published very late in the Residency Orders, which have not such an extensive circulation as the provincial newspapers have. The absence of official information on this subject created great anxiety about the damage caused by the late heavy rains. The attention of the Berár authorities is requested to the above suggestions.

Disapproves of the order issued by the Berár authorities calling upon Tahsildárs and others to deposit cash in the place of the sureties at present furnished by them.

With reference to the order issued by the Berár authorities calling upon Tahsildárs, Deputy Tahsildárs, Treasurers, Potdárs, Názirs and kárkuns serving under the last-named officers to deposit cash in the place of the sureties at present furnished by them, the *Pramod Sindhu* (52) of the 13th August observes that this order will create great hardship. The salaries received by most of these subordinates are small and the sums they are called upon to deposit are in comparison to their salaries very large. They will

not therefore be able to deposit any sums of their own, and will have to resort to loans from others. In the first place, these officials are prohibited from incurring debts, and even if Government give them permission to obtain loans they will find considerable difficulty in getting them, and even if they succeed they will have to pay heavy rates of interest. The system of receiving sureties is safe enough, provided due care is taken to see that the sureties are substantial. It is therefore to be hoped that the authorities will hold the new order in abeyance until they have truly judged of the difficulties likely to be experienced by the above-named officials in trying to comply with it.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
23rd August 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 25th August 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyá Dipika	Bombay	Fortnightly	150
23	„ Daivadnyá Samáchár	Do.	Do. ...	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolhápur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitrá	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitrá[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtrá Mitrá	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
44	„ Nibandh Mála	Poona	Monthly	700
*45	„ Nibandh Chandrika	Do.	Do.	200
46	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
47	„ Panchánan	Málvan	Do.	800
48	„ Pandhari Vaibhav	Pandharpur	Do.	103
49	„ Poona Vaibhav	Poona	Do.	250
50	„ Prabhákar[3]	Bombay	Daily	350
*51	„ Prabodh Chandrika	Jalgaon	Weekly	200
52	„ Pramod Sindhu	Umráwati (Amráoti) ...	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Satyá Prakásh	Bombay	Fortnightly ...	243
56	„ Satyá Sadan	Alibág	Weekly	400
57	„ Satyá Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly ...	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Poona	Monthly	400
61	„ Shiváji[3]	Do.	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. * Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
68	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vichárshil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
85	„ Bombay Punch	Do.	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
*92	„ Dnyán Dipak	Junágad	Monthly	100
*93	„ Dnyán Prasárak	Ahmedabad	Do.	200
94	„ Dnyán Vardhak	Bombay	Do.	400
95	„ Fursad	Do.	Do.	100
96	„ Gujaráti	Do.	Weekly	400
*97	„ Gujarát Monthly Journal	Do.	Monthly	200
98	„ Gul Afshán	Do.	Do.	659
*99	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
100	„ Jáme Jamshed	Bombay	Daily	525
101	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
102	„ Kaira Vartamán	Kaira	Weekly	115
*103	„ Kaiser-i-Hind	Bombay	Do.	200
104	„ Káside Mumbai	Do.	Tri-weekly ...	700
105	„ Kusum Guchchhá	Ahmedabad	Monthly	350
106	„ Nágar Udayá	Do.	Do.	300
107	„ Nitu Prakásh	Kaira	Weekly	200
108	„ Nure Elam	Bombay	Monthly	381
109	„ Nyáyá Prakásh	Surat	Weekly	200
110	„ Pársi Punch	Bombay	Do.	1,225
111	„ Rást Goftár	Do.	Do.	814
112	„ Samsher Báhádur	Ahmedabad	Do.	200
113	„ Satyá Mitrá	Bombay	Do.	400
*114	„ Saurashtrá Darpan	Junágad	Monthly	200
115	„ Stri Bodh	Bombay	Do.	533
*116	„ Subodh Prakásh	Nadiád	Do.	200
117	„ Svadesh Vatsal	Bombay	Do.	408
118	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*119	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
120	„ Umreth Samáchár	Umreth	Weekly	50
121	„ Vartamán Sár	Surat	Do.	200
122	„ Vidnyán Vilás	Rájkot	Monthly	738
123	„ Vidya Mitrá	Bombay	Do.	300
124	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
125	The Chandrodayá	Dhárwár	Weekly	150
*126	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*127	The Abuz Zurfeh	Bombay	Weekly	200
*128	„ Altáf	Do.	Do.	200
*129	„ Armagán	Do.	Do.	200
*130	„ Dabdabe Islám[5]	Do.	Do.	200
131	„ Khádam-é-Hind	Do.	Daily	200
132	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*133	„ Kushful Akhbár	Do.	Weekly	160
134	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
135	The Mufarrehul Kulub	Karáchi	Weekly	300

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*a*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Mentions the chief causes of discord between Europeans and Natives.

The *Kaiser-i-Hind* (103) of the 19th August observes that the chief causes of discord existing between Europeans and Natives in India may be stated as follows:—Every European, whether of high or low rank, on arriving in India considers himself to be of a race superior to that of Natives, and expects that Natives should be obedient to him. On the other hand, the Natives of all ranks are generally afraid of Europeans and try to secure the good graces of the latter. Instead of being thankful to Natives for their obedience to him, a European, getting vexed by the sultry weather and the manners and customs of the country, which he does not look upon with favour, loses his temper and not only abuses but sometimes assaults Natives. If the latter bear this sort of treatment mildly they are denounced as mean cowards; if they do not brook it and oppose the wrath of the European they are denounced as disloyal murderers and are punished. If a case of assault by a European on a Native is taken to a court of justice, the judge or magistrate, who is also a European, acquits the accused, and this creates dissatisfaction among Natives. In the few cases in which Europeans who commit assaults are punished, their countrymen raise loud complaints of injustice. The English law concedes but to the properly constituted courts of justice the right to punish an offender, but a hot-tempered European, and even a common Eurasian, takes the law into his own hands and punishes his servants in any way he likes. Again, Europeans who go on hunting excursions are a source of great annoyance to the people. The rural populations are ignorant and illiterate, and they are looked upon by some European sportsmen as brutes. The sportsmen injure the crops by walking through cultivated fields, forcibly enter the huts of the villagers to quench their thirst, take fruit from the trees to satisfy their hunger, shoot tame animals or even men when wild beasts are not found. If an injured cultivator confronts the sportsman with his sorrowful tale, he is beaten and sometimes even killed. Natives are naturally timid, but if by unbearable oppression they are driven to make an assault upon a sportsman or to detain him in custody, they are accused of and punished for an attempt to plunder or murder. European offenders are seldom convicted of assaulting or murdering Natives, and when the crime is proved against them, they are either allowed to go scot-free or are lightly punished. The Commander-in-Chief of India appears to have devised some measures to prevent sad occurrences happening from European soldiers going on hunting excursions, but they do not appear to be calculated to prevent soldiers from acting in a high-handed manner towards villagers. It is also necessary that the Legislature should think of enacting a law with the view of securing satisfactory relations between European masters and their Native servants.

Requests Government to publish detailed accounts of the income and liabilities of Mahárája Dhuleep Singh and to allow him to enjoy his contemplated visit to India freely.

The *Indu Prakásh* (9) of the 20th August alludes to the recent discussion in Parliament on the subject of the intention of Mahárája Dhuleep Singh to visit India, and says that nobody can avoid being surprised at the facts brought to light during the debate. What is most surprising is that the Under Secretary of State, when asked by Sir G. Balfour to place before the House a detailed account of the liabilities of the Mahárája, openly replied that Government had no desire to comply with the requisition. During the debate the Under Secretary intimated that Her Majesty's Government had from time to time advanced considerable sums of money to the Mahárája, and that very recently a loan of 6 lákhs of rupees was granted by a special Act of Parliament. The assertions of the Under Secretary may be true; but if there has been no underhand dealing in the matter of the moneys actually due to the Mahárája and those actually advanced, why should such a secret be made of those accounts? The circumstance that Her Majesty's Government is unwilling to place these accounts before the public will create a suspicion that there is something in them which Government wish should not see the light of the day. It is also said that the Mahárája has been

receiving ever since 1859 an annual pension of 2½ lákhs of rupees, but it is not explained why the amount should have been so much short of the stipulated sum of 4 lákhs. On the whole it appears advisable that Government should publish all the details of the income and liabilities of the Mahárája. One of the conditions imposed on the Mahárája's visit to India is that his movements in this country shall be regulated by the directions of the Governor General. It is undeniable that Mahárája Dhuleep Singh's object in contemplating the present visit is to see his mother-country. It is plain that he intends to see with his own eyes the province ruled by his ancestors and himself, and the people inhabiting it. It is also true and natural that the present condition of the Mahárája and an account of his distressful plight will move the hearts of the Panjábis. But it is not known whether such a result will accord with the wishes of Government. Judging from the general tenor of Lord Ripon's administration, there is reason to believe that His Lordship will find nothing strange in such a result. It is, however, not unlikely that some member of the Viceregal Council will not countenance such a state of things, and as his opinion will carry some weight it is difficult to anticipate the Viceroy's decision in the matter. In these circumstances Mahárája Dhuleep Singh will do well to submit to the Government of India a programme of what he intends doing in India, and after it is properly scrutinized he should see whether the principal object of his visit is likely to be accomplished under the conditions imposed by Government. If the Mahárája's relegation to England is based on the same policy as that which actuated Government when they sent Bájiráo to Bithur, Malhár Ráo to Madras, and Arabi Pasha to Ceylon, then there is no chance of the Mahárája receiving permission to visit the Panjáb. Government should, however, take a note of the fact that there is no harm in allowing deposed Native princes like Dhuleep Singh to visit their mother-land. The British rule has taken a deep root in the Panjáb, the Mahárája has become a Christian and has no followers, and it is not likely that the people can be so impulsive as to create any disturbance on account of the visit of their former ruler. It is therefore to be hoped that Government will not come in the way of a free enjoyment of his visit by the Mahárája. [The *Jáme Jamshed* (100) of the 20th August says that there is no objection to Mahárája Dhuleep Singh being permitted to visit India if his object be simply that of visiting his mother-land. The Mahárája's claim to a higher allowance than that hitherto received by him is untenable and has been rightly refused by the British Government.]

Recommends a further reduction in the duty levied on salt.

The *Lok Mitrá* (78) of the 19th August observes:—As everyone qualified to pronounce an opinion on the subject confidently expected, the reduction of the salt duty has led to an increased consumption of that most useful and necessary commodity and to a corresponding increase in the revenue derived from that source. It was apprehended in some quarters that the reduction of the duty would unfavourably affect the revenue derived from that source, but the apprehensions have not been realised. Though the people are thankful for what has already been done to place the article within the reach of the poorest classes, there can be no doubt that the duty, such as it is, does not admit of a consumption which a further reduction will undoubtedly ensure; and now that the result of the first experiment has proved so satisfactory and encouraging, it may be hoped that Government will see their way to effecting a further reduction.

Says that Sir Louis Mallet ought to have been raised to a baronetcy.

The *Bombay Chronicle* (75) of the 19th August observes that Sir Louis Mallet has fully deserved by his high abilities and great usefulness the honour of being appointed a member of the Privy Council. It would certainly have looked more graceful if he had been raised to a baronetcy. This title, which is lavishly conferred on much less deserving individuals—the favourites of the court and the ministry of the day—year after year, would have been a well-deserved reward of long and meritorious services rendered by Sir Louis to the people of England and India.

Some suggestions for ensuring the success of agricultural banks.

The *Shetakari* (60) for the month of July, commenting on the discussion in the Viceregal Legislative Council on the subject of agricultural banks, says:—Sir Stuart Bayley says, and says rightly, that there is no provision in the new scheme for the advance of loans to agriculturists for purposes other than agricultural, and that their land, their only property, having been once mortgaged to the banks, they will not be able to get money from the sávkárs for the celebration of marriages and other religious rites and for the payment of Government dues. The ryots will thus be deterred from taking advantage of the banks. It not unfrequently occurs that the ryots are able to secure loans from the sávkárs without being under the necessity of mortgaging their land, and in such cases it is folly to expect that they will undergo all the trouble involved in the procedure of securing loans from the banks. It is only when the credit of the ryots is at a very low ebb that the sávkárs do not advance money without having some security. Besides, under the new scheme the claims of the banks are allowed the first place amongst those of mortgagees, and it is natural that the sávkárs should shrink from advancing loans on the security of lands on which they have only a secondary claim. If Government are in right earnest in the matter of affording pecuniary relief to the agricultural classes, they should organize the constitution of agricultural banks on the model of the ordinary transactions of sávkárs and should even make it more easy and convenient than the latter. Then only will the connecting link between the sávkár and the ryot disappear and the latter become familiarized with the new scheme.

Enjoins the observance of great care in enacting a pawnbrokers' law.

With reference to the approval expressed by the Municipal Corporation of Bombay of the intention of Government to pass a Pawnbrokers' Act for Bombay, the *Bombay Samáchár* (86) of the 20th August observes that great precautions are necessary to be taken that the proposed law shall not prove unfavourable to pawnbroking. The Márwádi pawnbroker has some virtues and some vices, and a law should be passed to remove the latter, if possible. The unsatisfactory state of the Deccan Agriculturists' Relief Act, even with its two amendments, ought to make Government very careful in such a matter. It is to be regretted that the Corporation did not adopt Messrs. Telang and Mehta's suggestion for the appointment of a select committee to report upon the draft of the Bill prepared by Government. If the proposed law does not regulate the interest chargeable on pawns, it will not be of much use; but if, on the other hand, it fixes the rate at a low figure, the pawnbrokers will evade the provisions of the law by stipulating for the repayment of a higher sum than that actually advanced. It will be very difficult, nay, almost impossible, to get over such difficulties by means of a legal enactment. If, however, a few capitalists resolve to carry on the business of pawnbroking in an honest manner, and enter into competition with the Márwádis, they will earn large profits for themselves and confer benefits on the poor people who resort to pawnbrokers. [The *Jáme Jamshed* (100) of the 21st August is glad that the Corporation have expressed their approval of the proposed enactment, as it believes that a legal enactment on the subject will prove more effectual than mere competition to check the trickeries of the Márwádi pawnbrokers. The *Jáme Jamshed* hopes that no unnecessary delay will be allowed to occur in enacting the law.]

Suggestions in connection with increasing the usefulness of stock notes.

The *Indu Prakásh* (9) of the 20th August says:—The resolution of the Government of India on the subject of stock notes need not surprise anyone who remembers that when this form of investment was devised it was doubted by many whether the experiment would succeed as well as the other forms of investment. The nature of the scheme was itself sufficient to justify the doubt. The idea originated out of a desire on the part of Government to draw the interests of the rural and urban classes more closely than before into union with the interests of the State, and to withdraw much of the capital employed by the people of India in jewellery or petty money-lending. The fact, however, was that Government tried to combat with very strong social influences at work among the Indian communities. These communities have each a certain standard of living, measured by the amount of ornaments on which they

can lay out their savings. In social matters no people are more averse to change than the people of this country. When the Government of India consulted the local Governments upon the question of stock notes before they were put in circulation, the latter distinctly pointed out that the people were not likely to prefer stock notes to ornaments. But it was supposed at the time that if the notes should fail to attract the capital converted into jewellery, they could at least attract the money of the petty sávkárs in the interior of the country, who were accustomed to lend their savings to private individuals at high rates of interest, but without being able in the end to recover their loans on account of the depressed condition of their debtors. As long, however, as money-lending was by itself a profession, not all the risk and disadvantages attending it could be supposed to prevent people from pursuing it and to induce them to go in for stock notes. Those who invest their savings in Government paper are generally men who are prompted by a desire to save quite apart from any desire to make any profits; but money-lending is a profession, and money-lenders are a class notoriously speculative. If they lose their money and interest in one case, they know that they can make up the loss in other cases. The Government of India was not, therefore, justified in expecting that the stock notes would be welcomed by this class of people in the mofussil. These external difficulties of the scheme were also supplemented by the conditions subject to which the stock notes were put in circulation. The real defects of the scheme lay in the stock notes being transferable by delivery only, and in the fact that the investor could not get his money back from Government in any emergency, but had to sell his note in the market, and that at a discount. Those inclined to invest their modest earnings in such a way as to be able to draw their money when required can resort to the savings' banks, which are now opened in almost every village. The stock notes, on the other hand, not only do not offer to them any advantages above and beyond those offered by investment in the banks, but they expose the possessor to the risk of losing his money in the event of the notes being stolen. It is no wonder that, although the post office savings' banks were opened during the financial year which closed in April last only over a portion of India, they attracted a larger amount of capital than did the stock notes' scheme, which was introduced about the same time throughout India. From these facts it is clear that the desire to save is not altogether wanting among the masses of the people residing in the mofussil. The mode of investment they prefer is that which enables them to draw their money readily in any given emergency and without loss. The stock notes yield interest only as far as Government are concerned, and sell at a discount as far as their purchasing power goes. With these two main defects of the stock notes' scheme, we do not think that they are likely to become a popular investment, unless Government minimize the influence of those defects. The object of the scheme of stock notes is so commendable, however, that it would be bad policy to recommend that it should be given up because it has not become as popular as the other modes of investment provided by Government for the people. It was never intended, we believe, to enable Government to make a profit out of the stock notes. The prejudices of the mass of the population in favour of jewellery are so ingrained in them that a long time must elapse before they give up the habit of investing their capital in ornaments and prefer more profitable modes of saving. The Government must persevere and devise such measures as will slowly but surely popularize the stock notes. At present we are inclined to favour only two out of the several suggestions that have been made to Government on the subject of facilitating the circulation and sale of these notes. They must go through the hands of speculators before they can become popular with the people; and for this purpose it is essential that they should be introduced at the presidency towns, and that Government should create a market for them at the chief centres of business and trade by appointing special agents for their sale. There is less danger in the presidency towns of a real possessor of a stock note losing his money in the event of the note being stolen, for the people residing in such towns are generally more careful than those residing in the interior of the country. One defect of the stock notes will thus be removed, and they will slowly create a market for themselves. Then the other defect—that of the stock notes selling invariably at a discount—can be remedied for

the present by restricting the annual supply of these notes, and this should be done till the people learn fully to appreciate the advantages of investing their money in some productive manner. The Government of India seems to think that this suggestion is of doubtful value; but it is difficult to see how otherwise the defect which renders stock notes almost useless as marketable papers can be removed. In the case of big loans also this is the very method which has so far been found to succeed well. If Government had the power of issuing an unlimited quantity of four per cent. paper each year, would four per cent. paper have become so easily convertible as it is now? No man is likely to buy stock notes from a private possessor as long as Government are ready to sell them to him in unlimited quantity on equal terms. Government should for a time cease to compete with the private possessor, so that the latter might thereby be enabled to sell his notes, when necessary, and get his money without difficulty, the main object of Government being not so much to make a profit as to teach people the advantage of investing their savings productively instead of allowing them to lie unproductive in the shape of ornaments. Government can well try the experiment of putting into the market only a limited number of notes. It is a plan which is well worth trying. Government need not fear that if they once adopt the policy of restricting the supply of notes they shall have to adopt the course for ever. The readiness with which people have utilized the post office savings' banks shows that the desire to invest money with Government is increasing among the masses; and ten or twenty years hence that desire will very probably show a marked improvement. The authorities must move according to the desire of the public, and inundating the market just now with the stock notes seems to us like going ahead of the people for whom they are meant.

Makes certain suggestions for encouraging the circulation of postal notes.

The *Din Bandhu* (5) of the 19th August says that it is a little surprising that the attention of the postal authorities should not have been directed to the reasons which retard the circulation of postal notes. In order that these notes may safely reach the desired parties it is necessary to send them in registered covers. This adds to the cost of securing the notes and drives people to resort to money orders. If, therefore, it is deemed advisable to give encouragement to the circulation of postal notes, they should be made transmissible on postal service from one post office to another and there deliverable to the parties to whom the notes are intended to be sent.

Approves of the appointment of the Honourable Mr. Justice Melvill to a seat in the Council of His Excellency the Governor of Bombay.

The *Indian Spectator* (1) of the 19th August says:—The appointment of Mr. Justice Melvill to the seat in the Governor's Council to be shortly vacated by Mr. Ravenscroft is unexceptionable. Mr. Melvill is believed to be probably the ablest man in the public service in India, and withal perhaps the quietest and most unassuming. Mr. Melvill is senior to Mr. Kemball as Judge of the High Court by about two months, though the latter gentleman is Mr. Melvill's senior in the service by some eight years. Mr. Kemball had a stronger claim, having also acted as a Councillor for some time. But we believe he refused a seat the second time on prudential grounds. There is an opportunity now for Mr. Nánábhái Haridás to be confirmed on the Bench, and we trust it will not be missed this time. Let us have our only Native Judge for good. [Several other Anglo-vernacular and vernacular papers express similar sentiments.]

Requests Government to start some famine works in the Ratnágiri District.

The *Bakul* (16) of the 19th August observes that a limited fall of rain has already injured the crops of the Ratnágiri District and if more rain does not fall within the next three or four days famine will surely make its appearance. Moreover innumerable young locusts have appeared in the Khed and Chiplun tálukas, and the people and the local officials say that it is impossible to destroy them completely. These insects will be on their wings after a month hence and will then cause wholesale destruction of the crops. A large number of the agriculturists in the Dápoli and Khed tálukas are starving and it will be well to start some famine works for their benefit.

The *Gujarát Mitrá* (76) of the 19th August, while expressing its approval of the rejection by the Government of India of the Bill drafted by the Bombay Government with the view of compelling agriculturists to assist in the destruction of locusts, says that there is no necessity for legislation in the matter and that mere encouragement in the shape of rewards is sufficient. The ryots can never be indifferent to their own distress, but if no effective measures for destroying locusts are suggested to them it is natural that they should remain idle. The rewards at present offered are very insignificant and cannot stimulate the ryots to exertion. It is therefore to be hoped that the Bombay Government will raise the amount of rewards. [Several other vernacular papers express their approval of the rejection by the Government of India of the Locusts Bill.]

Expresses approval of the rejection by the Government of India of the Locusts Bill, and suggests an enhancement in the amount of the rewards at present offered for the destruction of locusts.

The *Din Bandhu* (5) of the 19th August says that the agriculturists should not be taken away from their legitimate operations for the destruction of locusts, and advocates the formation of a special corps for the purpose.

Advocates the formation of a special corps for the destruction of locusts.

The *Yajdán Parast* (124) of the 19th August observes that last year Mr. Dosábhái Frámji was appointed Acting Collector of Bombay and thereupon the covenanted civilians raised a loud complaint that as this post is one of those exclusively reserved for them their claims to it were disregarded by the appointment of an uncovenanted civilian. But the Native press satisfactorily showed that the complaint was wrong and did not deserve to be considered, and the Native public expected that when the post would become permanently vacant it would be conferred upon an uncovenanted officer. However, in February last, Mr. Jacomb went on leave of absence and then Mr. J. H. Grant was appointed Acting Collector. The former gentleman recently resigned the service, and the latter has been confirmed in his place. Thus the claims of uncovenanted civilians to the post have been overlooked. The *Parast* has no objection to the appointment of Mr. Grant personally, but regrets that the post was not conferred upon Mr. Dosábhái Frámji and has been passed on to covenanted civilians, and observes that in the disposal of this place Government yielded to the loud complaints raised by the covenanted civilians. [The *Bombay Samáchár* (86) of the 24th August also expresses regret that Mr. Dosábhái Frámji did not get the post and that it has been conferred on a covenanted civilian.]

Is sorry that the post of the Collector of Bombay has not been conferred upon Mr. Dosábhái Frámji.

A correspondent of the *Bombay Samáchár* (86) of the 23rd August observes that the house-tax levied in the town of Bulsár is regulated by the number of windows to a house, and that consequently the house-owners have built up many of the windows of their respective houses in order to diminish their liability to the tax. The people are put to much inconvenience, which must last until the present mode of assessment is given up.

Complains that the house-tax is levied in Bulsár on the number of windows to a building.

The *Bombay Chronicle* (75) of the 19th August observes that the chief purpose for which the A'bkári Act of 1878 would appear to have been enacted was the realization of the largest amount of ábkári revenue without much concern for the morality, convenience or comfort of the people. The operation of the Act during the last four years has proved its strong tendency to deprive more or less the poor people of the harmless, cheap, exhilarating and nourishing article of luxury both in the way of drink and food, and to drive them to the use of irritating, strong and even poisonous drinks, increasing thereby crime, disease and death. The Act has thus proved a curse to the Native subjects of all classes for one reason or another. The people of Thána complained the other day against the operation of the Act, but the A'bkári officers could not be persuaded to believe in the mischief which their administration of the Act has occasioned to the people at large. Their

Observes that the A'bkári Act has encouraged drunkenness and needs modification.

reports in support of their foregone conclusions, based mostly on one-sided reasoning and arguments, met with better reception from Government than the complaints and representations of the people, the consequence being that the latter were discarded. The memorial of the Ahmedabad people complaining of an increase in the vice of drunkenness seems destined to share the same fate. Financially the Abkári Act may be deemed a desirable measure, but as shown above its tendency has been to encourage the vice of drunkenness. Government ought therefore to consider seriously whether the Act is capable of modification in the true interests of the people. [Several vernacular papers refer to the petition preferred to Government by the people of Ahmedabad complaining of an increase in the vice of drunkenness among the people, and make similar remarks.]

Suggestions for checking the vice of drunkenness.

The *Jáme Jamshed* (100) of the 22nd August does not approve of the prayer made to Government by the Poona Sárvajanik Sabha to make over the ábkári revenue to municipalities in order that due steps may be taken to discourage the vice of drunkenness. The *Jáme* observes that there is no guarantee that municipal bodies will not try to increase the revenue from this source as Government have done, and thus cause a still greater increase in the vice. The best course seems to be that Government should notify every year how many liquor shops will be opened and in what localities, and should not license the opening of a shop in a locality the people of which may object to the opening of such a shop. Government should also keep in view the policy of lessening the number of these shops gradually. Ten years ago the Government of Bombay appointed a committee to consider the subject, and the committee made the abovementioned suggestion, but it is to be regretted that it was not adopted. It is however to be hoped that the suggestion will not be neglected ang longer.

Large purchases of mhowra flowers made at Bulsár by some residents of the Dharampur State.

A correspondent of the *Jáme Jamshed* (100) of the 21st August, writing from Bulsár, states that since liquor distilleries have been opened in several places this town has lost all trade in mhowra blossoms. Lately, however, several residents of the Dharampur State purchased very large quantities of the flowers at the warehouses near Mograwádi opposite to the railway station. The Rája of Dharampur ought to ascertain what use is made of these flowers.

Considers the sentence of imprisonment passed by the Senior Presidency Magistrate of Bombay on certain European lads convicted of collecting subscriptions on a false pretence as quite inadequate.

With reference to the sentence of two days' imprisonment passed by the Senior Presidency Magistrate of Bombay on three European lads who were convicted of having collected subscriptions on a false pretence, the *Kaiser-i-Hind* (103) of the 19th August observes that the accused were at once released because they had remained for two days in custody before the decision was given. The mercy shown by the magistrate is misapplied. It is feared that the very light punishment inflicted on the accused will have no deterrent effect on them, since having been brought up in an eleemosynary school they took to practising deception as soon as they found themselves enlisted in the Government service. They must also know that Native lads of their own age, when convicted of offences much lighter than that committed by themselves, are sent to the reformatory for a much longer period, and that they escaped the punishment they deserved on account of their being Europeans. It is therefore likely that they may become more dishonest hereafter.

Condemns the practice of gambling with dice and money on the Gokul Ashtami holiday prevailing among the Gujaráti Hindus in Bombay.

The *Kaiser-i-Hind* (103) of the 19th August severely censures the Gujaráti Hindu portion of the Bombay community for gambling with dice and money on the Gokul Ashtami holiday every year, and requests the police to put down the evil practice. In this illegal pastime men, women and even children are said to take part.

Necessity of a police station on the road from Dákor to Kapadvanj.

The *Kaira Vartamán* (102) of the 22nd August refers to a case of plunder on the road between Dákor and Kapadvanj, and says that it is necessary that a police station should be located on that road as it is much used by travellers.

The *Rást Goftár* (111) of the 19th August does not understand why the banks in Bombay were closed for two days on account of the Cocoanut holiday, which lasts for one day only. The circumstance that the banks in such a commercial town as Bombay can remain closed for a number of days shows either that the Bombay market is so dull as not to be inconvenienced by the closing of the banks, or that great inconvenience is actually caused to the mercantile community. In London such a thing would not be allowed. The public and Government have a right to ask the Bank of Bombay to explain the necessity of such a long holiday. These holidays have been sanctioned by Government, but in doing so they have showed greater regard to the comforts of the bankers than to the convenience of the public.

Does not understand why the banks should have been closed for two days on account of the Cocoanut holiday.

The same says that the present site of the annual Cocoanut-fair is rather inconvenient, and requests Khán Báhádur M. C. Murzbán to transfer it to the oval opposite to the High Court buildings.

Says that the Cocoanut-fair should be transferred from its present site to the oval opposite to the High Court buildings.

The *Sharabh* (59) of the 15th August reports the occurrence of a case of cholera among the passengers by the steam-ferry plying between Bombay and Dharamtar, and requests Government to provide cholera medicines on the steamer. It is also necessary that the principal police officers at Rewas and Dharamtar should keep a sufficient supply of the same medicines.

Requests Government to provide cholera medicines on the steam-ferry plying between Bombay and Dharamtar and also at the Rewas and Dharamtar stations.

The *Chandrodayá* (125) of the 18th August dwells on the inconvenience caused to passengers by country roads from Kannala to Morab in the Dhárwár District by the clayish nature of the soil and the thorny trees planted on road sides and shrubs used for fencing fields, and requests Government to cause the thorny trees to be removed and others to be planted in their place.

Requests Government to remove thorny trees from road sides in the Navalgund Táluka.

Local Self-government.

The *Hitechchhu* (77) of Ahmedabad of the 23rd August says:—The draft Bills have disappointed everybody and pleased nobody. It seems strange that the Bombay Government should always commit blunders and try tooth and nail to go against the general tendency of the people. The cause is not far to seek. The Governor is certainly in no way acquainted with the actual circumstances. He has no other alternative but to consult and be guided by the officers that surround him, who are the misguided depositories of Indian experience. It might be presumed that Sir J. Fergusson, being of the Conservative party, may consider it consistent with the policy of his party to oppose Lord Ripon. There may or may not be any truth in such an assumption, but we are confident that he is, at any rate, an English gentleman and an English statesman, and we are therefore far from believing that he will do wrong to the interests of the people of India for party purposes. Is it likely that Mr. Ashburner's spirit still breathes in the Bombay Council, or that Mr. Peile or somebody else now desires to gain a name for himself and be made a Knight or a Baronet? We do not blame Sir James Fergusson. The blame must rest with some one else. The Bills will cause a waste of intellectual power and of the people's money. With all the loud and liberal talk contained in the Bills, in their practical application they will prove no better than the old Acts. The effect of the elective franchise and of the enlarged powers conferred on local bodies will be *nil* with a Collector at the head and with half the members dupes of the Collector. Those who are pluming themselves on the principle that political freedom should be regulated according to the advancement of the people will do well to enshrine in their hearts the

Disapproves of the Bombay Local Self-government Bills.

following words of Lord Macaulay :—"Many politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story who resolved not to go into water till he had learnt to swim. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait for ever."

Criticises the Bombay Local Boards Bill.

The *Indian Spectator* (1) of the 19th August says:—Owing to the alleged backward condition of Sind, it has been treated throughout the Bill on a somewhat different footing from the rest of the divisions of the Presidency. Admitting the backward state of Sind, it is a question whether any harm can possibly arise from according to its people the same privileges of local self-government as are contemplated for the rest of the Presidency. As we take Government to be desirous of evoking a genuine spirit of independence and self-reliance among the people of Sind, we cannot refrain from expressing our disapproval of the different treatment it contemplates for them. We fear that practically the result of such a policy will be to keep Sind as it now stands. At this rate the Sindhis may not be enabled to manage their own local affairs even at the end of a century. How can they be so enabled when the effect of the present measures will be to almost wholly stereotype the system of paternal government with its outward show of freedom of action? We almost wish that Government should court failures in municipal administration for some years to come rather than keep it under the leading-strings of the overbearing Collectors; for we are convinced that failure will eventually lead to success. Our own inquiries lead us to believe that Sind can greatly improve in this direction if Government give it a less dependent and a more intelligent constituency than is prescribed in clause (*a*) of Section 10. It is notorious that the so-called jághirdárs, arbábs, wadheros, nekmards *et hoc genus* are an impecunious class of people, persons whose estates being encumbered are dependent on Government for their maintenance and almost wholly incapable of managing local affairs. Besides, they are in no way representative classes. Again, they are to be "declared eligible by the Collector." So that it may be confidently predicted that these men will simply be so many automata at local boards. They will do nothing save grunt or grin as the official magician may move his wand. Is it not a travesty of self-government to make a set of noodles eligible for seats at táluka boards in Sind? The cool audacity with which such a constituency has been offered to the people of Sind is matched by the proposal which introduces the element of "Honorary Magistrates." It is to be hoped that there will be enough public spirit and independence in that remote province to urge people either to remonstrate against so ridiculous a franchise or tell Government to make no attempts whatever at legislation for self-government there. The enlightened Sindhis ought to set their face against the mockery. We now come to clause (*b*), Section 10, which provides three tests: the property test, the residential test, and the official test. With regard to landholders who pay Rs. 48 per annum as land revenue we object to the test on principle. Mill has observed that inasmuch as the principal duty of local bodies consists of the imposition and expenditure of local taxation the electoral franchise should vest in all who contribute to the local rates to the exclusion of all who do not. We are fully aware that this principle cannot be easily followed in this country. Save the one-anna local fund cess and the octroi duties, local taxation is very limited. There are not as many varieties of it as there are in England. Still, a rough but sufficiently fair test may be prescribed on the basis of the payment of the local cess. It will be right on principle to do so. It will be urged that the cess is but an offshoot of the imperial revenues, so that it comes to one and the same thing in the end whether the test is based on the payment of imperial or local revenue. We admit that practically such is the case. But so long as our rural municipalities are in their infant stage there can be no other rough and ready test. It is better to recognize the principle pointed out by Mill. The second qualification will, we fear, prove impracticable unless the minimum value of immoveable property required is lower than at present. We do not think very many properties will be found in villages which can be valued at Rs. 5,000. Perhaps the most palatial

building there does not cost beyond Rs. 2,000 or 3,000. If it be the object of the Legislature to practically shut out house-owners, then this qualifying test is admirable; but if it means to give a reasonable franchise to this class, the minimum should be reduced to Rs. 2,000. At the same time the words "estimated by the Collector" should be deleted. We cannot get over the suspicion that the Collector will to a certain extent be able to influence the elections of members for táluka local boards. If he knows that the house-owning class will not be pliable or dependent, he may do his best to shut it out. As he is the authority to estimate the value of a property, it is not at all improbable that he may value many a property at less than Rs. 2,000. We therefore suggest that before the Act comes into operation Government should nominate a committee of three independent experts in each táluka to assess the values of properties. In subsequent years three independent members of a táluka board should be a standing committee for the purposes of revising the valuations if needed and of fixing the values of new properties. Of course each new táluka local board will have to appoint a new standing committee entering on its functions at the end of every three years. The 3rd clause, which provides a qualification for persons earning Rs. 500 per annum and residing within the táluka, must also be modified. The test is pitched too high. We think the minimum should be Rs. 150 or Rs. 200. We are strongly against the introduction of the element of "Honorary Magistrates" and "revenue or police patels." They are worse than useless. With the known character of the former for their extreme servility to the Collector and of the latter for their corrupt practices, it will be a pure mockery to have these men at rural boards. They ought to be proscribed. The underlying object of the various qualifications seems to us to be very objectionable. Do Government think of having as elected members a larger number of persons who in one way or another are likely to subordinate their opinions to those of the Collector than that of those who can act on their own independent judgment? This is a very disagreeable suspicion, but we are constrained to observe we cannot get over it, especially when the census statistics show that in all districts, next to the illiterate agriculturists and industrial classes, who form 50 per cent. of the population, Government servants are most numerous, forming 32 per cent. !

Criticises the Bombay Local Boards Bill.

The *Indu Prakásh* (9) of the 20th August says:—In the Statement of Objects and Reasons appended to the Local Boards Bill, we find the following brief remark under the head of "Duties of Local Boards":—"The duties of local boards, as enumerated in general terms in Section 30 of the Bill, are much the same as those of the existing committees. The only object of setting them forth in the Bill is that they may be easily ascertainable and well understood." The sententious brevity of this explanation is apt to mislead those who are not acquainted with the past history and the existing constitution of local fund committees. It seems to us that it is not quite correct to say that all the duties which the Bill seeks to impose upon local boards are much the same as those now performed or ever performed by local fund committees. Most of the duties enumerated in clauses (*a*) to (*d*) of Section 30 are certainly of the description mentioned in the Statement of Objects and Reasons, and no one can urge anything against such duties, viz. those of constructing, repairing and maintaining roads, hospitals, markets, public wells and tanks, and providing suitable accommodation for schools, being entrusted solely and wholly to local boards. Anything beyond this cannot properly be said to fall within the sphere of the functions of local boards, and it is a satire on local self-government to say that these boards should take up duties which ought properly to be performed by Government alone. For instance, the inclusion of "water-works" in the same class with public wells and tanks is calculated to impose upon local boards duties which are within the peculiar province of the Irrigation Department. Under the Bombay Irrigation Act, Government levy a water-rate from each landholder who utilises the water of a canal, and since local boards will get no contribution from the water-rate, why should they be compelled to construct and repair water-works? The expression is very ambiguous and misleading. Again, famine relief is an imperial duty. "The establishment and maintenance of model farms, the accli-

matization of exotics, the importation and distribution of superior kinds of seed the improvement of the breed of cattle, and the introduction and preservation of fish," and "the establishment and maintenance of relief and relief works in time of famine or scarcity,"—all which the Bill seeks to include among the functions of local boards could never have been meant as purposes for which local funds might be used without disturbing the recognized policy of Government. The imposition of these duties seems very much like giving us local self-government with a vengeance and betrays a sort of earnestness on the part of the framer of the present Bill to kill the boards by increasing their responsibilities. What does the Honourable Mr. Peile mean by proposing to throw on local boards the duty of providing famine relief hitherto discharged by Government with the help of the imperial revenues? There is the Famine Insurance Fund and there is also the authoritative statement made by the Government of India on several occasions that famine relief forms part of imperial duties. What was the license tax meant for, if not for the purpose of protecting people in times of drought and enabling them to tide over distressful crises brought on by famine? Can Government now contend with good-grace that they are right in ridding themselves of the serious responsibility which has hitherto rested on them and for the satisfactory fulfilment of which they imposed a special tax five years ago? We cannot imagine on what grounds Mr. Peile bases his statement that the existing committees have, as a part of their functions, to look after the provision of famine relief and the establishment of model farms, unless we suppose that he takes for his authority the fact that Sir Richard Temple attempted the very ingenious manœuvre of appropriating local funds for the construction of large works of an imperial character. But Sir Richard's policy cannot be pointed to as a precedent binding on the present administrators, when they have before them the fact solemnly recognized that the object of the one-anna cess was to provide for the wants of villages and not to meet charges that are even now admitted to be imperial. As for the establishment of model farms and the acclimatization of exotics, we think it impossible for Mr. Peile to ignore the fact that Government are going to have a new Department of Agriculture under Mr. Ozanne. What purpose will this department serve if agricultural improvements are to be looked after by local boards? Is Mr. Ozanne to draw his pay and give advice to local boards and do nothing else? Then that dreadful term "the introduction and preservation of fish" makes us shudder at what is in store for local boards in view of the new fisheries law which the Government of India are going to have within the next few months. Not only do these duties fall outside the scope of the proper functions of local fund committees, but it is certain that they will make the responsibility of these bodies more onerous than reasonably it ought to be. It is to be doubted whether the Government of India had these objects in view in sketching their scheme of local self-government. At any rate Mr. Peile cannot contend that the successful attempt of Sir Richard Temple to appropriate local funds to famine purposes was wholly without official protest. Mr. E. P. Robertson, the Revenue Commissioner of the Central Division, in answer to Question 26 of Chapter I. of the circular questions issued by the Famine Commission, was explicit in his opinion that local funds were wrongly burdened with famine charges, although the object of their collection was quite different. And as early as May last year, the Poona Sárvajanik Sabha submitted a memorial to the Government of Bombay drawing its attention to the mischievous principle which had been adopted by Sir Richard Temple, and submitting that "this diversion of local funds to defray famine charges" was "only one among many other similar instances of mismanagement which might be quoted." After this clear expression of official as well as non-official testimony, we think the Legislature will not be justified in setting upon Sir Richard Temple's policy the seal of legal sanction so as to perpetuate it for crushing local boards under the weight of duties which it was never intended they should perform. The addition of these duties will prove a source of great difficulty and vexation to the boards, and by bringing them in endless conflict with various departments and bureaucrats lead to friction and difficulties in the working of the local self-government scheme. No one can serve two masters, and the saying is in every way applicable to local

boards. We do not certainly mean to contend that local boards should have nothing to do with the question of protecting the people within their districts or tálukas from starvation in times of great scarcity. If a local board has surplus funds on hand at any such crisis it must be left free to employ the money in relieving local distress. But it certainly looks very objectionable to make these boards responsible in law for the supervision and general management of relief and relief works. The danger that such a state of things is likely to give rise to consists in throwing the charges of famine relief on local bodies and freeing Government from their peculiar responsibilities, to which they have pledged themselves and for which they have levied special taxes. It is probable that in the case of local boards being bound to establish and maintain relief and relief works in times of famine or scarcity Government will find it easy to retire from the field and compel the boards to exhaust their revenues for the alleviation of distress before getting the imperial exchequer to bear its share of the charges from the Famine Insurance Fund. "The establishment and maintenance of model farms, the acclimatization of exotics, the importation and distribution of superior kinds of seeds" are duties that lie within the peculiar province of Government as the landlord of the country, and the satisfactory performance of them is undoubtedly calculated in the end to benefit Government by the introduction of improved methods of agriculture into the country and by an increase in the land revenue. According to Government Resolution No. 1802, dated April 20, 1870," no contributions from local funds are to be given to works executed with the object of increasing the land revenue." On what principle, then, can Government now recede from the position accepted by it many years ago, and saddle local boards with these foreign burdens? It seems to us that if the portions of Section 30 to which we have here drawn attention are not struck off, local boards shall have to fight against serious odds and become easily the victims of the displeasure of Government so as to be visited with the dreadful penalties provided in the Bill against such of the boards as may prove unfit to discharge their duties to the satisfaction of Government.

Criticises the Bombay Local Boards Bill.

The *Dnyán Prakásh* (8) of the 23rd August says:—As regards Section 59 we think the Collector should not exercise any powers in respect of a local board when he is a member of such board. Such a provision exists in the Central Provinces' Local Self-government Act, from which the provisions on this subject in the Bill have been admittedly borrowed, and we wonder how this one escaped the notice of the Bombay Government and its legal advisers. The other suggestion that occurs to us is that the Collector should be prevented from delegating his power under this section to any Assistant or Deputy Collector in charge of a táluka of less than five years' standing in respect of the local board of that táluka. The evident object of this suggestion is to prevent raw and inexperienced officers from exercising any of these powers, which it is likely may be abused by them. As regards Section 60 we have nothing to say, as we consider its provisions to be salutary and conceived in the interests of economy. As regards Section 61 we think it is absolutely necessary to make a provision therein that on every occasion on which the Collector exercises the power under this section he shall furnish a copy of the statement of his reasons for issuing the order of suspension to the local board concerned, which may, if it likes, appeal against the Collector's order to the Divisional Commissioner and to the Governor in Council also, if necessary. We would also further provide that the Divisional Commissioner shall not confirm the order of the Collector until after a fortnight from the date on which the order of suspension with the statement of reasons has been communicated to the board so as to allow the said board ample time to appeal against the order of the Collector. We would also further provide that the Collector shall not exercise any of the powers under this section in respect of any local board of which he is the president. Here we think it necessary to advert to Section 32 of the Local Boards Bill, in the course of our remarks upon which we suggested that the provisions thereof should be made applicable to the District Collectors. We feel convinced that if our suggestion with regard to Section 32 were accepted, it would facilitate the smooth working of the provisions contained

in Sections 59 and 61. We can well conceive occasions when local boards will not be able to carry on a paper controversy, or when they will not be able to put their case on paper as well as it can be put, but when during the course of a conversation among the members of a board in meeting assembled they may be able to convince the Collector of the propriety and expediency of what they have done or resolved upon doing. The course we are recommending has this further advantage that it will give the procedure of the District Collector under these two sections the appearance and character of friendly advice rather than of dictation. To the most superficial reader of the Government of India's resolution on local self-government dated the 18th May 1882 it is known that the Government of India is very anxious that official interference with the doings of local boards should as far as possible be of the nature of friendly advice, and that an appearance at dictation should be avoided except as a last resort. A provision should also be inserted in Section 32 that Collectors may depute Assistant or Deputy Collectors to attend the meetings of táluka boards in compliance with a request from the said boards. Our principal concern is to minimize the occasions for friction between local boards and the district authorities as far as possible. With regard to Section 62 we would propose that the powers of the Collector under this section should be confined to what may be emergently necessary in the interests of public health and safety only, and that the Collector should not exercise his powers under the section except with the previous sanction of the Governor in Council. The Municipal Commissioner of Bombay has by law conferred upon him a power similar to that proposed to be conferred upon the District Collector by Section 62 of the Bill, but then in every case the previous sanction of the Governor in Council is necessary. We do not see any reason why the same restriction should be dispensed with in these two Bills. A regards Section 63 we would propose that the period to be allowed to a local board under this section for the performance of a duty should be not less than one month, and it should be also distinctly provided that the Governor in Council shall not appoint a person or persons for the performance of the said duty if the board gives a satisfactory explanation for not complying with the requisition under this section. It should also be provided that the expenses of and the remuneration for the performance of the said duty, if it is performed by persons appointed by the Governor in Council, shall be recovered by suing the local board in a civil court of competent jurisdiction in the event of the local board refusing to make the payment. Section 91 of the existing Bombay District Municipal Act of 1873 contains such a provision, and we fail to see why a more stringent process of recovery should be deemed necessary now than heretofore. Experience has not shown that that provision is practically inoperative, and in these circumstances we must protest against the proposed summary procedure for the recovery of the expenses and the remuneration in question. In Section 64 a distinct provision should be made to the effect that no local board shall be superseded under this section without allowing the local board an opportunity to show cause why it should not be superseded. Such a provision is absolutely necessary and it should be also further provided that along with the Government notification directing the supersession of any local board the explanation given by that local board shall also be published in the *Government Gazette*.

Requests Government to freely distribute the translations of the Local Self-government Bills among the vernacular newspapers.

The *Satyá Shodhak* (57) of the 19th August does not understand why the order of the Government of India regarding publicity in legislation should not have been followed by the Bombay Government in the case of the Local Self-government Bills. It was necessary that copies of the vernacular translations of the Bills should have been forwarded to all the vernacular newspapers without distinction. The circumstance that a couple of editors have received copies of vernacular translations gives colour to the supposition that a principle of distinction is recognized by which certain vernacular papers are favoured to the exclusion of others—a procedure not warranted by anything contained in the orders of the Government of India. It is therefore advisable that full effect should be given to the orders of the Supreme Government by freely distributing the translations of the Local Self-government Bills among the vernacular papers.

Education.

Suggests certain modifications in the nature of instruction imparted in Government schools.

The *Belgaum Samáchár* (17) of the 20th August complains that the instruction at present imparted in vernacular, Anglo-vernacular and English schools is neither of a technical nor of a practical nature. It only serves to inspire arrogance into the hearts of young students and to make them incapable of exertion and enterprise. Some alterations are necessary in the contents of the present school series, and some lessons treating of practical agriculture should be inserted in them. It is also necessary that a system of rewards for the manufacture of agricultural implements and for the introduction of reforms in the process of the cultivation of land should be initiated.

Complains that injustice has been done in the matter of the allowances granted to the vernacular school-masters of the Ratnágiri District.

A correspondent of the *Bakul* (16) of the 19th August complains that the allowances paid to the vernacular school-masters of the Ratnágiri District for the last year were not in proportion to the results of the last examination of their schools. Those who earned a larger allowance than the amount earned by them in the previous year have been paid the latter sum, while those who merited a smaller amount than the previous year's allowance have been paid what they earned this year. This is apparently an injustice which ought to be removed by paying each school-master the amount he has earned this year. The attention of the Educational Inspector is requested to the subject.

Railways.

Suggests a reduction in the tariff of rates for passengers and goods on the occasion of the coming international exhibition at Calcutta.

The *Jáme Jamshed* (100) of the 20th August observes that the reduction made by the G. I. P. and the B. B. & C. I. Railways in the tariff for the conveyance of exhibits for the coming international exhibition at Calcutta is not considerable. Besides, the railway companies have notified that they will not be responsible for the safe custody of the articles conveyed by them. In these circumstances few persons will be anxious to send their valuable articles to the exhibition: they will rather prefer that the companies should undertake the responsibility of safe delivery on payment of the usual rates. Since the success of the exhibition depends in a great measure on the facilities for the conveyance of the exhibits, it is desirable that the railway authorities should reduce the tariff to a half of the present rates and that they should undertake to deliver the articles safely. The Traffic Manager of the G. I. P. Railway has refused to lower the passenger fares on the occasion of the exhibition on the plea that they have been recently much lowered. But even the lowered rates are excessive considering the pecuniary abilities of Natives generally, and ought to be reduced still more on the occasion of the exhibition. If this is done a large number of persons from this part of the country will visit the exhibition.

Complaint against the railway officials at the Násik station.

A correspondent of the *Jagadádarsh* (31) of the 19th August, writing from Násik, complains of the irregularity of the railway officials at the Násik station in granting receipts for amounts received by them for goods delivered over to merchants and of the inconvenience caused to the mercantile public, and requests the attention of the railway authorities to the matter.

Municipalities.

Cholera in Bombay.

The *Indian Spectator* (1) of the 19th August says:—Subsoil water, putrid fish, stale meat and vegetable are at the bottom of 75 out of 100 cases of cholera. Is it not the duty of the municipal officers to give pure water to the poor, and thus keep them from using the wells? But just when the poor stand most in need of copious drinkable water they are supplied with draughts of a dirty-looking fluid with a strong flavour of the essence of dead rats. It is all very well to ask the people to make use of Vehár and Tulsi water. But the people have no filters at home, and they naturally prefer the sweet-smelling well-water to the stinking stuff

from the lakes. Then as to fish and vegetables, the smaller markets, such as Chira Bazár, Nal Bazár and Bhuleshwar, show in what state the poor get those articles. The municipal subordinates are partly responsible for the cholera now raging in the city. They neither remove the causes nor neutralize the effects of the disease. The masses are not expected to know what is good for them in such matters; and servants of the municipality are not paid to drive about on thoroughfares and draw up reports purporting to treat of all Bombay.

Grievances of the people of Dongri.

The *Din Bandhu* (5) of the 29th August brings forward some of the grievances of the people residing in Dongri and requests the attention of the municipal authorities of Bombay to them. For the past six months the whole of this portion of the city has been undergoing excavation for purposes of drainage and the people find it difficult to pass by the streets. Water has accumulated in the pits dug in the streets and has begun to stink. This has given rise to cholera. The cry for water is very great, while the attempts that are made to pacify it are ridiculous.

Cholera in Ahmedabad.

The *Hitechchhu* (77) of Ahmedabad of the 23rd August says that cases of cholera in the city are increasing day by day, but owing to the fears excited in the minds of the people by the oppressive conduct of the authorities the cases are not duly reported. Whenever an attack of cholera proves fatal the authorities forcibly have the residence white-washed and cleaned. The people are tired of this practice, for they think it unbecoming to white-wash their houses when deaths occur in them. The result is that people do not resort to proper remedies, fall a prey to the disease, and attribute deaths to causes other than cholera. Though the municipality has provided cholera mixture at police stations and other places, ignorant people do not make use of it for this reason. There were 14 cases of cholera reported this week, of which 11 proved fatal. The municipality should disabuse the minds of the people by a proper explanation of its conduct and ask its servants to behave politely towards them. It does not appear that halálkhors and the supervisors of the Health Department perform their duties satisfactorily. Disinfecting powder does not appear to be used by halálkhors in the quarters occupied by poor people. It is to be regretted that measures are not taken to clean many of the lanes and streets from which offensive smells emanate. The Municipal Commissioners ought to go about their wards and inspect things. The municipality should attend to the purity of the water-supply and milk, and should prohibit the sale of articles unfit for human consumption. It should also have the public latrines and privies kept clean and should cause the filth that accumulates near public wells to be removed. [The *Ahmedabad Samáchár* (81) of the 15th August advises the municipality to see that rotten articles of food are not sold in the city.]

Condemns the action of the Surat Municipality in connection with the extension of the People's Park.

The *Indian Spectator* (1) of the 19th August says:—It baffles one to find words strong enough in which to condemn the action of the Surat municipal officials. They have a bit of a garden there, which appears to have been kept poorly enough. The officials have set their hearts upon extending this garden at an estimated cost of Rs. 25,000. The representatives of the people suspect that the estimate may be much exceeded, as several private houses, a temple, a mosque and other buildings have to be purchased. They further deny that the garden will do any good or that it will be kept in good order. They urge that more pressing improvements, necessitated by the recent floods, must be first attended to. They complain that the money has not even been formally sanctioned. But the officials argue that being one of the items on the budget statement, the amount of Rs. 25,000 is as good as sanctioned! There is an official majority of 12, with 2 elected members to swell the list, against the 8 non-officials. Motion after motion from the minority has been thrown out. One independent commissioner offers to read a letter from the Honourable Mr. Hope to prove that the proposed outlay will be a waste, but he is put down. Another commissioner, a leading member of the bar, we believe, appeals to the

Collector at least to refer the technical matter to the Advocate General whether an item of the budget is to be taken as a grant sanctioned by the municipal body, and he offers to pay the Advocate General's fee for his opinion. How do the officials receive his appeal? The Collector-president walks out of the room, carrying others with him, and leaving the independent member to talk to those who care to listen to him! This is the way in which non-official members are treated. As to intelligence on the other side, here is an instance. One Musalmán gentleman proposes an amendment which he has not the power to word properly; so a Pársi friend comes to his rescue! Could anything be more irregular than this? Even as a farce, the thing has been carried too far. What thinks the Local Government? [The *Deshi Mitrá* (91) of the 23rd August expresses similar sentiments, and observes that it is the misfortune of the people of Surat that Government officers should even employ their subordinates to get such persons returned to the board as have no independent views of their own, with a view to defeat the public in their expectations.]

Native States.

Approves of the order issued by His Highness the Holkar prohibiting Christian missionaries from preaching in the streets of Indore.

The *Jáme Jamshed* (100) of the 22nd August approves of the order issued by His Highness the Holkar prohibiting Christian missionaries from preaching in the open air at Indore and of the refusal of Sir Lepel Griffin to interfere in the matter. Street preaching, observes the *Jáme*, hurts the feelings of the Native populace, and very often leads to serious assaults upon the preachers. Such scenes indicate the possibility of serious disturbances, and hence it is desirable that preachers of all religions and persuasions should be strictly prohibited from preaching in the public street. The Commissioner of Police in Bombay is also requested not to allow Christian missionaries or the followers of any other religion to preach in the public streets.

Comments in connection with the resolution of the Government of India on the subject of the massacre of the Maiyás by the Junágad police.

The *Indian Spectator* (1) of the 19th August says:—It is not certain if the Political Agent's action in the Maiya affair has been at all noticed. However that may be, the loss of the Maiyás, who are to have compensation presently and better treatment in future, has proved Junágad's gain. The appointment of Mr. Haridás is every way a gain to this unfortunate State. The Diwán-elect is an honest, straighforward man, full of zeal and energy. He is not a Nágar, and has therefore no party to serve. He has risen gradually, and goes to his new duties with varied and valuable experience. He has the confidence of the State as well as of the Political Agency. We trust it may be his good fortune to reform the administration of Junágad and to develop its neglected resources. He will have a hard fight with the obstructives in the beginning. Let us see how he comes out of it. If he divides and fixes responsibility fairly, he will do well. Junágad is the garden of Káthiáwár. Its Gir forest and Girnár, its splendid Verával Bandar, and its proposed railway must contribute twice as much to its revenues as they now do. It is a pity Junágad is not under a Political Agent like Major Stace; his presence would be a pillar of strength to the new Diwán and a standing menace to evil-doers. [The *Hitechchhu* (77) of Ahmedabad of the 23rd August expresses approval of the reported resolution of the Government of India on the subject of the Maiya massacre, and observes that truth has prevailed at last. It is to be regretted that Mr. Peile has belied the expectations formed of him by the people on his nomination to the Council of His Excellency the Governor of Bombay. He has disappointed the people by the draft Bills on local self-government, and the public have had no indication of his independent views on the Maiya massacre. Mr. Ravenscroft deserves thanks for his independent views in the matter. The Government of Sir James Fergusson has undoubtedly suffered a great defeat in this affair. His Excellency has frequently committed mistakes by not listening to the cry of the people, by relying upon the inconsiderate members of his Council, and by being guided by others. If His Excellency does not give up this inconsiderateness, he will not be able to acquire a good name when he leaves the country. Not only Junágad, but those other Native States also

who oppress their subjects, should take an example from this resolution of the Government of India. The States of Bhávnagar, Navánagar, Porbandar and Dhrángadra ought especially to study it. No hopes can be entertained for the prosperity of the Junágad State as long as Messrs. Sálehindi, Bávdin, Bápálál and the leading members of the Bhutnáth party are not removed from Junágad. By their residence in Junágad they will resort to intrigues and frequently mislead the Nawáb. The *Deshi Mitrá* (91) of the 23rd August makes a similar recommendation to the Government of India regarding the removal of the dismissed officials from Junágad. The new Nawáb should not be punished, as he was guided by the advice of his Kárbháris, but if he misbehaves himself hereafter he should be degraded. Several other vernacular papers approve of the resolution of the Government of India in the matter of the massacre of the Maiyás by the Junágad Darbár.]

Comments in connection with the appointment of a new Diwán to the State of Junágad.

The *Indu Prakásh* (9) of the 20th August says:—We know of two names mentioned in connection with the Diwánship of Junágad—that of Ráo Báhádur Nandashankar Tuljáshankar, late Diwán of Cutch, and that Mr. Haridás Viháridás. We are not sure if Ráo Báhádur Nandashankar will care to take up the appointment, unless Government give some assurance of their support to the measures of reform he may be called upon by the state of the circumstances around him to adopt. There is an Augean stable to be cleared in the administration of Junágad, and it will be a Herculean task to the Diwán who undertakes to clear the State of the abuses which two generations of incompetent administrators have brought about. What is needed is a Native gentleman of education and tried ability, one possessed of the requisite tact and firmness to cope with the contending forces set in motion by court intriguers. Mr. Haridás Viháridás may be a good man, but we have not seen much solid or good work done by him. Neither at Wadhwán nor at Vánkáner nor yet at Idar, does he appear to have shown any sparkling administrative talents or abilities. In point of culture and education he certainly, we think, ranks low in comparison to Mr. Nandashankar. Affairs in Junágad have at present culminated in a crisis, and to deal with a crisis it is on all accounts desirable to have a strong man at the head of affairs. It is true Mr. Nandashankar is a Nágar, but he is a Nágar of a far higher and better type than other Native officials to be met with in Káthiáwár or Gujarát. He has, we believe, no party to serve at Junágad, as he had none to favour in Cutch. He has seen hard service in Cutch. Mr. Haridás, on the other hand, has yet a great deal to learn to fit him for holding the helm of a State at a critical juncture. The great object to be kept in view in the selection of a Diwán for a Native State is how best to consult the interests of the people committed to his charge. No consideration for the welfare of the State should be subordinated to the interests of favourites. Colonel Barton is now on the eve of retirement from India, and a man in his position will naturally desire to scatter the last crumbs of patronage he may hold in his hand among those who may have cringed and worshipped him. This is a weakness common to human nature and may be readily excused, were it not for the fact that the future of the millions in a Native State is bound up with the selection of a really able person to the position of a Diwán. We feel bound to raise our humble voice against what will be looked upon as little short of a 'job' and as the result of the efforts of active political wire-pullers who are said to be hard at work. But so wild are the freaks of the Political Department of the Government of Bombay that we should be surprised if they lead us to expect much wisdom in the selection. Let us hope that the Bombay Government will not add one more to the series of failures which have of late characterized its Political Department, and that sterling merit and independence of character will meet with better recognition from it than submissive mediocrity. All we wish to see is that the new Diwán is one whose character will inspire confidence in the public mind, and will afford no scope for interested parties to work out their ways.

Porbandar affairs.

The *Gujaráti* (96) of the 19th August hears that the Rána of Porbandar has received an intimation that if he did not effect the necessary reforms in his administration within one month the Government of Bombay would be under the necessity to interfere in the management of the State. If this be true the days of the Rána appear to be numbered. Had the Rana been as wise as he is obstinate he would not have been reduced to such a plight. He is quite devoid of administrative skill and therefore he will have to taste the bitter fruits of his obstinacy. In the State the administration of justice is high-handed, the revenues are in a straitened condition, taxation has risen to the highest pitch, and the officers are untrustworthy and unsalaried. There is therefore nothing strange in matters having come to such a pass. For nearly 16 years successive Political Agents have been advising the Rána to reform his administration. They have done their duty to the State, but the Rána stands firm. It is reported that the Political Agent has now remonstrated against the persistent contempt with which the Rána has been treating all Government orders and that Government have permitted the Political Agent to take final measures. The Political Agent is thus waiting for an opportunity to deprive the Rána of his powers. Of course, neither the Political Agent nor Government are in favour of unnecessary interference with the management of the State, and there is every reason to suppose that if the Rána evinces his earnestness to introduce reforms into his territories his proposals will meet with cordial support from Government. But where remonstrance fails coercion is necessary. Now there is no hope for the Rána unless he takes a competent Diwán. [The *Deshi Mitrá* (91) of the 23rd August refers to the intimation given by the Political Agent to the Rána, and while remarking that a similar intimation was conveyed to the poor Rána at the time of the dispute regarding the dismissal of his Diwán asks why it has been repeated now. No cry of mismanagement appears to have been raised from Porbandar. How is it then that Colonel Barton finds mismanagement prevailing in Porbandar only and not in other States of Káthiáwár?]

A defence of Mr. Premchandbhái, the Diwán of Vádásinor, from the attacks made on him by a correspondent of the *Hitechchhu* newspaper.

A correspondent of the *Hitechchhu* (77) of Ahmedabad of the 23rd August signing himself as a resident of Vádásinor, tries to refute at some length the charges of mismanagement and oppression brought against Mr. Premchandbhái, the Diwán of Vádásinor, by a correspondent of that paper and reported at pages 14 and 18 of the Reports on Native Papers for the weeks ending 7th and 21st July 1883 respectively. The correspondent who wrote against the present Diwán and who appears to be unacquainted with the previous *regime* failed to secure an appointment in the State and has thence raised this complaint. The writer then gives several instances of the oppression exercised on the people by the State authorities prior to the advent of Mr. Premchandbhái, shows the non-existence of any such complaints at the present time, mentions the various reforms and improvements effected in the State by the present Diwán, and observes that the people have become happy in all respects under his administration.

Berár Affairs.

Says that the special magistrates in Berár should be required to pass Deparmental Examinations.

The *Pramod Sindhu* (52) of the 20th August observes that special magistrates in Berár should be required to pass the usual examinations. Third class magistrates should be called upon to pass the lower standard examination and second class magistrates the higher standard, and no persons should hereafter be appointed to the posts of special magistrates who have not passed either of these examinations. It will be better also to appoint benches of two or more honorary magistrates to decide cases, as has recently been done at Dhárwár, Hubli, Gadag and Pandharpur.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
30th August 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 1st September 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subódh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolháp ur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
23	„ Daivadnyă Samáchár	Do.	Do. ...	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolháp ur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitră	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitră[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
44	„ Nibandh Mála	Poona	Monthly	700
*45	„ Nibandh Chandrika	Do.	Do.	200
46	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
47	„ Panchánan	Málvan	Do.	800
48	„ Pandhari Vaibhav	Pandharpur	Do.	103
49	„ Poona Vaibhav	Poona	Do.	250
50	„ Prabhákar[3]	Bombay	Daily	350
*51	„ Prabodh Chandrika	Jalgaon	Weekly	200
52	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Satyă Prakásh	Bombay	Fortnightly ...	243
56	„ Satyă Sadan	Alibág	Weekly	400
57	„ Satyă Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly ...	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Poona	Monthly	400
61	„ Shiváji[3]	Do.	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayă	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
68	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vicháráhil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
85	„ Bombay Punch	Do.	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátárdun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
*92	„ Dnyán Dipak	Junágad	Monthly	100
*93	„ Dnyán Prasárak	Ahmedabad	Do.	200
94	„ Dnyán Vardhak	Bombay	Do.	400
95	„ Fursad	Do.	Do.	100
96	„ Gujaráti	Do.	Weekly	400
*97	„ Gujarát Monthly Journal	Do.	Monthly	200
98	„ Gul Afshán	Do.	Do.	659
*99	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
100	„ Jáme Jamshed	Bombay	Daily	525
101	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
102	„ Kaira Vartamán	Kaira	Weekly	115
*103	„ Kaiser-i-Hind	Bombay	Do.	200
104	„ Káside Mumbai	Do.	Tri-weekly ...	700
105	„ Kusum Guchchhá	Ahmedabad	Monthly	350
106	„ Nágar Udayá	Do.	Do.	300
107	„ Niti Prakásh	Kaira	Weekly	200
108	„ Nure Elam	Bombay	Monthly	381
109	„ Nyáyá Prakásh	Surat	Weekly	200
110	„ Pársi Punch	Bombay	Do.	1,225
111	„ Rást Goftár	Do.	Do.	814
112	„ Samsher Báhádur	Ahmedabad	Do.	200
113	„ Satyá Mitrá	Bombay	Do.	400
*114	„ Saurástrá Darpan	Junágad	Monthly	200
115	„ Stri Bodh	Bombay	Do.	533
*116	„ Subodh Prakásh	Nadiád	Do.	200
117	„ Svadesh Vatsal	Bombay	Do.	408
118	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*119	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
120	„ Umreth Samáchár	Umreth	Weekly	50
121	„ Vartamán Sár	Surat	Do.	200
122	„ Vidnyán Vilás	Rájkot	Monthly	738
123	„ Vidya Mitrá	Bombay	Do.	300
124	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
125	The Chandrodayá	Dhárwár	Weekly	150
*126	„ Karnátá Vritt	Belgaum	Do.	200
	URDU.			
*127	The Abuz Zurfeh	Bombay	Weekly	200
*128	„ Altáf	Do.	Do.	200
*129	„ Armagán	Do.	Do.	200
*130	„ Dabdabe Islám[5]	Do.	Do.	200
131	„ Khádam-é-Hind	Do.	Daily	200
132	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*133	„ Kushful Akhbár	Do.	Weekly	160
134	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
135	The Mufarrehul Kulub	Karáchi	Weekly	300

*. [3] Frequently admits English articles. [5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

In noticing the remark made by the Under Secretary of State for India when submitting the Indian budget to the House of Commons that the extension of railways in India was much needed to allow of surplus crops reaching the market, the *Bombay Chronicle* (75) of the 26th August observes that the recommendation was important and well-timed. It is admitted by all well-informed persons that nothing can conduce to render the relations between England and India agreeable to the people of the two empires so well as the increasing material prosperity and contentment of the natives of this country. Under the present circumstances England expects India to be able to meet her engagements, to maintain her public credit without any assistance from the ruling country, and to feed her increasing population in such a manner as to avoid its being driven by starvation to lawlessness. This can only be vouchsafed by the development of the material resources of the country. Steady progress in agriculture, manufactures and commerce, is the chief index of the advancement of national prosperity; and since this progress depends greatly on the means of cheap, easy and rapid transit or intercommunication, the extension of railways must be fairly held to be amongst the chief contributories to the much-desired progress. Owing to the extraordinary ignorance of the true necessities of India and of her undoubted capability to provide for them if left to herself, a check was imposed by Parliament on the action of the Indian Government in the matter of the construction of railways and other public works of importance; and subsequently the little latitude that was left to that Government was generally interfered with by the officious, over-cautious and obstructive bureaucrats of the India Office. Thus the prosecution of most important public works, especially railways, was brought to a deadlock in a manner at once alarming and disgusting. Some of these railways, if constructed speedily, cannot fail to be so many veritable gold mines to the country. The line from Bhopal to Jhánsi and Cawnpore, proposed to be undertaken by the G. I. P. Railway Company, or the rival line from Godhra to Ratlam projected by the B. B. & C. I. Railway Company, and the line from Rajpur to Burrakpur, opening up the country between Bombay and Central India and Calcutta and Central India, and helping the formation of direct and easy means of communication between the two capital cities, are projects of that description. It is therefore to be hoped that the urgency pleaded by Mr. Cross in the House of Commons will induce all concerned to resume some of the former activity in the prosecution of public works of the description above referred to.

Is glad that the Under Secretary of State for India recently urged in the House of Commons the necessity for the extension of railways in India.

The *Poona Vaibhav* (49) of the 26th August says:—It has been recently reported that the British Government has refused permission to Mahárája Dhuleep Singh to visit his motherland. The only reason for such refusal would appear to be the apprehension that the minds of the people of the Panjáb would be unsettled by the visit of their former ruler. In our opinion, however, such a policy is not wise, because if the people are convinced of the morality, justice and liberality of the British Government, why should they wish for a revival of their past miseries by the advent of a descendant of their former rulers? If the British hold that their dominion in India is simply for the good of the country, then it is very disgraceful that they should check the exercise of his free will by an individual on grounds of false suspicions.

Does not approve of the reported refusal by the British Government to accord permission to Mahárája Dhuleep Singh to visit India.

The *Bombay Chronicle* (75) of the 26th August observes that the British Government have done well in inducing Mahárája Dhuleep Singh to continue to stay in England. Neither the loyalty of the prince nor the stability of the Indian Government would have been affected by the Mahárája's resolution to pass the remainder of his life in the quiet solitude of his native land after the despoilers of his birthright had rendered his further stay in England almost impossible by their shabby treatment of him. The knowledge gained and the

Observes that the British Government has done well in inducing Mahárája Dhuleep Singh to continue to stay in England, and suggests that the claims of the Mahárája to an increased pension should be generously considered.

experience obtained by him after his long residence in England of the great power and firm resolution of the British nation to retain possession of India at any cost are sufficient not to mislead a person of his intelligence and mature age to entertain any mad idea of proving troublesome to Government. But in the event of his actual return to his country, disheartened and disconsolate, the narrative of his shabby treatment and the injudicious disregard of his claims to better or more liberal consideration at the hands of the authorities in England would doubtless create an impression in his favour amongst Sikhs and others in India, and rouse amongst the less thoughtful Natives feelings disagreeable to the British people. Indeed, the reports that the Mahárája was selling his effects to pay off his debts and that he had resolved to return to India in order to escape the miseries of straitened circumstances, the result of no fault of his own, had begun to create sentiments in his favour, the growth of which on his actual return to this country might have proved a little inconvenient to the authorities on the spot. By reason of the circumstances under which he happened to be despoiled of his great birthright and his admirable behaviour towards the nation which tamely suffered the act of spoliation to take place, Dhuleep Singh may be fairly held to be deserving of the most generous treatment that the British Government can accord to him. It is therefore to be hoped that British statesmen will see that the Mahárája is properly treated and that his claims are fully and generously considered by the Government of India.

Complains that the interference of the British Government in the affairs of Portuguese India has proved a source of evil.

The *Poona Vaibhav* (49) of the 26th August quotes an extract from a Portuguese paper describing the effects of the treaty recently ratified between the Governments of British and Portuguese India, and says:—Time has familiarized us to all the iniquities of the British rule, such as heavy taxes, the drainage of Indian wealth to Europe, and the distinctions observed between the white and black races. But when the British Government steps into a foreign dominion the people there find their advent unbearable. By a recent treaty the British Government have been placed in a position to interfere with the salt administration of Portuguese India, and we learn from several Portuguese papers that the people there have been reduced by the British Government to a very miserable condition. Salt, which was as cheap as earth, has become dearer than wheat and rice. Moreover, the policy of the British Government regarding the manufacture of salt has proved so oppressive that many people have begun to find their position untenable. The Portuguese Government connives at the distress of its subjects on the consideration of receiving four lákhs of rupees from the British Government. Hitherto the British Government had achieved a name in the British Indian dominions only, but now their fame has begun to spread in foreign territories!

Comments on the Indian financial statement for 1883-84.

The *Quarterly Journal of the Poona Sárvajanik Sabhá* (4) for the month of July 1883 but received on the 16th August discusses the Indian financial statement for 1883-84. Speaking of the effects of the abolition of import duties on European piece-goods the *Journal* arrives at the following conclusions:—(1) That the abolition of import duties by the Government of India has not been followed by any decidedly increased trade in imports, and that such increase in imported goods as has taken place is not beyond the normal increase due to a good year in India—in fact, it is less than such normal increase. (2) The fact that the levy of import duties on cotton goods had hitherto no protective effect has been placed beyond all question by the repeal of the duties not having injuriously affected the cotton industry of India. On the contrary, the vitality inherent in the Indian industry has been made manifest by the fact of new mills having been started in the Bombay Presidency. (3) That the strong pressure put by Manchester on the Indian Government, which has resulted in the abolition of the cotton and other duties on imported goods, has so far neither benefited herself nor placed the Indian consumer upon any more satisfactory basis as regards the cheapness of goods, but that the only result of the measure so far has been that a most valuable resource of revenue, raised without the least trouble to

Politics and the Public Administration.

Is glad that the Under Secretary of State for India recently urged in the House of Commons the necessity for the extension of railways in India.

In noticing the remark made by the Under Secretary of State for India when submitting the Indian budget to the House of Commons that the extension of railways in India was much needed to allow of surplus crops reaching the market, the *Bombay Chronicle* (75) of the 26th August observes that the recommendation was important and well-timed. It is admitted by all well-informed persons that nothing can conduce to render the relations between England and India agreeable to the people of the two empires so well as the increasing material prosperity and contentment of the natives of this country. Under the present circumstances England expects India to be able to meet her engagements, to maintain her public credit without any assistance from the ruling country, and to feed her increasing population in such a manner as to avoid its being driven by starvation to lawlessness. This can only be vouchsafed by the development of the material resources of the country. Steady progress in agriculture, manufactures and commerce, is the chief index of the advancement of national prosperity; and since this progress depends greatly on the means of cheap, easy and rapid transit or intercommunication, the extension of railways must be fairly held to be amongst the chief contributories to the much-desired progress. Owing to the extraordinary ignorance of the true necessities of India and of her undoubted capability to provide for them if left to herself, a check was imposed by Parliament on the action of the Indian Government in the matter of the construction of railways and other public works of importance; and subsequently the little latitude that was left to that Government was generally interfered with by the officious, over-cautious and obstructive bureaucrats of the India Office. Thus the prosecution of most important public works, especially railways, was brought to a deadlock in a manner at once alarming and disgusting. Some of these railways, if constructed speedily, cannot fail to be so many veritable gold mines to the country. The line from Bhopal to Jhánsi and Cawnpore, proposed to be undertaken by the G. I. P. Railway Company, or the rival line from Godhra to Ratlam projected by the B. B. & C. I. Railway Company, and the line from Rajpur to Burrakpur, opening up the country between Bombay and Central India and Calcutta and Central India, and helping the formation of direct and easy means of communication between the two capital cities, are projects of that description. It is therefore to be hoped that the urgency pleaded by Mr. Cross in the House of Commons will induce all concerned to resume some of the former activity in the prosecution of public works of the description above referred to.

Does not approve of the reported refusal by the British Government to accord permission to Mahárája Dhuleep Singh to visit India.

The *Poona Vaibhav* (49) of the 26th August says:—It has been recently reported that the British Government has refused permission to Mahárája Dhuleep Singh to visit his motherland. The only reason for such refusal would appear to be the apprehension that the minds of the people of the Panjáb would be unsettled by the visit of their former ruler. In our opinion, however, such a policy is not wise, because if the people are convinced of the morality, justice and liberality of the British Government, why should they wish for a revival of their past miseries by the advent of a descendant of their former rulers? If the British hold that their dominion in India is simply for the good of the country, then it is very disgraceful that they should check the exercise of his free will by an individual on grounds of false suspicions.

Observes that the British Government has done well in inducing Mahárája Dhuleep Singh to continue to stay in England, and suggests that the claims of the Mahárája to an increased pension should be generously considered.

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experience obtained by him after his long residence in England of the great power and firm resolution of the British nation to retain possession of India at any cost are sufficient not to mislead a person of his intelligence and mature age to entertain any mad idea of proving troublesome to Government. But in the event of his actual return to his country, disheartened and disconsolate, the narrative of his shabby treatment and the injudicious disregard of his claims to better or more liberal consideration at the hands of the authorities in England would doubtless create an impression in his favour amongst Sikhs and others in India, and rouse amongst the less thoughtful Natives feelings disagreeable to the British people. Indeed, the reports that the Mahárája was selling his effects to pay off his debts and that he had resolved to return to India in order to escape the miseries of straitened circumstances, the result of no fault of his own, had begun to create sentiments in his favour, the growth of which on his actual return to this country might have proved a little inconvenient to the authorities on the spot. By reason of the circumstances under which he happened to be despoiled of his great birthright and his admirable behaviour towards the nation which tamely suffered the act of spoliation to take place, Dhuleep Singh may be fairly held to be deserving of the most generous treatment that the British Government can accord to him. It is therefore to be hoped that British statesmen will see that the Mahárája is properly treated and that his claims are fully and generously considered by the Government of India.

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Government on the one hand and the Indian tax-payer on the other, has been sacrificed by the ministry of Mr. Gladstone to the selfish cry of a powerful manufacturing English interest. (4) That in the neutral markets of China and Japan, Indian cotton industry has been able to compete successfully with Manchester by the more honest and superior character of the goods it has been able to supply. (5) That the levy of duties on imported goods solely for revenue purposes not being at all in conflict with free-trade principles, the past year has shown, what every succeeding year may be expected to bring out with ever-increasing prominence, that in giving up this source of revenue the Government of India has set aside the principle which lies at the root of Mr. Gladstone's dictum in regard to free trade, namely, that the state of revenue is an essential element in the consideration of the application of the principles of free trade. On the whole, then, it may be confidently asserted that so far the abolition of the import duty has benefited neither Manchester nor the Indian consumer, while it has involved a needless permanent sacrifice of a million and a quarter sterling to a country which in the long run must find it difficult to fill up this void in its exchequer. Referring to the reduction in the duty on salt the writer says:—While therefore, as shown above, we cannot conscientiously congratulate the Government of India on the repeal of duties on imported goods, we cannot too sufficiently convey our sense of gratefulness to Lord Ripon and Major Baring for the reduction of salt duties. This reduction means that Bombay and Madras have at last succeeded in making their voices heard in the Imperial Council. Everywhere in India the pressure of the salt duty has been felt with more or less severity by the poorer classes, but there is perhaps no part of this country where the people have to complain more in the matter of salt than in the Presidency of Bombay. The grievances of the people may be briefly summed up under three main heads:—(1) Enhancements of duty; (2) rigorous administration of the salt law, as evidenced in a wholesale suppression of private salt-works without compensating their owners, in the throwing out of employment of hundreds who depended directly or indirectly upon the salt industry for their means of living, and the overstocking of the labour and agricultural markets by those who were thus let loose upon society; (3) reduced consumption of salt among the poor, and in the feeding of cattle, in fish-curing, tree-manuring,—all resulting more or less in unhealthiness to animal life and preventing the growth of tree-planting. The Salt Department in Bombay was organised as a separate charge in 1872-73 under an officer called the Collector of Salt Revenue. There is little doubt that from a financial point of view the new department has justified the need of its existence in the eyes of Government; but its rigorous and crushing administration has been keenly felt by the people. One of the principal results of this administration has been a wholesale suppression of private salt-works existing in the different parts of the Bombay Presidency. It is worthy of note that this work of systematic suppression of salt-works throughout the Bombay Presidency has been carried on for a number of years in spite of the loud protests and complaints of the people, and without giving the owners of salt-works a farthing of compensation. In many cases the salt-works were private properties; in others, the works were leased from Government. Surely in both cases the proprietors were entitled to compensation, the amount of it being regulated by the nature of their rights. This is a cruel and serious wrong done by the department to those whose salt-works were suppresed. That the consumption of salt among the poorer classes in the Bombay Presidency has been reduced in consequence of its dearness is a well-grounded belief of those who move among them. Salt, however, before it became dear, was put to uses other than that of human consumption. It was mixed with baked or parched grain and given to cattle and horses. In this respect its use has become contracted ever since the rise in its price. It is also in request as manure for trees and in fish-curing. Mango trees, which abound in parts of India, especially require salt as a manure for their rapid and healthy growth. The reduction in the salt duty already made leads us to enquire whether it has not resulted in increased consumption of salt either for human food or for other purposes. Now, it is undeniable that the reduction of duty has to a certain extent cheapened salt. Speaking with regard to the Bombay Presidency, we are of

opinion that there has not only been a reduction in the price of salt already, but that there is a possibility of this reduction in duty cheapening the retail salt still further but for the hindrances now caused by the policy which has been acted upon for some years past of steady and systematic suppression of Government and private salt-works conveniently situated as regards their proximity to the consumers in each district of the Presidency and capable of supplying cheaper salt. The object of this policy appears to be no other than to benefit the central salt-works at Khárághoda at the expense of local salt-works. To the consumer, however, the result of the policy has been to considerably neutralize the effect of the reduction in duty, since as matters stand at present the consumer has to pay in the retail price of salt all the charge for railway fare from the Khárághoda central depôt to his town or village, which he could easily save if the salt-works situated in his district were not suppressed by Government. To the wholesale dealer the heaviest item of cost is railway fare for conveyance of salt from the central depôt like that of Khárághoda to the district or the railway station in the district which formerly possessed salt-works but which have been recently suppressed. This cost would be considerably reduced, if not altogether saved, were the policy of suppressing local salt-works made to give way to the old but fairer and more liberal policy of opening local salt-works in the vicinity of groups of villages where they were in existence before. We are of opinion that, small as the present reduction of salt duty has been, it would tell more effectively on the cheapening of salt were this policy acted upon. Another suggestion we have to offer concerns the desirability of making concessions in duty in the case of salt required for cattle, fish-curing, tree-culture, soap-making and other manufacturing purposes, and, last but not least, in the case of salt required for food by the aboriginal classes. It has been found in this Presidency that of late cattle have suffered much from want of salted food. They are known to have become stunted in growth and stature. Again, agriculture will vastly improve by the use of salt. Mango and other trees, flowering as well as fruit-bearing, will thrive luxuriantly with salt manure. And it is hardly necessary to say that the greater the number of trees, the greater are the chances of a plentiful rainfall. In the fish-curing industry, moreover, salt is very much wanted. At present fishermen on the whole sea-coast of this Presidency find it very costly to use pure salt in any large quantity for their purposes, and it is not a matter for surprise that they often have recourse to inferior salt, and the result is that the fish supplied by them is often unwholesome if not quite putrid, and injurious to the health of those who use salted fish for food. It may be urged against these recommendations that the result of concessions in duty for any of the above purposes will encourage smuggling to the detriment of legitimate revenue. To this we say that a few simple precautions are all that are needed to make unmerchantable the quantity of salt required for cattle, trees and fish-curing. For instance, salt required for tree-manure must not be permitted to be delivered pure but should before delivery be mixed in the presence of an officer of the Salt Department with cow-dung, as when once mixed with cow-dung it can hardly be separated from it. In like manner, salt required for the use of cattle may be given mixed with powdered husk, either of rice, bájri or any other food-grain. No doubt devices will suggest themselves to the ingenuity of the Salt Department whereby the consumption of salt for the purposes we have indicated above will be facilitated without the least detriment to revenue. We trust the suggestions we have ventured to offer will commend themselves to the good sense of the Finance Minister, and that we shall be able to see in the next year's financial statement that steps are taken by the Government of India, on the lines of the proposals we have here made, to secure a larger consumption of salt for the legitimate purposes of encouraging industrial enterprise, for preventing the stunted growth of cattle, and providing for the consumption of the vast aboriginal classes that people many of the jungly parts of India.

Comments on the new rules for the raising of loans by Local Governments.

The *Mahrátta* (2) of the 26th August, in referring to the new rules published in the *Gazette of India* for the raising of loans by local authorities, remarks:—On the whole the aim of the new rules appears to be to minimize to the greatest extent the misapplication of any funds. We

think that the Local Government ought also to consult Native gentlemen of authority in the province about the necessity or otherwise of a new loan. Their opinions ought to be solicited; for we have not yet reached that stage when opinions are voluntarily given by persons who think it their duty, from the position they hold, to do so. Some provision ought to be made for the immediate sanctioning of a sum above Rs. 5,000 when it is required urgently for relief works in exceptional cases.

Comments in connection with the appointment of a committee by the Government of India to consider the question of reorganizing the Public Works Department.

The *Native Opinion* (10) of the 26th August says:—It seems that the Supreme Government has appointed a committee to consider the question of reorganizing the Public Works Department. But what is it that compels Government to be always on the tip-toe for the consideration of such questions? It is, if we mistake not, the overflooding of this highly-paid service. In the first place a cry is sent forth that the department, not being sufficiently equipped, cannot work efficiently. This cry has to be met by the importation of a number of engineers from England. At the end of another cycle another cry is raised that owing to a great block in the service dissatisfaction prevails on account of want of promotion. The result is the appointment of a committee to consider the never-ending reorganization, which means the retirement of certain members on pensions and fat bonuses. It is thus that the home charges annually increase, and the Indian tax-payer has at his own personal risk to pay his hard-earned penny towards satisfying the ever-increasing demand from England. We hope the committee now appointed will be asked to consider particularly this phase of the question, and to devise some plan whereby the much complained of block may be checked. We also hope the committee will pay due attention to the claims of students from the Indian Engineering Colleges.

Suggests the appointment of a commission to enquire into the causes of unequal fall of rain in this country.

The *Mahrátta* (2) of the 26th August says:—The unequal fall of rain during this and past seasons suggests the necessity of appointing a commission to enquire into the causes of these phenomena and to devise means, if possible, to avoid them. This unequal rainfall has caused much damage hitherto both to life and property, and as it has become almost chronic it becomes a real danger which ought to be faced and minutely scrutinized. If it be found impossible to avoid it, then some means ought to be devised to withstand its worst effects, or, if possible, to utilize them to the best advantage. As the bulk of the population depends upon agricultural industry, and as this irregular rainfall affects agricultural prospects seriously, we can no longer shut our eyes to it. The Meteorological Department will render valuable service in this matter.

Comments in connection with the re-appointment of the Honourable Sir Jamsetji Jijibhái, Bart., as a member of the Bombay Legislative Council.

The same says:—We are glad to see that the Honourable Sir Jamsetji Jijibhái, Bart., has been re-appointed for the third time a member of the Bombay Legislative Council. But we must observe that a new man ought to have been chosen to fill his place. It is not a good practice to confine such appointments to a few select persons, re-electing them each time. New element ought to be introduced into the Council. There are a few more persons, we think, who can fill the office with dignity and honour. However, the re-election of Sir Jamsetji will give universal satisfaction, as the honourable gentleman has shown on more than one occasion that he is made of the right stuff. [The *Yajdán Parast* (124) of the same date expresses similar sentiments.]

Offers certain suggestions in the matter of the disposal of license tax appeals.

The *Jagaddárarsh* (31) of the 26th August says that it is very unjust that license tax assessments at Ahmednagar should be revised and enhanced every year when the very imposition of the tax has been based on principles of injustice. It is, however, a matter of satisfaction that the power of hearing appeals has been conferred on Mr. Hamilton, who can never be too much praised for the trouble he takes in doing justice to

the parties coming before him. Mr. Hamilton generally seeks the assistance of Native assessors in disposing of appeals, but it is to be suggested that he will do well (1) to select competent and impartial men for the duty, (2) to appoint new assessors every year, and (3) to direct the examination of account books in cases where the assessors recommend an extraordinary enhancement or reduction of the amount of original assessment. The chairman of the local municipality has this year been selected as an assessor, but the selection of Khán Báhádur Nasarwánji Kharsetji would have been far preferable.

Does not approve of the order directing school-masters to assist in the destruction of locusts.

The *Satyá Shodhak* (57) of the 26th August does not approve of the order directing school-masters to assist in the destruction of locusts. Such an order is calculated to create a temporary break in the education of children and thus to prove detrimental to their interests. Government should therefore duly consider this subject and remand the order already issued. [The *Nyáyá Prakásh* (109) of the 27th August expresses somewhat similar sentiments.]

Complaint against certain act of religious oppression.

The *Jagan Mitrá* (32) of the 27th August says:—We hear that the Magistrate and Chief Constable did not entertain the complaint preferred by the people of the village of Harkul in the Devgad Táluka of the Ratnágiri District that certain Mussalmáns threw bones of cattle into a Hindu temple and demolished the images in the shrine. If true, is this not very astonishing? What complaints will the officers entertain if not such as relate to acts of religious tyranny? If the Hindu religion has been offended as mentioned above, the people should secure redress by appealing to higher authorities.

Brings to notice a certain case of unjust prosecution by a municipal darogha and unjust decision by an honorary magistrate.

The *Gujarát Mitrá* (76) of the 26th August gives the particulars of a case in which one Utamchand Devchand was prosecuted by a municipal darogha before the honorary magistrate Mr. Zulficar Ali, when the offence for which the prosecution was brought related to the property of one Sobhágchand Meghráj who was deceased and who had no connection with the person actually prosecuted. When summoned to attend before the magistrate, Uttamchand explained that he was not Sobhágchand Meghráj and therefore could not be prosecuted. The honorary magistrate, however, fined Uttamchand Rs. 2 on the statement of the darogha. Uttamchand therefore appealed against this decision to the District Magistrate and requested permission to prosecute the municipal darogha for having taken a false oath. The District Magistrate, however, simply remitted the fine unlawfully levied by the honorary magistrate. It is, however, very surprising that no steps should have been taken against the darogha who deposed to a false statement against an innocent person, and who is expected to know all the residents in his ward. The *Mitrá* has nothing to say against Mr. Zulficar Ali, considering that this is the first serious mistake on his part; but the writer nevertheless warns him that he should be very cautious in the discharge of his responsible duties.

Comments on the present system of conducting the Public Service Examination.

The *Indian Spectator* (1) of the 26th August says:—It seems to be forgotten that the Public Service Examination is intended to test the efficiency and qualifications of clerks entering the public service on small salaries, and that the object of the examination is defeated by asking recondite questions which it is easy for examiners with text-books to set but which it is ridiculous to expect anybody to answer except by a reference to authorities. In instituting the examination Government could hardly have intended that clerks with a fifth standard limit of education should be asked to draw a map of the Chinese Empire and to answer equally profound questions in geography. The question is one that affects not only a large class of public servants but also the public service itself, the standard of efficiency of which must certainly deteriorate if examiners, instead of asking questions likely to test the candidates' intelligence and abilities, encourage cramming by setting abstruse questions which nobody out of the line of a specialist ever studies, least of all students who have not advanced half way towards the Matriculation standard. We are convinced that it is only snobs and pedants who put such staggering

questions to show themselves off. We earnestly ask Government to alter a system which is not likely to promote the efficiency of the subordinate public service or to attract intelligent and qualified men to its ranks.

Does not approve of the order of the Commissioner of Police prohibiting the use of musical instruments in Ganpati processions.

The *Prabhákar* (50) of the 28th August says that the order of the Commissioner of Police, Bombay, prohibiting the use of musical instruments without license on the occasion of the Ganpati processions is without a precedent and will therefore be felt by the public of Bombay as rather hard. Perhaps the Police Commissioner has been led to issue this order by the circumstance that Major Tucker of the Salvation Army, when recently prosecuted for using musical instruments without license in public streets, quoted the precedent of the Ganpati processions as a justification for the exemption of the Salvation Army from the necessity of having a license for using musical instruments and being allowed to go in processions. There is, however, a great difference between the processions on account of Ganpati and those of the Salvation Army, and the Commissioner will see his error on a fuller consideration of the order he has issued. It is therefore to be hoped that the Commissioner will retract his order and thus please the Hindu public. [The *Din Bandhu* (5) of the 20th, the *Káside Mumbai* (104) of the 29th, and the *Dátardun* (90) of the 30th August express similar sentiments.]

Complains that several Pársi males, females and children gamble with money on the Muktád holidays.

The *Kaiser-i-Hind* (103) of the 26th August states that several Pársis, men, women and children, gamble with money on the Muktád holidays that fall about the time of the Hindu month of A'shádh. This vice prevailed extensively in former days but has decreased of late. It still prevails to some extent and ought to disappear totally.

Complains of the inconvenience caused by the absence of a metalled road from Kolamb to Málvan.

A correspondent of the *Poona Vaibhav* (49) of the 26th August complains of the inconvenience caused to the public by the absence of a metalled road from Kolamb to the bazár at Málvan, and requests the attention of the Mámlatdár to the matter.

Recommends the erection of a bridge over a rivulet at Ratnágiri.

A correspondent of the *Bakul* (16) of the 26th August states that a rivulet crosses the public road which passes from the tank near Teli-vathára to the sea-shore at Ratnágiri. Fishermen and children pass by this road frequently, and it is feared that they may meet with serious accidents while crossing the streamlet. It is therefore to be hoped that the authorities concerned will erect a bridge over this rivulet.

Complaint of there being very few vakils in the Subordinate Judge's Court at Rájápur.

A correspondent of the *Bakul* (16) of the 26th August states that there are very few vakils in the Subordinate Judge's Court at Rájápur and consequently suitors and defendants are sometimes put to great inconvenience. English-knowing vakils are still fewer. The attention of the District Judge of Ratnágiri is requested to the complaint.

Condemns the career of Colonel Barton as Political Agent of Káthiáwár.

In a leader headed "The Career of Colonel Barton as Political Agent in Káthiáwár," the *Yajdán Parast* (124) of the 26th August observes that the Colonel's career has belied the expectations formed of him when he assumed the charge of the Agency. He did not adopt any measures to improve the province made over to his charge, but exercised most wilful authority over those under him. He followed the policy of pleasing the larger Native States at the cost of the smaller ones, and overlooked the encroachments of the former on the rights of the latter. He ruled the province in such a high-handed manner as to assume to himself the authority of a supreme ruler over the Chiefs of the province. He exercised his authority so wilfully that he sometimes disgraced the vakils in open court and threatened to deprive them of their sanads. He put blind faith in the reports of servile and obsequious kárbháris and wahiwátdárs, and thus he failed to dispense justice to persons claiming redress against the wrongs done by the Native States. Corruption is said to be exten-

sively prevalent in Káthiáwár. However unimpeachable may be the honesty of the British officers it is commonly reported in the province that bribes are received in the names of the high officials; and some rascally shirastedárs, kárbháris and kámdárs do not hesitate to ask for bribes in the name of European officials to line their own pockets. Colonel Barton has shown himself incompetent to destroy the nest of such men. He highly extolled several important Chiefs for their works of small merit, and the result was that they succeeded in deluding him with outward improvements, while in fact the administration of their States was inwardly rotten. Colonel Barton leaves Káthiáwár in such a bad state that the work of his successor will be very heavy. The whole province is rejoiced at the approaching departure of the Colonel.

Local Self-government.

Comments on the debate in the Bombay Legislative Council on the occasion of the introduction of the Local Self-government Bills.

The *Dnyán Prakásh* (8) of the 30th August refers to the debate in the Bombay Legislative Council on the occasion of the introduction of the Local Self-government Bills, and after quoting some extracts from the Honourable Mr. Peile's speech regarding the general principles of local self-government, says:—It would appear that the Government of Bombay has now completely abandoned the position it had assumed in the now notorious and ill-starred second paragraph of the September resolution. It is a great relief to find that such is the case. That position was from the first quite untenable, and the experience of the municipal elections in March and April last must have convinced the Government of Sir James Fergusson of the utterly untenable character of that position. It is true that the original framers of our existing Local Funds and Municipal Acts had in view the eventual introduction of the elective principle into the constitution of our local committees, but this original intention was altogether lost sight of by Sir James Fergusson's Government last year, when it was overshadowed by the narrow spirit then in the ascendant but since removed. Briefly then we must welcome this return to the proper mood and temper of mind.

Criticises the Bombay Local Boards Bill.

The *Indian Spectator* (1) of the 26th August says:—We cannot refrain from observing how studiously Government have avoided introducing a professional and an educational test. No doubt it will be urged that sub-clause (5) of clause (*b*) of Section 10 will enable men of ability and education to offer themselves as candidates for a táluka local board. But bearing in mind the poor income of the fairly educated who permanently reside in villages and tálukas, it is quite possible that the more intelligent persons may be shut out. Anyhow it is expedient that the Bill should recognize the principle of introducing this additional test and provide for it accordingly. We are strongly of opinion that graduates, pleaders, engineers and editors of newspapers should be declared eligible for seats on táluka boards. It is in the very nature of things essential, if local self-government in tálukas is to be a reality and not a sham, that all the available educated intelligence of the locality must be recognized in the constitution of the boards. As Mill has properly observed, we require "general cultivation, which will stimulate not only thinking but action." And we are convinced that an educational test will give local board elections the chance wanted for so desirable a purpose. Both mental activity and action are needed. It will be the man of fair intelligence and education who will stimulate thinking, and it will be the man of business, the landed proprietor or shopkeeper, who will come forward to put that thinking into action. Thus with the combined assistance of such men local boards will be sufficiently educated in a short time to manage their own affairs. The educational test must be insisted upon. When it is granted and when the other qualifications are modified, the local board election will stand on a reasonably democratic basis that will satisfy the most sanguine reformer of local municipal government. At present it seems that the infallibles are intent upon shutting out all light from local boards. This can never be. They must be compelled by the people's representatives in the Legislative Council to adopt a fair educational test. It must be remembered that in England one-third of the educated classes have the franchise for local

boards. We now proceed with Section 11. We are glad to observe that Subordinate Judges are not exempted from sitting at táluka boards. This is as it should be. We regret that the Poona Sárvajanik Sabha has very strongly and somewhat inconsistently recommended their exemption, and that too on a ground which to us seems untenable. The Sabha recommends exemption on the ground on which District Judges are exempted. But the two cases are widely different. It will only be in rare instances that an election dispute or a suit touching a local board will be heard before a Subordinate Judge. Hence it will be a great disadvantage to forego the valuable services of so independent and intelligent an official at the board. We want men of intelligence, and the more we have of such, the greater the likelihood of people in the mofussil managing their own affairs according to their own free will and conscience. There will not be at the táluka board a more valuable member than the Subordinate Judge. He should be retained at any cost. Clause (*c*) disqualifies any person who has been sentenced to imprisonment from becoming a member. This is rather a sweeping disqualification. Sometimes persons are unjustly sentenced; sometimes sentences inflicted are for offences involving no moral turpitude. Why then should all persons once convicted, whatever the offence, be excluded? The object of the Bill will be fairly met by stating that persons convicted of compoundable offences should not be disqualified. The disqualification touching insolvents needs to be restricted also. In fact the word as it now stands is very indefinite and must be qualified. There may be insolvents who have received their final discharges years ago. They may be very intelligent and honest men. Are they to be debarred from membership simply because they had the misfortune to take the benefit of the Insolvency Act? The proprietor of a newspaper need not be disqualified from membership simply because he does the printing job of a local municipality. It is enacted in the 14th section that the local board's election shall be held every three years. We are of opinion that in the early stage of self-government the more the people become familiarized with the system of elections the greater will be their progress in that art. Hence a biennial election is much to be preferred. We must strongly object to the latter part of the 1st paragraph of Section 17. It may happen that the Collector may willingly or unwillingly omit a qualified person from his list. That would be grievous injustice. Is such a person to have no right of appeal? Past experience of the conduct of Collectors in general strongly suggests that the right of appeal should be reserved. His decision ought, under no circumstances, to be considered final. Objection must also be taken to sub-clause (3) of Section 18. Under no circumstances ought salaried persons in the service of Government to be enfranchised for purposes of táluka local boards. There is enough power conferred by the Act to enable Government to nominate their own members who in all probability will be their servants. Again, even from among the persons to be elected some will turn out to be Government servants; and if it be the intention of our rulers to by-and-bye further increase the non-official element by an extension of the franchise, then this danger, already existent, ought to be avoided at all hazards. No Government servant should be a voter. This must be insisted upon. We believe it is the case in England that Government servants cannot vote.

Criticises the Bombay Local Boards Bill.

The *Mahrátta* (2) of the 26th August says:—The duties of local boards are enumerated in Section 30, and it is stated in the Statement of Objects and Reasons that they are much the same as those of existing committees, and that the only object of setting them forth in the Bill is that they may be easily ascertainable and well understood. It is apparent from this statement that Government are not prepared to entrust to these boards matters not hitherto administered by them, and the perusal of the sections that follow makes it plain that even in matters which are declared fit to be administered by them their authority is limited to a very great extent. Public works of local utility and education have been declared to be the two objects for which local funds are raised and boards formed. But if we look to what actual authority local boards have at present in these respects, we find that they have hardly anything to do except to transfer a large amount of their income to the Public Works and Educational Departments. A great portion of the funds being

thus shared between the two departments, the principal business left for the boards is the preparation of budgets and the supervision of minor works. For example, in matters of education the authority of local boards is confined to the maintenance and repairs of school-buildings, &c., and they are not allowed the least voice in the management of the standards of instruction followed in those schools. Now if the position of the new boards is to be the same as that of the old ones, we may safely ask what is the good of all this labour? The object of the local self-government scheme is to give real power and authority to these local bodies and at the same time to create and utilize independent popular opinion by allowing the tax-payers a voice in the management of local funds, and to secure both these ends the new Bill ought to have provided for placing real power in the hands of these boards. Our idea of these boards is that in matters of primary education and public works of local use they should have every authority to appoint their officers to carry on the administration independently of the Educational and Public Works Departments. In short, we should like to see local boards developed into independent district committees for the spread of education and construction of public works, &c. That alone is calculated to place real power in their hands and to make them feel the responsibility of their position. We are quite sure that under the management of the boards primary schools will show more life than under the present centralized system, and will better adapt themselves to local wants. We are aware that this cannot be done at once and that it is undesirable to transfer the whole work from a highly organized department to these newly formed bodies. But there can be no harm in making officers under the grade of Educational Inspector subordinates to these committees in some of the advanced districts. The bodies may be directed, or rather they will do it without direction, to keep up departmental uniformity for some time, and when they become used to the work Government can safely leave it entirely to their management. If the experiment proves successful in the advanced districts, and we have no doubt it will, other committees may then be gradually invested with similar powers, until primary education throughout the whole Presidency comes to be looked after by these committees instead of by the Educational Department as at present. The question of the transfer of higher education to these bodies may then be taken up. As regards public works we propose a similar arrangement. Instead of making the boards pay a certain portion of the expenses of maintaining the Public Works Departments in the districts, the boards may be allowed to appoint their own officers and to get all their works done by them. They should appoint their own engineers and overseers, the district engineer giving only such help and advice as may be deemed necessary by the boards or as he deems fit. The same remarks apply to the management of hospitals and dispensaries. In short, if Government intend to place real power in the hands of these bodies, they ought to hand over to them the management of such portions of the several departments for which the boards are made to pay as may be deemed advisable. Nothing short of it will interest the public in the work, and what is still more important, will teach them to manage their own affairs. As to the argument that it is inexpedient to transfer to the management of local bodies such professional departments as the Public Works and Medical, we think it quite worthless in so far as local bodies can command the services of persons equally qualified with those in the departments or even of these latter themselves. We should therefore recommend that if Government are not prepared to transfer other matters to the boards, they should at least so modify the provisions in the Bill or so frame the rules, which should be published with the Bill, as to allow real power to the new boards in matters of primary education and local public works. The enumeration of the duties of local boards in Section 30 is not definite, and to one of them we have special objection. Clause (9) provides that the boards shall keep up, as far as the local funds at their disposal will allow, relief works in times of famine. This appears to be an additional burden on local funds which were never intended to meet this want. We are aware that local bodies can do these things better than Government; but there ought to be a clear distinction between what local bodies have to do for purely local purposes and what they have to do because they can exercise better supervision than Government. It is reasonable

that these bodies should pay for the former ; but Government ought to defray the expenses of the latter. The vague provision that "local funds include grants made by Government" is of no avail. It leaves the committees in perfect ignorance as to what contribution they will receive from Government and exposes them to the risk of financial embarrassment in case of sudden necessities like famine. This course has been adopted by the Supreme Government in the matter of the settlement of the financial relations of the several Provincial Governments with itself under the designation of the decentralization scheme. When the local Governments have their financial relations with the Supreme Government thus defined, we see no reason why the same privilege should be withheld from local boards inasmuch as local self-government is but an extension of the same scheme.

Criticises the Bombay Local Boards Bill.

The *Indu Prakásh* (9) of the 27th August says :—It may be remembered that there is a clause in Act III. of 1869 which empowers local fund committees to employ their officers "in accordance with such rules as may from time to time be prescribed in that behalf by Government." These words were taken advantage of by Goverement in two ways. At first, and until nearly the close of the year 1874, Government contented themselves with laying down very general rules, which simply directed from what class the committees were to select their officers. The result was that the general directions laid down by Government helped the committees in getting their local works constructed by engineering officers selected by and responsible to them. In 1874 a change came about. Government by their Public Works Department Resolution No. 12 E.—508, dated 30th November 1874, ordered that local fund committees should give up their engineering departments, that the engineering officers employed by the committees should be ranked as officers of the Public Works Department, and this department should thenceforth supervise the construction of the more important class of the local works of the committees. It was supposed that economy would be the result of this amalgamation of the Public Works Department of the committees with that of Government. But directly the latter department got the local works of the committees fast in its grip by virtue of this resolution, it did not scruple to make the best of the bargain in its own interests. High rates were charged to the committees for works that would have cost less if they had been constructed under the direct supervision of the committees themselves, and large works supplanted minor works of local importance. Such was the part played by the power which Act III. of 1869 left to Government of framing rules for the employment of officers by local fund committees. The system has been at work under the seven years' budget rules which were introduced by the Government of Bombay on the 18th of July 1881. Under these rules it is provided that "as a rule, all public works shall be undertaken by the Public Works Department, and Superintending Engineers and Executive Engineers shall superintend and construct such works with the same care that they are required to bestow on works from provincial funds." The only works that local fund committees are authorized to construct on their own responsibility and independently of the Public Works Department are (*a*) "original works and repairs, the cost of each of which shall not exceed Rs. 2,500, and which do not require professional skill," and (*b*) "lines of road the mileage cost of which shall not exceed Rs. 500." Moreover, under Section 20 of the seven years' budget rules now in force "the local funds shall be debited with a share of expenses of the regular public works establishment at a uniform rate of 15 per cent. on the amount actually expended in the year by the Executive Engineer, Public Works Department." Now, is there any chance that these rules will not bind the boards which the Bill proposes to constitute? No. The boards are to be saddled with the liabilities of the present committees. The only change that the Bill proposes to make is that the Executive Engineer of a district shall not be an *ex-officio* member of its local board. But he shall be present at the meetings of the board; the board shall consult him; and he shall frame the estimates of the works to be constructed. These provisions, taken together with clause (*c*) of Section 66, which reserves to Government the right of framing general rules for the appointment of officers by the boards,

indicate very clearly that it is the intention of Government to make the new boards dependent upon the Public Works Department as the committees now are under the seven years' budget rules. At the first sight it may seem an advantage on the side of economy to the local boards to have their works constructed by the Public Works Department, since it dispenses with the necessity of their entertaining and paying for a separate public works establishment. But experience has shown that the advantage is only nominal and that the estimates of the Public Works Department are generally, and indeed notoriously, excessive. We are unable to see why it should be difficult to allow local boards to construct their works under their own supervision by employing competent contractors or capable engineers. Government have of late been saying a good deal about the encouragement of private enterprise, and here is immense scope for the extension of that encouragement. Local boards are not likely to have to pay high rates for the construction of their works if the task be entrusted to engineers or contractors selected by themselves. Private engineers, of whom the country has many, are sure to compete with one another for securing such works from local boards, and under such competition there is no chance of local boards having to spend more money than they have to give now to the Public Works Department. Except the desire of Government to find some work for their Public Works Department and to lighten the charges which they have to pay for the maintenance of that department, we are unable to see any other justification for the course which has been adopted till now much to the detriment of local fund committees and which it is proposed to legalize by means of the present Bill. We may generally observe that the powers of "control" proposed to be given to the Collector and the Revenue Commissioner seem to us both well conceived and essential for securing the performance of their duties by the boards. Even in England Government have reserved to themselves such powers and we cannot be blind to the fact that, however formidable these powers may look on paper and however liable they may be to abuse in the hands of unsympathetic and high-handed officials, yet they are necessary in a country where apathy and indifference more or less prevent people from interesting themselves in public affairs. Should those powers be abused in any case there is public opinion to expose the abuse, and we may hope that once the local boards are set agoing they will grow familiar with their duties and the present necessity of holding over them *in terrorem* the threats of supersession will be removed.

Criticises the Bombay District Municipal Act Amendment Bill.

The *Dnyán Prakásh* (8) of the 27th August says :—Section 38 in the Control chapter of the Bombay District Municipal Act Amendment Bill is on the face of it the most objectionable section in the Municipal Bill. It is well known that under the provisions of Section 21 of the District Municipal Act of 1873, which section is not repealed by the present Bill but is only amended in one particular, no municipality can levy any toll, cess, tax, fee, or other impost without the previous sanction of the Governor in Council, and under these circumstances it appears in the highest degree preposterous and absurd that any toll, cess, tax, fee, or other impost levied by a municipality with such previous sanction should be repealable by a simple executive order of the Governor in Council published in the *Bombay Government Gazette*. And yet we are told in the Statement of Objects and Reasons (paragraph 26) appended to the Local Boards Bill, which is applicable to the Municipal Bill also, that "whilst adequate provision is made for this purpose (for correcting any abuses or errors), care has been taken to avoid undue interference with the independence and self-respect of the boards." The financial independence of our mofussil municipalities will be hardly anything more than a name when such restrictions are imposed upon it as those contemplated in the section under notice. Again, there is no provision in the existing District Municipal Act corresponding to the contemplated provision, and no case has been made out in support of the new departure proposed to be introduced. Neither is there any such corresponding provision in the Bombay Municipal Act of 1872, nor in any of the legislative measures for any of the other provinces of India. The question therefore naturally arises why has the Bombay Government deemed it fit to introduce such an unprecedented provision in the new Municipal Bill? The Statement of Objects and Reasons appended to the Municipal Bill is altogether silent upon the point.

In short, no evidence has been adduced in support of it. On the contrary, the evidence, so far as it has been made public, points in the contrary direction. Paragraph 55 of the resolution of the Bombay Government on local self-government dated the 19th September 1882 conclusively shows that the apprehensions of the Bombay Government about a year ago were all in the opposite direction. This paragraph makes it very clear that if there be any apprehension at all it is all the other way, though for our part we are not willing to admit that there is any apprehension whatever. And we may rest assured that when any particular taxation is felt as obnoxious and oppressive by the public, municipalities will be the last bodies on earth to continue such taxation for one moment longer than is absolutely necessary. What is then the object of this apparently aimless provision? If we may be allowed to form any conjecture regarding its object, we suspect that it is directed against the municipal octroi, which form of taxation forms in the majority of cases the very back-bone of our municipal revenue. The importance of this branch of municipal revenue may be judged from the fact that if the octroi were removed altogether or very considerably reduced to-morrow, nearly three-fourths of the number of our existing municipalities would have to be at once closed, notably so in the case of the municipalities in the province of Sind. It will be remembered that in 1879 during the administration of Lord Lytton, Sir John Strachey, the then Finance Minister, introduced into the Viceregal Legislative Council a Bill having the same object in view as that of the section under notice, but before it was further proceeded with the then Secretary of State for India disallowed the Bill on precisely the same considerations as those we have stated above. Viewed in this light the insertion of the section under notice appears to be a very disingenuous and back-door attempt to deal a blow to the municipal octroi and thus force direct taxation upon the people. We are astonished that the Bombay Government, which resented the imposition upon its freedom of action of any undue check by the Government of India, should wish to arrogate to itself a power which it would not submit to if exercised by its superior authority. We trust that the Select Committee will throw out this section altogether.

Says that medical officers should not be excluded from the municipal boards.

The *Din Bandhu* (5) of the 26th August understands that Government have issued a resolution declaring medical officers in the mofussil, such as Civil Surgeons, Assistant Surgeons and Hospital Assistants, ineligible for the office of municipal commissioner. It is said that this order has already been brought into operation by the substitution of other names for those of the medical officers in Pandharpur, Karmála and other places in the Sholápur Collectorate. If this order is based on the argument that the salaries of these officers are paid from municipal funds, then indeed it stands on erroneous grounds. The emoluments of these officers are regulated on the same principle as that obtaining in the case of Government servants, and they are moreover frequently transferred from one place to another. Their admission to the municipal boards is therefore not only unobjectionable but is, on the contrary, calculated to prove beneficial in the discussion of sanitary measures. It may again be urged that as these officers have more than enough to do in the way of their legitimate duties it will not be proper to saddle them with any additional work. Such an argument may hold good in the case of city municipalities, but in town municipalities the medical officers will not find it inconvenient to assist the municipal boards. It is therefore advisable that the authorities of the districts in which the above-mentioned order has already been put into operation should pay due consideration to the fact that medical officers are a great help to a municipality in the discharge of its principal duty.

Finds fault with the translations published by Government.

The *Poona Vaibhav* (49) of the 26th August quotes some extracts from the Maráthi translations published by Government of the Local Self-Government Bills and the resolution of the Government of India regarding stock notes, and says:—A perusal of these and similar Government translations creates an impression that one can do better to learn English and read the original in English than peruse these translations. The language in which these translations are couched and the mode of expression adopted make them very abstruse and difficult to comprehend without the aid of the original.

It is very astonishing that Government translations should be so poor, considering that they are generally the productions of educated Natives whose vernacular is Maráthi. It is to be hoped that in future at least the Government translators will be good enough to follow the spirit of the original in their translations without attempting to make them literal.

Complains of the irregularity of certain election at Ratnágiri.

The *Satyá Shodhak* (57) of the 26th August dwells at considerable length on the irregularity of the election of Mr. Vishnu Bábji Godbole for ward No. 5 of the town of Ratnágiri in the place of Ráo Báhádur Nilkanth Anant Joshi deceased, and expresses a hope that the Collector will give due consideration to the matter and pass a decision which will remove all difficulties in similar cases in the future.

Railways.

Complains of the distinction observed in the remuneration of European and Native guards employed on the Rájputána Railway.

The *Hitechchhu* (77) of Ahmedabad of the 30th August cannot understand why the European guards employed on the Rájputána Railway should be paid Rs. 50 per month with proportionate batta while the Native guards employed on the same railway only get Rs. 15 per month with a proportionately small batta. The duties of European and Native guards are the same and the difference in their remuneration is only owing to race distinctions. The services of old servants do not appear to be appreciated. The railway authorities ought to attend to this complaint.

Municipalities.

Cholera in Bombay.

The *Lok Mitrá* (78) of the 26th August observes that mortality from cholera continues unabated, and it is no use disguising the fact that the authorities have hitherto failed to successfully meet the epidemic. The temporary appointment of a few extra medical men to "trot after cases of cholera" and the establishment of a cholera hospital have failed to realize the expectations formed of the scheme, and it is evident that such tinkering will result in no permanent or satisfactory improvement of the health of the city. It is discreditable to the public spirit of the city that the mortality should continue practically unabated week after week; and it is obvious that more stringent and comprehensive measures are required to grapple with the difficulty than the tentative scheme set on foot by the Acting Municipal Commissioner. There are absolutely no data from which to judge how far, if at all, the Health Department has been urged to increased and sustained exertion at a time like the present in the direction of removing completely and effectually the main causes which give rise to and favour the development of sickness in the city. Nothing is known as to what the Health Department has done towards removing once and for all the numerous plague-spots in the city. No instructions appear to have been given for dealing with the difficulties arising from the ignorance or prejudices of the poorer and more ignorant classes of the people, and matters are obviously allowed to drift in this manner until some member of the Corporation, more earnest and independent than the others, draws attention to the existence of a nuisance like the Bombay dust-bins, when the danger is recognised and promises of remedying it are held out. The medical men appointed to the various districts have not apparently made any report as to the sanitary condition of the several districts and the general results of their work, and the public are as much in the dark now as they were before their appointment as to the causes which render such a district as Dhobi Talávy, for instance, one of the most unhealthy in the city. And this in the days of boasted local self-government and municipal administration conducted on a scale as costly as it well can be! It is idle to expect any improvement of this state of things unless the members of the Corporation and the Town Council sufficiently bestir themselves to take interest in their duties and recognise the magnitude of their responsibilities; but when that happy consummation will be brought about, it is hard to predict. In the meantime, the public must allow themselves to be

deluded by the complacent and grandiloquent reiterations of the late Health Officer that this city would compare favourably, and more than favourably, with any city in Europe, with the most glaring and tangible evidences of its insanitary condition, and with the growing virulence of an epidemic of cholera at least in certain parts of the city. It may not perhaps be asking too much to require that, pending the receipt of the Municipal Commissioner's report on the dust-bins, some steps should immediately be taken to minimize the effects of the existing evil by removing their contents oftener in the day than is done now and by carefully cleaning and disinfecting them every time they are emptied, or at least once a day.

Municipal dust-bins in Bombay.

The *Native Opinion* (10) of the 26th August says:—Our municipal dust-bins have been the eye-sore of some of our civic fathers, and it is likely that they may be supplanted by movable dust-bins. The proposal is not bad, but we object to the manner in which it is to be worked. It is proposed that the dust-bins should move through the town three or four times a day and the people should throw into them their sweepings whenever they come to their doors. In Bombay the majority of the people live in large oarts, and consequently the carts must stand at the outer gate of the oart or wádi only. Hence it is impossible for the people inside the wádi to know exactly when these bins come and go, and as a result of this the sweepings which may exhale nasty odours will remain in houses for a longer time under the new system. We do gladly accept movable dust-bins, but they must be located permanently in the place of the fixed dust-bins; so that whenever they are full they may be moved away to the flats for depositing their contents. [The *Prabhákar* (50) of the 25th August does not approve of the scheme of movable dust-bins lately proposed for adoption by the municipality, but says that if the Corporation at all advocate their introduction they should direct (1) that the dust-bins should be covered, (2) that they should be cleanly washed after they are emptied, and (3) that they should be emptied thrice during the course of a day.]

Complains of the insanitary condition of the locality in the vicinity of the Northbrook Gardens.

The *Satyavádi* (58) of the 1st September dwells on the insanitary condition of the locality in the vicinity of the Northbrook Gardens, and requests the attention of the authorities concerned to the matter. The writer also enquires when the Mussalmán burial grounds near Kámáthipura, which breed cholera, will be closed.

Suggestion for the repair of a well at Belgaum.

A correspondent of the *Dnyán Bodhak* (25) of the 26th August says that there is great likelihood of accidents to life occurring from the dilapidated well in Rawiwár Peth in the town of Belgaum, and requests the municipal commissioners to visit the site and arrange for the speedy repair of the well and for the posting of a lamp-post near it.

Cholera in Broach.

The *Broach Samáchár* (87) of the 30th August refers to the appearance of cholera in the city, and says that as long as the small mango-fish is sold fresh in the market no objection can be taken to its sale; but when it is salted, it becomes rotten. Fears are entertained that the use of this salted fish by the poor and labouring classes will lead to an increase of cholera. The streets and privies ought to be kept clean and disinfecting powder freely used. The local municipality ought to have the places infected with cholera fumigated and should take other necessary precautions for the prevention of clolera. [The *Broach Vartamán* (88) of the 27th idem also points out the necessity of attending to the cleanliness of the city.]

Cholera in Ahmedabad.

The *Hitechchhu* (77) of Ahmedabad of the 30th August, in writing on the appearance of cholera in the city, points out the necessity of having a graduate of the Medical College for the post of a health officer in the place of the present supervisors. The *Hitechchhu* is informed that the chairman of the municipal board is in

search of a first class hospital assistant for the post. As hygiene is not taught to this class of medical students, what advantage can there be in having such an officer? Does the chairman think of making a return in this way for the obligations he may be under to one of this class of hospital assistants? The chairman ought to give up the idea of nominating such an individual to this post in the interests of 1¼ lákhs of people and should immediately appoint a worthy graduate at this juncture. [The *Ahmedabad Samáchár* (81) of the 29th idem advises the municipality to attend to the cleanliness of streets, urinals, privies and drains, and suggests that cleanliness should be insisted upon in the Swámi Náráyan's temple.]

Native States.

Comments in connection with the attitude of His Highness the Mahárája Holkar towards Christian missionaries in his territories.

The *Indu Prakásh* (9) of the 27th August says:—We confess to a feeling of painful surprise at the report which has gained rapid circulation that His Highness the Holkar does not tolerate the presence of Christian missionaries in his State. The statement is made by the Christian organs in such an affirmative tone that we can hardly persuade ourselves to hope that it may be exaggerated. It is difficult to conceive the grounds on which His Highness is able to vindicate his policy, though it is just possible that the strong measures which Sir Lepel Griffin adopted some months ago in prohibiting the members of the Salvation Army from entering His Highness's territories have encouraged the latter in applying the same rule to all Christian missionaries alike. But His Highness bears a fair reputation as an enlightened ruler and he is said to be possessed of wisdom and shrewdness enough to enable him to move with the times and appreciate the advantages of knowledge and progress. He then can hardly afford to lag behind in his attitude towards the ministers of Christ. On the other hand, he ought to be the first to see that the interests of a Native State, or of any government in fact, are never better promoted than when it observes an impartial attitude towards all religions alike. The policy of "let alone" in religious matters has succeeded remarkably well in bringing about peace and good will among men, and we do not see why any prince in India should not care to adopt it. Nor should the Native princes shut their eyes to the fact that Christian missionaries have in their own way done much good to the country, and deserve well of its people for the sympathy which they have often shown to them. At any rate it is but just that they should not be placed at a disadvantage by reason of any special disability arbitrarily imposed upon them. We have hopes that if the Christian missionaries who think they have been wronged by His Highness the Holkar put their case before him in an appropriate form, they will have all reasonable grounds for complaint removed. [The *Poona Vaibhav* (49) of the 26th August approves of the conduct of the Mahárája Holkar in prohibiting Christian missionaries from preaching their doctrines at Indore, and advises him to persistently maintain his present attitude. Several other vernacular papers express their approval of the conduct of the Mahárája.]

A complaint against the Nawáb of Tonk.

The *Mahrátta* (2) of the 26th August says:—The Nawáb of Tonk appears to be as bad as the Rája of Rájpipla. The complainant this time is the Nawáb's minister, who now lays his complaint directly before the Viceroy. Matters are carried on by the Nawáb's check in direct defiance of the prime minister's power. The Wahábis and other tribes are making themselves a terror to the Hindus. The surrounding Hindu States are in constant dread of invasion by these marauders. A paper is said to have been found, purporting to be a circular written in Persian, inciting all good Mahomedans to wage a *jehád* against all infidels. The revenue is going down. Every possible *zulum* appears to be used in the State. This is a sad case and past all reparation. Government ought to strengthen the hands of the prime minister. Really some of these Rájás appear to think that these are the jolly old times of the Mogul empire or the anarchy following it.

Offers some advice to the Mahárája of Baroda.

The *Poona Vaibhav* (49) of the 26th August says:—Recent reports show that the Mahárája of Baroda has begun to swerve from the line of policy originally laid down by him So long as the strings of the administration were in the hands of Sir T. Mádhav Ráo, Mr. Elliot, the tutor of the Mahárája, evinced a turn of mind that was liked by the public, but since the administration has passed into the hands of the Mahárája himself a change is perceptible in the original state of things. It is reported by the correspondents of several newspapers that the Gáikwád's Government is bent upon bestowing all the higher posts in the service of the State on Europeans. If this be true it is indeed very discreditable to the Baroda Administration. The subjects of the Baroda State are not European, nor has the Gáikwád, like the British Government, any interest in transmitting the wealth of this country to England in the shape of the handsome salaries of European officers. The money that is collected from the subjects ought to be spent for their good, and what is the meaning of the policy of enriching Europeans at the sacrifice of Natives? It is also reported that the Mahárája has thought of excluding Bráhmans from all power in the Darbár. This certainly appears to be the result of instruction imparted by the royal preceptor. It is all well enough in the officers of the British Government like Mr. Moore to cherish such feelings, because they think it desirable to create differences among the Native populations. But the Gáikwád is a Native ruler and he must strive to avoid all invidious distinctions between the different classes of his subjects. The Mahárája is an educated and a discreet ruler and he must understand these things. Unfortunately for the people, however, the poisonous breeze of the West blowing in the Gáikwád's dominion has contaminated the mind of the Mahárája. It is further reported that the Mahárája entertains very little regard for the religion of the Vedas, which is not very complimentary to the ruler of a Hindu State. On the whole it is to be suggested that the Mahárája should not allow himself to be led by others and should court popularity by keeping his subjects pleased.

Does not approve of the nomination of Mr. Haridás to the Diwánship of Junágad and recommends Mr. Narsinhaprasád Hariprasád for the post.

A correspondent of the *Gujaráti* (96) of the 26th August, writing from Junágad, says that all are astonished at the resignation of Khán Báhádur Sále Hindi and the appointment of an outsider like Mr. Haridás to the post of Diwán. For many years past the post of Diwán has been creditably held by residents of Junágad, and it is very distressing that now an outsider should have been brought on an enormous salary. Many persons are of opinion that this appointment has taken place at the instance of several Nágars who still intend to hold their own in Junágad. Many years ago Mr. Haridás served the Junágad State in the capacity of Chief Justice, and even at that time he was not known for dealing impartial justice. Even during his administration of Wadhwán, Vánkáner and Idar, Mr. Haridás has not shown his abilities by bringing those States to a prosperous condition. However, this is not the grievance of the people. They have no concern with the question whether Mr. Haridás is competent or incompetent. What they urge is that an outsider should not be brought into the State when there are men available in the State itself who have faithfully served the State for a number of years, who on many occasions have pacified the cries of the people to the satisfaction of both the subjects and their ruler, who have gained the affections of the Maiyás who are styled by the Bombay Government as cruel and obstinate, and who, if they had been in the administration, would not have allowed 74 innocent subjects to die a cruel death. The man to whom the public finger points on this occasion is Mr. Narsinhprasád Hariprasád. Two-thirds of the people of Junágad expected that this gentleman would succeed Mr. Sále Hindi, and the circumstance that this expectation has not been realized points to the conclusion that the party which made Mr. Narsinhprasád sever his connection with the Darbár has not yet lost its power. [The *Gujarát Mitrá* (76) of the 26th August, however, expresses its approval of the appointment of Mr. Haridás.]

Cambay affairs.

The *Indian Spectator* (1) of the 26th August says:—A change of ministry has brought no relief to little Cambay. If anything, the State appears to be more distracted than before,

and the change for the people appears to have been one from King Log to King Stork. It is very much to be wished that differences between the Nawáb and his subjects should once for all be adjusted on an equitable basis. Is there no English official available to do this? [The *Gujaráti* (96) of the same date expresses somewhat similar sentiments.]

Affairs at Chhota Udepur.

A correspondent of the *Gujarát Mitrá* (76) of the 26th August complains that plunder and rapine are rampant at Chhota Udepur. After 10 o'clock at night robbers jump from the top of one house to another even in the thick of the town. On the nights of the 26th, 27th and 28th July there was uproar in all the streets and lanes. The police are unable to remedy this state of things. Between the hours of 9 and 10 on the night of the 27th some scoundrel wounded by means of a sword the pregnant wife of a gentleman seated in the front of her house. Fortunately, however, the life of the lady wounded is beyond danger. The offender was kept in custody for some time and then allowed to be at large on bail. On account of the I'd festival the police officers, instead of going in the districts, have begun to carve out work for themselves in the capital by arresting several servants of the palace and others connected with them on the charge of complicity in the theft of the jewels and furniture of the late Mahárája. But nothing will come out of this investigation. It is better that this affair should be allowed to rest for ever. In one instance a wrong person was arrested and kept in custody for 15 days and was subsequently released by the magistrate. It was expected that with the advent of the new joint-administrator the affairs of the State would be brought on the right track, but those expectations have been falsified. There is a grievance graver than the above to be yet mentioned, which is no other than that nothing has yet been done in the matter of settling an allowance on the family of the late Mahárája. The Bombay Government decided that the princes should each receive villages yielding an annual income of 2,000 rupees, while the Ránis should be granted villages yielding an income of Rs. 1,200. The parties concerned were unwilling to accept this decision, but as the Government of Bombay turned a deaf ear to their remonstrances they have been driven to agree to it. Some intriguing Kárbháris are, however, again at work. In the selection of villages according to their average income during the last 10 years, they have shown apparent ill-will. They are offering villages yielding a present income of Rs. 600 to those who are promised an allowance of Rs. 1,200 a year, and villages yielding an income of Rs. 1,600 to those who are promised an allowance of Rs. 2,000. They have granted a village yielding a revenue of Rs. 1,800 to the mother of the present Mahárája instead of one yielding an income of Rs. 1,500. They have thus devised a plan of propitiating the partisans of the Darbár. None are willing to accept the villages thus offered to them. If the terms of the last resolution of Government are not thoroughly satisfied, the Ránis and the princes are determined upon passing their days in poverty. They are pining away in this state of anxiety. The Bombay Government will not listen to anybody. It will only suggest a settlement with the Political Agent as its position is very critical.

Complaint regarding the prevalence of dacoities on the road between A'nand and Cambay.

The *Gujarát Mitrá* (76) of the 26th August says that it is creditable neither to the British Government nor to the administrations of Baroda and Cambay that dacoities should prevail to a large extent on the road from A'nand to Cambay. It is therefore necessary that proper measures should be devised with the view of keeping travellers by this road free from all danger. Recently some travellers from Cambay were plundered by dacoits near the village of Jhákla situated within the jurisdiction of Petlad and many of them were severely wounded. As the British territories and those of the Baroda and Cambay Administrations meet each other between Petlad and Cambay, it is advisable that a body of mounted police should be stationed on this road, the expenditure entailed by this measure being either proportionately met by the three administrations concerned or realized by the imposition of a tax on travellers. Mr. Spry, the Political Agent of Cambay, should therefore take prompt measures in this

matter. [A correspondent of the *Rást Goftár* (111) of the 26th August and the *Deshi Mitrá* (91) of the same date make a similar complaint.]

Does not approve of the policy of changing Kárbháris every year followed by the Chief of Jamkhandi.

A correspondent of the *Dnyán Ságar* (26) of the 27th August complains that the policy of bringing in new Kárbháris every year followed by the Chief of Jamkhandi is alike detrimental to the interests of the State and those of its subjects. Each Kárbhári has a very temporary interest in the State, the period of his tenure being limited to one year. If a Kárbhári is kept for five years much good can be expected of him. The Political Agent should refuse permission to the entertainment of a new Kárbhári every year. The Chief should also abandon the policy of importing British officers for the office of Kárbhári, and should confer the post on a competent officer in the service of his State.

Appearance of locusts in the Dharampur State.

A correspondent of the *Bombay Samáchár* (86) of the 28th August, writing from Dharampur under date the 22nd idem, states that in June last locusts made their appearance in several parts of the State in large numbers. Afterwards they seemed to have left the State altogether, but now numerous young locusts have put in their appearance and are causing extensive damage to the crops.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
6th September 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 8th September 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolháp ur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
23	„ Daivadnyă Samáchár	Do.	Do. ...	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolháp ur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitră	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitră[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
44	„ Nibandh Mála	Poona	Monthly	700
*45	„ Nibandh Chandrika	Do.	Do.	200
46	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
47	„ Panchánan	Málvan	Do.	800
48	„ Pandhari Vaibhav	Pandharpur	Do.	103
49	„ Poona Vaibhav	Poona	Do.	250
50	„ Prabhákar[3]	Bombay	Daily	350
*51	„ Prabodh Chandrika	Jalgaon	Weekly	200
52	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Satyă Prakásh	Bombay	Fortnightly ...	243
56	„ Satyă Sadan	Alibág	Weekly	400
57	„ Satyă Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly ...	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
61	„ Shiváji[3]	Do.	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayă	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
68	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vichárshil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
85	„ Bombay Punch	Do.	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
*92	„ Dnyán Dipak	Junágad	Monthly	100
*93	„ Dnyán Prasárak	Ahmedabad	Do.	200
94	„ Dnyán Vardhak	Bombay	Do.	400
95	„ Fursad	Do.	Do.	100
96	„ Gujaráti	Do.	Weekly	400
*97	„ Gujarát Monthly Journal	Do.	Monthly	200
98	„ Gul Afshán	Do.	Do.	659
*99	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
100	„ Jáme Jamshed	Bombay	Daily	525
101	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
102	„ Kaira Vartamán	Kaira	Weekly	115
*103	„ Kaiser-i-Hind	Bombay	Do.	200
104	„ Káside Mumbai	Do.	Tri-weekly ...	700
105	„ Kusum Guchchhá	Ahmedabad	Monthly	350
106	„ Nágar Udayá	Do.	Do.	300
107	„ Niti Prakásh	Kaira	Weekly	200
108	„ Nure Elam	Bombay	Monthly	381
109	„ Nyáyá Prakásh	Surat	Weekly	200
110	„ Pársi Punch	Bombay	Do.	1,225
111	„ Rást Goftár	Do.	Do.	814
112	„ Samsher Báhádur	Ahmedabad	Do.	200
113	„ Satyá Mitrá	Bombay	Do.	400
*114	„ Sauráshtrá Darpan	Junágad	Monthly	200
115	„ Stri Bodh	Bombay	Do.	533
*116	„ Subodh Prakásh	Nadiád	Do.	200
117	„ Svadesh Vatsal	Bombay	Do.	408
118	„ Tatwá Dnyán ane Dákor Samáchár ...	Umreth	Fortnightly ...	62
*119	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
120	„ Umreth Samáchár	Umreth	Weekly	50
121	„ Vartamán Sár	Surat	Do.	200
122	„ Vidnyán Vilás	Rájkot	Monthly	738
123	„ Vidya Mitrá	Bombay	Do.	300
124	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
125	The Chandrodayá	Dhárwár	Weekly	150
*126	„ Karnátá Vritt	Belgaum	Do.	200
*127	„ Rasik Ranjani	Do.	Do.	100
	SANSKRIT.			
*128	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*129	The Abuz Zurfeh	Bombay	Weekly	200
*130	„ Altáf	Do.	Do.	200
*131	„ Armagán	Do.	Do.	200
*132	„ Dabdabe Islám[5]	Do.	Do.	200
133	„ Khádam-é-Hind	Do.	Daily	200
134	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*135	„ Kushful Akhbár	Do.	Weekly	160
136	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
137	The Mufarrehul Kulub	Karáchi	Weekly	300

3 Frequently admits English articles.

5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Suggests what Government and the people should do for remedying the present miserable condition of the country.

The *Lokahitavádi* (38) for the months of August and September, in continuation of its article on the subject of the defects of the present system of administration, reported at pages 5 and 6 of the Report on Native Papers for the week ending 18th August 1883, says :—It is a matter for regret that the present Government, who are hatching several new scientific inventions and who have carried the science of agriculture to perfection, should not be able to judge of the evils of cow-slaughter and to appreciate the advantages of rearing that species of cattle, or, being able, should not devise measures in that behalf. It is said that cow-slaughter has by a succession of effects resulted in the present deteriorated physique of the people. They say that the physical strength exhibited by old men fifty years ago is not found in youths of thirty years in the present day. The English Government has been generally so benevolent that it has striven to remove the defects in the administrations of foreign countries, and the abolition of slave trade in Africa and America is an instance in point. It has also restored tranquillity in many Native States by espousing the cause of their subjects and remonstrating with their rulers. But what means this policy of feeding a guest at the sacrifice of the household? Certainly, the resolution and firmness with which the English Government suppressed the slave trade in Zanzibar and other countries of Africa would redound more to the credit of that Government if applied towards the amelioration of the condition of the people of India. The account of the condition of the people hitherto given shows that they are little better than slaves, and the Government ought not to be indifferent to this state of things. The nobility of India has altogether disappeared and the several indigenous industries and manufactures have died out. Weaving, paper-making, oil-pressing, ore-smelting and iron-founding occupations have been monopolized by foreigners, and thus the wealth of the country is being drained towards the West. In these circumstances Government ought with a generous heart to regulate their demands in such a manner as to allow of the people saving something after satisfying those demands. The enormous increase in the demands of Government has driven the people to the brink of ruin and is the origin of their increasing poverty. Cries of over-assessments are also heard from Native States, and it is also true that the Native rulers do not mind such complaints. But this evil has not rendered, and will not render, the subjects of these States penniless, because the exactions of their Governments are not carried away to foreign countries but remain in the States and return to the subjects in some form or other. But this is not the case with the British territories. Nearly a half of the revenue collected from the people is diverted to foreign countries in the shape of salaries, allowances and pensions of officers, and for the payment of charges on account of civil and military stores and the interest on the public debt. It is, however, not meant to be inferred from what has been said above that Government alone are responsible for the present miserable and impecunious condition of the people and that the latter are free from all blame in the matter. Both have their proper share in bringing about this state of things, and the following is our opinion as to how both should act under the present circumstances. Government should confer high posts on Natives, should encourage native arts and industries, should either reduce the rates of land revenue assessment and settle them permanently or make them leviable in kind, should abolish the heavy taxes which make justice dear, should direct a lenient administration of the Revenue Department, and should organize agricultural banks with the view of enabling the ryots to secure loans from them. The people on the other hand should qualify themselves for high posts under Government, should unite for the organization of different industries and compete with foreign merchants, should carry their complaints to Government and repeat their demands for redress, should try to keep themselves from litigation, should exercise economy in all their dealings, should inspire in their progeny a taste for knowledge, and should entertain reasonable ambition for satisfying the calls of duty. If Government and the people respectively act up to this advice all complaints of poverty will cease at once. The question of the happiness and opulence of the ryots has

begun to engage the attention of the just councillors of the present Government, and may God speedily consummate their projects. We are convinced that the present state of misery will not continue long, and we wish that the administration of Lord Ripon may continue for ever.

Expression of regret at the omission of the mention of India in the Queen's speech.

The *Mahrátta* (2) of the 2nd September says:—The Parliament was prorogued on August 25th. The Queen's speech contained no allusion to India. Some encouraging word for Lord Ripon, and an expression of hope that his beneficent measures would soon receive the approval of all Her Majesty's loyal subjects in India, would have been graceful. But it was not to be. On the whole the speech was completely uninteresting, at least to us in India. [The *Subodh Patrika* (11) and the *Gujaráti* (96) of the same date and the *Suryodayá* (65) of the 3rd September express somewhat similar sentiments.]

Disapproves of the policy of subsidizing the Amir of Afghanistan.

The same says:—The report about the death of Amir Abdul Rahman turns out to be false. We are glad that it is so. Government had just given the subsidy, and it would have been very unfortunate if all the arrangements had to be set aside and a new Amir placed on the throne, who would have had to be subsidized over again. The present instance has clearly shown how very risky the policy of subsidizing the Amir is. A secret blow may take away the paid Amir, and where will the subsidy go? It will have to be paid over again. This is too venturesome a game for the Indian finances to play with. We hope that some better preventive remedy will be found out. The good-will of the Indians themselves would not be a bad remedy if it were possible to secure it entirely in the presence of the "party of ascendency."

Says that the abolition of the import duties by Sir Evelyn Baring was politically a prudent step.

The same, in writing on the farewell addresses presented to Sir Evelyn Baring at Bombay, says:—The only question on which the public seems generally to be at variance with the views of the late Finance Minister is that of the almost entire abolition of the import duties. We have often remarked that from a strictly economic point of view this must be considered as a mere blunder, but as involving a consideration of policy it was a step not altogether to be condemned. The selfish merchants of Manchester could never have been satisfied except with an entire abolition of the import duties; and Government would have some day or other found it absolutely necessary to yield to Manchestrian demagogues, not only from party exigencies, but also for the sake of good government in India; for the influential, though obviously interested, clamours of the merchants of Manchester would have ever proved a source of daily trouble to Government, and might have often thwarted even the most well-intentioned measures of Government. Thus, there being so little chance of the import duties continuing for a very long time, as a question of policy, we think, the sooner they were abolished the better. Think of the opposition which Manchester would have stirred up against the measures of local self-government and of encouraging local industries, if the import duties had still continued to be levied. What chance could there have been for the Native Magistrates' Jurisdiction Bill to be passed into law in that case, which it now has in spite of the monster opposition of the self-conceited and selfish Anglo-Indians? We think it was prudent on the part of Government to have given way to what was as a matter of fact inevitable, and thus to have banished once for all a great element of opposition to the good work they had in contemplation. Howsoever, therefore, Sir Evelyn Baring may try to conceal the real motives of Government on this important question, we cannot but think that they have been prudent on the whole. There are two other points on which the public do not altogether approve of the conduct of the late Finance Minister. From the views which Sir Evelyn from time to time expressed and from the promises which were made, it appeared to the public that the license tax would either be abolished or at least would be so modified as to affect impartially all the classes of society. It was also expected that the export duty on rice would be abolished. But these still continue unaffected, and the only excuse of Sir Evelyn for their continuance is that the financial situation of Government does

not permit of any change in those directions at the present time. We have shown above that the abolition of the import duties was politically a prudent step, and it was not in the power of Government to cause any further loss to the revenues of the country by abolishing the export duties at the same time. We therefore think that the excuse of Sir Evelyn is good enough, and we have sufficient faith in the Government of Lord Ripon that it will not allow the above obnoxious taxes to remain in the next budget.

The grievances of Indian Military Surgeons.

The *Rást Goftár* (11) of the 2nd September says:—For some time past questions have been asked in Parliament on the subject of the grievances of Military Surgeons in India, but no satisfactory replies have hitherto been given to such questions and the grievances are yet unredressed. It is a mistake to suppose that this question does not concern Natives, since Native Surgeons are likely to suffer more than European by the changes complained of. The principal grievance is that Indian Military Surgeons have been excluded from certain high offices in the three Presidencies. Every one of these high offices carries with it a handsome salary and is calculated to pay in the end an annual increase of from £250 to £300 in the pension, besides conferring a high rank on its recipient. These offices have been reserved for the Imperial Military Surgeons of England and the Indian officers have naturally felt aggrieved. They have shown in their representations to Government that when they joined the service they had taken into calculation the advantages of the posts from which they have now been excluded, and that they were led to enter the service by the temptations presented by these posts. They have proved the injustice of depriving them of the rewards first held out, and it behoves the Government of India to give them redress. These officers are willing to retire from the service on receiving some compensation from Government, and they point out that their retirement will give an opportunity to the officers in lower grades to rise in the service. In conclusion, the *Rást Goftár* dwells on the question of the block in promotion caused by the extension of the limit of superannuation from 55 years to 60 years in the case of Military Surgeons, and says that some measures are necessary to be taken in order to induce senior officers to retire and thus make way for their juniors.

Comments on the increased consumption of liquor in the Bombay Presidency.

The *Mahrátta* (2) of the 2nd September, in an article headed "Liquor Intemperance in the Bombay Presidency," remarks:—We must express our regret that, while Government have been collecting at a great annual expense statistics of every sort in connection with their various departments, they do not place them within the reach of the public. This is especially the case with regard to the A'bkári Reports made by the Commissioner to Government every year. We are informed that these reports are not for sale. When the sources of information are thus shut out, it is impossible to supply it when required. Will Government be pleased to adopt the recommendation of Sir T. Mádhav Ráo to be more open with the press and the public? As the increased consumption of liquor is admitted, the only question is whether the urban and suburban boards can or cannot effectively check the traffic in liquor without prejudicially affecting the revenue of the A'bkári Department. The *Bombay Gazette* does not believe that the population of this Presidency is sufficiently enlightened to undertake such a task, nor does it approve of the proposal for the introduction of a Local Option Bill. We do not subscribe to the validity of the argument that because the idea of local option is western and because the people of this country have not the voting powers of the western people, local option will fail, or that the transfer of the A'bkári Department to municipalities and to district boards will not contribute to the reduction of the growing evil. The present Government is nothing if not regulative; every department has its own laws and rules. We believe in the efficacy of good and sound rules when there is the power determined to insist on their observance. If Government enact a law to-morrow that the munufacture, sale, import and export of liquors shall be limited to the wants of the European population of India, and that every excess will be held criminal and punishable by law, we think the evil will be greatly arrested, the cries of interested persons notwithstanding. Heroic remedies and courageous treatment are sometimes required for dangerous diseases. We ask

Government to be our body of doctors. We ask for their co-operation and powerful support, which if their declarations are worth anything they will do well to give. The hollow plea of illicit traffic is the only justification for the existence of the A'bkári Depar tment. Whenever an hungry applicant for license comes up, the authorities begin to smell illicit traffic. The ignorance of the population inhabiting the villages and many towns assists the extension of the jurisdiction of the department which is so strong as to set at naught even the resistance of the people to the opening of any shops.

Comments on the increase in the liquor traffic in the Bombay Presidency.

The *Native Opinion* (10) of the 2nd September says:—On the subject of the controversy recently raised in connection with the question of liquor traffic in our Presidency, Mr. Pritchard, the Commissioner of Customs, has written a letter to the *Bombay Gazette* showing from statistics that the traffic in native spirits has considerably decreased while it has increased the Government revenue, and thus passing at a tangent the main question at issue, namely, that of traffic in imported liquors, which is the main cause of increased drunkenness amongst us. We wish the Customs Commissioner had told us what the increase in the importation of foreign liquors and spirits, the amount of increase in the number of licenses in connection therewith, and the increase of revenue therefrom have been. An exposition of these facts would, we have no doubt, have proved to a certainty what the Ahmedabad petitioners have said in their memorial. Mr. Pritchard says that the tax on country liquors is to be raised so as to put them on the same level with European liquors. This is a sure way, we think, of tempting our lower classes, who are now content with country-made drinks, to stronger and more ardent spirits. The duty of superintending Government revenue is not inconsistent with a regard to the higher duties which our rulers owe to their subjects and which enjoin a foregoing of that revenue which cannot be recovered except at the expense of the morals of the people. [The *Dnyán Prakásh* (18) of the 6th September and the *Arunodayá* (14) of the 2nd idem express somewhat similar sentiments.]

Recommends the construction of tanks as a protection from droughts in the Ratnágiri District.

The *Bakul* (16) of the 2nd September observes that there is generally a heavy rainfall in the Ratnágiri District, but the country being hilly and its soil of an inferior kind, the soil cannot retain much moisture. Hence whenever there is a long break in the monsoon the crops are soon injured. It would, therefore, be highly beneficial to economize the superabundant rainfall by collecting the excess water in tanks. Dams may be raised at convenient spots to hold water and thus a tank may be provided for two or three villages together. The officers of the Revenue Survey Department have now been sent into the district to assist in the work of the destruction of locusts, and they may be charged with the work of discovering convenient sites for the tanks to be constructed with the funds provided for relief works in the district. These tanks would be of great service in protecting crops from the droughts which now and then occur. The attention of the Collector of the district and the Commissioner, S. D., is requested to the subject.

Does not understand why Government are not devising any measures for checking the spread of cholera in the mofussil.

The *Subodh Patrika* (11) of the 2nd September says that it is very surprising that while prompt measures have been taken in Bombay for preventing the spread of cholera, no steps have been adopted for affording relief to the thousands of sufferers in the mofussil. No report has yet been received regarding the measures devised by Government in this behalf beyond the despatch of a European doctor to Ahmednagar. Why are Government indifferent to their duty of assisting the sufferers by means of medicines and medical advice? Is it owing to the circumstance that the people in the mofussil are too poor to lay their grievances before Government? Those that are able will take care of themselves. But Government ought to direct their attention to the poor especially. There is no time to be lost and speedy action is necessary. It is to be hoped that even now Government will bestir themselves in this affair.

The *Hitechchhu* (29) of Kaládgi of the 2nd September says that the proposal of the Government of Bombay for the abolition of the Senior Assistant Judgeships at Sholápur and Kaládgi and the establishment of a Second Grade Judgeship at Sholápur is calculated to prove very prejudicial to the people of the Kaládgi District. The sufferers by this change will be the Native employés in the Court of the Assistant Session Judge at Kaládgi, who will be thrown adrift under the new scheme, and the people, who will have to travel long distances for attending the Session Court. As the scheme is not calculated to cause any saving of money, it is to be hoped that the Government of India, to which this proposal has been submitted by the Local Government, will give their decision after duly considering the subject.

Does not approve of the proposed abolition of the Senior Assistant Judgeships at Sholápur and Kaládgi and the establishment of a Judgeship at Sholápur.

A correspondent of the *Indu Prakásh* (9) of the 3rd September says:—It is believed that the Political Agent of Káthiáwár has proposed to Government to abolish the office of his Judicial Assistant on the ground that there is not enough work for the latter. There are some philosophers who do not believe in the reign of law, and our present Political Agent is one of them. Absolutism cannot bear restraint, and all law is a restraint upon the despotic power of the Political Agent. It is no wonder then that the Political Agent should try to do away with an officer who represents the reign of law and acts as a restraint upon his despotic power. Had the Bombay Government not given indications that it is led by the nose by our Political Agent, we might have remained assured that the present attempt of the latter to abolish the Judicial Assistantship would never succeed. But we know to our cost that the Government sees with the eyes, hears with the ears, and thinks with the mind of the Political Agent. It would be no exaggeration to say that the abolition of the Judicial Assistant's office would be equivalent to the abolition of all law in the province and the substitution for it of arbitrary power unrestrained by any law. If the Judicial Assistant has not enough work, the reason is that the Political Agent retains in his own hands the greater and the more important portion of the judicial work of the province. Most of the girás disputes, that is, disputes concerning landed property, are decided by the Political Agent, although he is but indifferently trained for such work. Whoever wishes to get simple justice generally tries to take his case to the civil side on which an appeal is heard by the Judicial Assistant, notwithstanding that he has to pay heavy court fees. On the political side no court fees need be paid, and yet none but those who wish to get more than their due resort to it. The obvious remedy then for the plea put forward for abolishing the Judicial Assistant's office is to transfer all the judicial work of the province to the Judicial Assistant. The Political Agent has quite enough to do with his political, administrative and executive duties. These are quite sufficient to occupy the time of one man, if they are properly discharged. The public, on the other hand, will be a vast gainer by all the judicial work of the Agency being transferred to the Judicial Assistant. The Judicial Assistant is especially necessary in the administration of criminal justice. Last year we had a few illustrations of the way in which criminal justice is likely to be administered if it is left in the hands of the Political Agent. Had there been no Judicial Assistant at the time, and had Government not interposed, a reign of terror would have been quickly established in the province. The existence of the Judicial Assistant and his power in criminal cases affords the only security against possible persecutions. Nor must it be forgotten that the Judicial Assistant acts as a check upon the vagaries of untrained assistants in their judicial work. He alone knows what the law is and can authoritatively point it out to the assistants. If it were not for his controlling power, we should soon be at the mercy of pure despotism. Referring to this letter the editor says:—We hope Government will pause before adopting a step that is sure to dissatisfy the people in Káthiáwár. They have come to look upon the Court as the protector of their rights, and as a proof of this we have only to refer to the feeling of deep regret expressed by them in unmistakable terms at the transfer of Mr. E. T. Candy, who for a long time

Disapproval of the proposal made to Government by the Political Agent, Káthiáwár, for the abolition of the Judicial Assistant's Court.

held the post of Judicial Assistant. It will intensify the impression produced by recent events in Káthiáwár to abolish a court that is liked by the people.

Complains that the employés of the Forest Department at Sholápur do not receive their salaries for two or three months at a time.

The *Kalpataru* (33) of the 2nd September says that complaints are rife that the employés of the Forest Department at Sholápur do not receive their pay for two or three months at a time. If there be any truth in the complaints the authorities concerned will do well to arrange for the regular payment of the salaries of those officers.

Asks the Collector of Ratnágiri to pay to the officers of the Survey and Educational Departments deputed for the work of destroying locusts their actual travelling expenses and batta.

The *Satyá Shodhak* (57) of the 2nd September says that the officers of the Survey and Educational Departments at Ratnágiri, who draw low salaries and who have been deputed for the work of destroying locusts, are in a great fix for want of money, and requests the Collector to arrange for paying them their actual travelling expenses and batta.

Does not approve of the policy of withdrawing Government aid from certain dispensaries.

The *Kalpataru* (33) of the 2nd September says that the Government of Bombay has not done well in transferring the management of certain dispensaries to municipal and local boards at this early stage of local self-government. There are in all 125 dispensaries in the Presidency, and they are maintained at an annual expenditure of Rs. 1,92,351. Out of this sum Rs. 1,04,443 are contributed by Government from provincial revenues, the balance being met by municipal and local fund committees. It is the intention of the Bombay Government eventually to transfer the whole of this department to the charge of local committees, and it has already given an earnest of its policy by directing the discontinuance of Government grants to certain dispensaries from 1884-85, and has thus effected an annual saving of Rs. 24,169. It is undoubtedly the duty of local committees to care for the health of the people in their charges, and they should therefore bear the charges for the maintenance of dispensaries. But it is not proper to burden them so heavily in their present infant condition. Such a measure is calculated to damp the energies of the people; nay, it is likely to superinduce a belief that under the pretence of introducing local self-government the authorities are devising plans of relieving Government at the sacrifice of local committees. The revenues of municipal and local funds are generally limited and uncertain, and there is no easy remedy for developing them. If, in these circumstances, Government throw additional burdens on these funds by withdrawing their aid, the committees will have no recourse but to meet new demands by additional local taxation, and the people will undoubtedly become disgusted with local self-government. Whatever the good that may result from the new scheme in the long run, Government have not done well in profiting for the present to the extent of Rs. 24,169.

Does not approve of the order directing that documents concerning securities furnished by khots for payment of Government dues should bear an eight-anna stamp.

The *Satyá Shodhak* (57) of the 2nd September understands that an order has been issued directing that all documents concerning the security given by a khot for the payment of the revenues of his village must bear an eight-anna stamp. It is true that this order will increase the Government revenue from stamps, but nobody seems to have taken thought of the loss it is likely to cause to khots and ryots. If Government dues were paid without objection before this order was issued, what convenience is this additional burden on the people meant to satisfy? It is to be hoped that this matter will engage the early attention of Government.

A suggestion to Mr. Reid, the District Magistrate of Ahmedabad.

The *Hitechchhu* (77) of Ahmedabad of the 6th September says that as the Vaishnav Mahárájs has removed with his idols outside the city many people go to visit the idols. The modesty of females visiting the idols is outraged on their way thither and in the place of worship. A

great crowd of worshipers collects there, as was the case when the idols were in the city, and some of the worshipers are beaten with scourges. About five persons were crushed in the crowd last Monday, out of whom two are very near death. The people suspect that the authorities will not investigate the matter. It is the duty of Mr. Reid, the District Magistrate, to enquire into it. He should one day go to the place of worship before 8 A.M. and see the sight for himself. Mr. Jehángirsháh should also be deputed to enquire into the matter.

Complains of the prevalence of thefts and house-breaking in the sadar bazár at Sholápur.

A correspondent of the *Kalpataru* (33) of the 2nd September complains of the prevalence of thefts and house-breaking in the sadar bazár of the camp at Sholápur, and after quoting specific instances of thefts requests the Superintendent of Police to take effective measures for punishing the perpetrators of these crimes. [A correspondent of the *Gujarát Mitrá* (76) of the same date makes a similar complaint.]

Complains of the prevalence of gambling in Balsár and of the use of false scales by butchers.

A correspondent of the *Gujarát Mitrá* (76) of the 2nd September complains of the extensive prevalence of gambling in the town of Balsár, and advises the police to secretly trace the haunts of gamblers. He also complains that false scales are used by butchers for selling meat, whereby they are enabled to cheat their poor customers. It is to be regretted that the authorities take no measures for checking the evil.

Local Self-government.

Comments on the debate on the Local Self-government Bills in the Bombay Legislative Council.

The *Indian Spectator* (1) of the 2nd September says :—To those who have been anxious to see a system of genuine self-government introduced into this Presidency it will be a sore disappointment to find from the speeches made at the first reading of the Bills in the Legislative Council by the Right Honourable the President and the Honourable Mr. Peile, in what grudging spirit the Government of Bombay is prepared to give liberties to the people for managing their local affairs. We have shown that as the Bills are at present framed they are nothing more than an attempt to conciliate the Supreme Government. They offer the semblance of a rude popular government. In the Statement of Objects and Reasons the author leads the public to infer that the administration of local funds, which are known as having been shamefully mismanaged, has been "highly successful," and that the preparation of the two Bills is to be attributed not to any willingness or readiness on the part of the Bombay Government but to the "wishes and orders" of the Supreme Government. Both His Excellency the President and Mr. Peile have not been slow to express that opinion in their respective speeches. With so decided a determination to give the people the minimum of local liberties and to reserve to the central authority the maximum of arbitrary interference and absolute control, it may be safely asserted that the cause of genuine local self-government in this Presidency has but few chances of success. When Mr. Peile succeeded Mr. Ashburner it was believed that he would give us a more liberal measure of self-government. Let us see from an examination of his speech how far that gentleman has answered public expectations. What policy it is intended to adopt in finally passing the two Bills is discernible from the speeches of Sir James Fergusson and his chief Councillor. Analysing these speeches we come to two main conclusions from them : 1st, that Government rely more on the opinions of their own district officers than on any outside independent opinion ; 2nd, that guided by those opinions they say that the time has not come to give to local bodies anything like a liberal measure of self-government. Twist and turn the speeches as you may, these are the fixed ideas which lie at their bottom. The whole superstructure is raised thereon. But inasmuch as the Bombay Government has been compelled against its own will to submit to "the wishes and orders" of His Excellency the Governor General in Council, it has no alternative but to accord to the people such a measure as shall outwardly satisfy the Imperial authority. A few concessions are made here

and there, but care is taken that they shall beso hedged in by the controlling clauses as almost invariably to neutralize their value. In this clever attempt, we must say, the Honourable Mr. Peile, a master of diplomacy, has succeeded admirably. We have said that neither Mr. Peile nor His Excellency the Governor is willing to give us real self-government. Let the reader study this sentence from His Excellency's speech: "We endeavoured to meet the views of the Government of India and virtually re-cast our measures for the purpose." Here is another sentence that reveals the intentions of the Bombay Government: "But at the same time the Executive Government, with a full sense of responsibility and with a full desire to give effect to the impulses of the Government of India, must take care not to put its foot firmly down till we know the ground is firm under our tread." Mark the meaning of the word "impulse." Knowing as we all do the opinion of His Excellency, as given in the September resolution, that there is no necessity for further advance in self-government, this sentence signifies that Sir James only retorts on the Government of India by saying in so many words that it is a Government of impulses! Mr. Peile says in his speech: "Much useful work has been accomplished.....and it may be contended that an application of local funds which opens up remote and isolated localities by roads may well take precedence for a time of an application which promotes their political knowledge." No doubt this contention is valid, but with important qualifications. In the first place it may be borne in mind that this sentence has reference to Mr. Peile's defence of the way in which local funds came to be managed during the regime of the arbitrary Sir Richard Temple. Roads and communications were no doubt opened. But the question is whether local funds were the proper funds for such a purpose in the majority of instances. Ought not provincial or imperial funds to have been employed for the purpose? Was there not a disingenuousness, if nothing worse, on the part of the Local Government in diverting local funds for other than their legitimate purposes? Political education, we admit, might have been left alone awhile, provided local funds had been applied to local wants. That is the point. The maladministration of these funds is rankling in the hearts of local bodies. Yet Mr. Peile coolly informs the public that the administration of local funds has been "highly successful," and on this he founds his conclusion that so far local funds are better managed by district officers than by local bodies. The following sentence, when properly conned, will show the real drift of Mr. Peile's contention and his implied sneer at the Government of India: "But this at least is clear that if local self-government is chiefly desirable as an instrument of political and popular education, then the administration of our local funds in the past few years has certainly not fulfilled that object." Read with the context, what does this sentence signify? It signifies simply that local funds have been successfully administered by district officers, that it is of no use entrusting these to local bodies, but that if it is now considered by the Government of India expedient that only for the political education of the people local funds should be administered by local bodies, then we must, in obedience to these orders, admit the necessity, but in a way to nullify the value of the concessions to be made. That is the hidden meaning of Mr. Peile's observation. The following remarks clearly show the speaker's mind: "It is a matter for speculation how these concessions will be used, but in the circumstances of India it is necessary for the Government to hazard experiments and to apply to the people a pressure in favour of popular institutions which in other countries more commonly apply to the Government." Here our bureaucrat relieves his soul! He has ill-disguised his meaning. It may now be asked whether the observation is just and based on facts. We say it is specious. The practical working of the concessions need not be a matter of speculation, if the Government honestly means what it says. Despite His Excellency's assurance, we must frankly confess that past experience has proved the fact that the Government seldom fulfils its promises. If the concessions are carried out in an honest spirit, they will prove a boon. The experiment of self-government is not at all hazardous, let district officers say what they like. There is nothing new about it. The germs of self-government are from time immemorial to be found in the Indian village. And if the people have not applied to Government for it, as people do apply in countries not governed so autocratically as the

various districts in India are, it is simply owing to the consciousness that their applications will be ridiculed or ignored. Hitherto the voice of the Collector has been omnipotent. The local bodies have had no voice. For years past the policy has been to extinguish the least spark of public spirit and independence in the rural communities. Is it a wonder if the embers are allowed to burn within, but so that their glow may not appear on the outside? This state of things is the direct outcome of that despotism which has for years past petrified all public spirit and independence,—a despotism which the far-sighted statesman now at the helm of affairs is so anxious to remove, and who thus wishes to revivify that spirit of independence which alone can make his scheme fairly successful. [The *Hitechchhu* (77) of Ahmedabad of the 6th idem thanks Messrs. Badrudin, Mandlik and Macaulay for boldly expressing their views, and regrets that Sir Jamsetji Jijibhái and Mr. Ráste should have agreed to retain the control sections in the Bills and supported the nomination by Government of half the number of members of local boards. The reply of Sir James is very surprising. It is the misfortune of the people if their Governor should not care for their feelings, be guided by the opinions of his subordinate officers, and listen to only one side of the question of the aptitude of the people for self-government. Such an officer is dangerous to the authorities that may have nominated him to the post, and deserves nothing but the dislike and contempt of the people. It is to be regretted that the Government of Sir James Fergusson should have been opposed to the scheme of local self-government from the very beginning. It is also to be regretted that Government should have played a trick in the nomination of the members of the Select Committee appointed to report upon the Bills. By the nomination of Mr. Ráste as a member of the Committee instead of Mr. Macaulay, Government will have secured a majority of votes. Messrs. Mandlik and Badrudin ought to quote the instances of the municipalities of Ahmedabad, Karáchi, Dholka, Dákor, Modása, Surat and other places as enabling them to oppose the views expressed by Mr. Peile regarding the successful management of local funds by district municipalities. The *Gujarát Mitrá* (76) of the 2nd September also expresses similar sentiments in commenting on the speeches of the different members of the Legislative Council. The *Lok Mitrá* (78) of the 2nd September also comments on the speeches of the Honourable Mr. Peile and His Excellency the Governor in a spirit similar to that of the *Indian Spectator*, and concludes as follows:—Was it not very childish of His Excellency to have held out that mild threat in the Council that he would rather retire an unpopular Governor than abate a jot in yielding any further concessions than what appear on the face of the Bills for stimulating real self-government? That was indeed a most unhappy expression, and every enlightened Native is afraid that His Excellency will retire with the stigma of unpopularity if he fails to grant further concessions and leaves the Bills a "sham."]

Disapproves of the remarks of the Honourable Ráo Sáheb V. N. Mandlik against the members of the Civil Service.

The *Indu Prakásh* (9) of the 3rd September says:—It is a pity there was some little sparring between His Excellency the Governor and the Honourable Ráo Sáheb Mandlik in the course of the preliminary debate on the Local Self-government Bills at the last meeting of the Bombay Legislative Council. The Ráo Sáheb in the course of an instructive but rather cutting speech made no secret of his distrust of the district officers, and condemned the Bills outright for conceding to the people with one hand the boon of self-government and taking it back with the other by silently letting in the Collectors to ride roughshod over the local bodies. This was more than Sir James could bear with equanimity, and he had a fling at the Ráo Sáheb for his unqualified condemnation of the Civilians. It seems to us that it would have been better if this sparring had been avoided. There may be, and indeed is, ample room for modifications in the "control" provisions of the Bills now referred to a Select Committee of the Council, but this is a question of detail, to which it was not necessary to allude even in general terms at what was merely a preliminary, if not a formal, debate. We must confess that it does not improve the public cause to condemn the district officers wholesale. We share to a great extent the opinion of the *Poona Sárvajanik Sabha* that the country cannot dispense with official control. The supervision of the district officers is necessary, but it should not be a supervi-

sion amounting to despotic control. The Collector should remain as the controller of local bodies, and the Bills are wrongly framed so far as they give him the chance of being both controller and president at one and the same time. With the advance of education and popular progress, official high-handedness will decrease. It is a mistake to suppose that it is the district officers who are responsible for the manner in which local funds have been from time to time mis-spent or misapplied. The misapplication was due to those at the head of the Government. It was they who by issuing orders, resolutions and circulars quite contrary to the objects for which local funds were collected, influenced the Collectors to mis-spend and misapply the funds. What our non-official representatives in the Council have now to see is that those provisions of the Bills which define the duties of the boards and which lay down the extent of their power and the purposes for which they are to spend their money, are properly framed so as to prevent the misapplication of the funds to purposes not contemplated by the original authors of the scheme. If this is done the district officers will be free from the temptation to be high-handed, and above all from the pressure so often exercised on them from above. We feel bound to put this our opinion distinctly on record for the reason that in some ill-informed quarters it is the fashion to decry the district officers, as if the people had reached to that ethereal order of things when they could do everything without being watched and guided. It is the hobby of some people to ask for everything and to divest themselves in the bargain of the sympathy of the very classes whose assistance and co-operation are extremely necessary if local bodies are to be successful. The *Poona Sárvajanik Sabha* has done well to lay emphasis on the fact that it is not prepared to run with the enthusiastic theorists who think that every Civilian is made to oppress the people and that honest patriotism consists in putting one's self forward as an advocate of everything that is non-official. It matters very little to them if their theory cannot be reduced to practice. Now it seems to us that very little is gained by this policy. The time has arrived when in laying down what form of local self-government people shall have, Government and the public should try to understand each other thoroughly, and when above all there should be no mutual distrust between the officials and the non-officials. The people and the officials must co-operate, as it is as absurd to condemn the latter as it is to deprecate the former. Bodies like the *Sárvajanik Sabha* cannot afford to sacrifice principles to sentiment without sacrificing at the same time the serious responsibility which rests upon them of putting their suggestions before Government in a moderate tone and with an eye to the actual condition of things before them. The same responsibility rests upon Native journalists, and it is a pity some of them will not see that at a time when Government and the people are trying to arrive at a settlement of the local self-government question, it is unwise and impolitic to pitch into the district officers as if no good can be done by them. Those are the real enemies of the local self-government scheme who would put the new boards into a mess by depriving them of all responsibility to Government, and who think that the people in the mofussil can do without the guidance and control of the Collectors. Sensible and moderate politicians among us have outgrown this hobby and we hope we shall hear no more of it. Now, what is the sort of control which the Local Boards Bill proposes to give to the Collector, and which the *Sárvajanik Sabha* is blamed for approving? Section 59 gives him "the power of inspection and supervision"; Section 60 gives the Revenue Commissioner the power "to prevent extravagance in the employment of establishment"; Section 61 gives the Collector power to suspend the execution of works likely to annoy the public or cause a breach of the public peace. Can anybody urge with reason that these powers are superfluous or unnecessary? Theory may find fault with them; but as theory has to be reduced to practice in the present case, it is, we repeat, essential that the control and co-operation of the district officials should be secured for the beneficial working of the local self-government scheme. As we have said over and over again, the Collector's position should by no means be rendered anomalous by giving him the chance of being both president and controller at one and the same time. It is far better that he should be controller alone, and let some one else be president. The *Sárvajanik Sabha* thinks that there should be official presidents, and here we slightly

differ from it. But it should be borne in mind that when we confine our objection to the appointment of official presidents and make much of it, we lose sight of the fact that if the other provisions of the Bill are properly framed the boards shall have little to fear from the presidents being Government representatives. Define the limits within which the funds are to be spent, give the powers of deciding all important questions to the boards, and no harm will result from the presidents being official men. But we say that the presidents should be non-official for two reasons: 1stly, because the non-officials will thereby be enabled to learn the management of the boards, and 2ndly, because the Collectors will in that case be controllers only and thus better fitted to discharge the duties of supervision.

Criticises the Bombay Local Boards Bill.

Referring to the provisions in the Local Boards Bill regarding "control," the *Native Opinion* (10) of the 2nd September says:—They are in our opinion too heavy. Indeed some effective control from outside is in certain matters quite necessary, in order that the working of the boards may not create complications. But it must not be so much as will stifle their action. The sections leave much to the Collectors of districts, and it will always depend upon their temper how those sections are worked. Now, far be it from us to cast any aspersion on our Civil Service or to say that the members of it will intentionally hamper the working of the boards. We yield to none in our respect for the members of that service. They are on the whole an active, intelligent and able class of public servants. But we are bound to say that they are at times over-zealous. They always have good intentions but are at the same time patronizing, and seem to entertain a strong belief that they in their own way can do more for the Natives than the Natives can do for themselves. This belief makes them impatient of any self-assertion by their *protéges*. They expect an entire dependence upon themselves from their wards. In fact they would like to see the Natives remaining always in a state of tutelage. This disposition of a section of the Civil Service makes them at times very inconvenient masters, and it is their over-confidence in their own wisdom which makes us a little afraid of their control. Nor is this fear utterly unfounded. We all know that the Local Funds Act of 1869 has all along been worked under the control or the patronage of Civilians; and what do we find has been done under that Act? No doubt boards have been established to manage local funds, but they have existed only in name, while their activity has been completely merged in that of the Collectors and the latter have virtually done what they liked with the local funds. The original intention of that Act was to appropriate local funds to works of local utility, and anybody who ventured to call into question the wisdom of the Collector's control under it was as a matter of fact blamed as a false alarmist and a detractor of the Civil Service. But the result has justified our worst fears, and an overwhelmingly large amount of the local funds money has been diverted from its proper course of application and devoted to purposes which were strictly imperial. If a commission of enquiry were appointed strange matters would come to light. We wish such a commission were appointed. It would overhaul the accounts of the previous years and dispel many strange delusions which still exist with regard to the subject. [The *Mahrátta* (2) of the same date, writing on the same subject, remarks:—The chapter on control does not consistently and adequately meet the requirements of the advanced towns in this Presidency. The chapter on constitution is elastic, and hence it may, if Government really so desire, meet the requirements of even the most advanced town; but the control sections are hard and fast, making no distinction and having no elasticity. On the authority of the published reports and on the much-made-of theory of the utility of Civilians, we are inclined to suggest that the control sections should be modified so as to be elastic. In the municipalities where the greatest powers conferrable by the Act have been given, the control should be the highest; whereas in the municipalities that will have the least number of elected seats and an official president there should be the least control. Government cannot throw out our suggestion on the ground that it has no precedent; for it is evident from some provisions of the principal Act that Government do make distinctions. We have suggested that municipalities should be grouped into three classes according as they are more or less advanced, and that the number of elected seats should differ with the class and so should the

enjoyment of the privilege of appointing the president, and we now suggest that the same arrangement should be made with regard to control. If our suggestions are approved by Government, the system of local self-government will be working in three modified forms. The first class municipalities will have the greatest independence so far as executive administration is concerned; the second class will have less, and the third class the least; so that if by the end of the next few years we find that a particular arrangement succeeds well, we shall be in a better position than at present to decide what system ought to be followed and what ought to be thrown out.]

A correspondent of the *Indian Spectator* (1) of the 2nd September writes:—

Local self-government in Sind.

What can be the object of Government in proposing that in Sind the electors as well as the members of local boards should be headmen and elders only? For there is not a single honorary magistrate yet in Sind! Do they think of reviving the village communities among the Hindus, and the tribal system among the Mahomedans? I altogether discard the theory that Government could have intended to regenerate the defunct village communities in Sind by confining the franchise among the Hindus to Mukhis, &c. No one questions the right of Jághirdárs, Arbábs, Wáderos, &c., to be represented on local boards and municipalities; but no sane man doubts at the same time that they alone are not exclusively entitled to be so represented. Some of the Jághirdárs, Arbábs and Wáderos are assuredly a credit to their country, but many will be found in the Manager's books, with their estates heavily encumbered and their status extremely lowered. They have but little education and are sorely afraid of the "Burra Sáheb." To oppose the Collector is to most of them rank blasphemy, and to oppose the Commissioner is something worse. These gentlemen are all very well in their own way. A few of them may form a good leaven in local and municipal boards, but to swamp the boards with them will surely be not only unjust to several important classes of tax-payers who have a right to be represented, but extremely impolitic and unwise. Government will be creating a new bureau, so to say, composed not of the representatives of the people or even of the tax-payers, but of persons whose sole qualification is that they enjoy a certain title, deservedly or undeservedly obtained. As a matter of fact, for every ten genuine Arbábs and Wáderos there are at least 20, if not more, spurious ones. The constitution of local boards admitting these Arbábs and Wáderos will not in the very least be conducive to popular and political education. It is really difficult to see why the qualifications prescribed for the rest of the Presidency should not be prescribed for Sind, and it is to be hoped that the Bombay Government will not make an exception of Sind in this most important particular. Otherwise one thing is certain enough, viz. that a new oligarchy will come into existence, but local self-government there will be none.

Education.

The *Jagaddárs'h* (31) of the 2nd September, in a communicated article,

Does not approve of the appointment of school-mistress Yashodábái to the post of the head mistress of Government girls' school No. 6 at Ahmednagar.

expresses its disapproval of the appointment of school-mistress Yashodábái as head mistress of the Government girls' school No. 6 at Ahmednagar *vice* Vináyak Sávlárám Pundlik transferred to the Khándesh District. Yashodábái is at present the head mistress of Government school No. 7, but in spite of her education and regularity the school does not appear to be in a good condition. The transfer of the mistress is calculated to prove injurious to the interests of school No. 6, and it is to be hoped that the authorities will cancel the changes ordered by them.

Railways.

A correspondent of the *Jáme Jamshed* (100) of the 4th September com-

Mentions some of the inconveniences suffered by third class passengers on the G. I. P. Railway, and points out the advisability of attaching two brakes to the mail trains of the B. B. & C. I. Railway.

plains that the iron bars attached to the windows of the third class carriages of the new pattern on the G. I. P. Railway are so closely set that passengers travelling in these vehicles experience many inconveniences. While in the carriages, passengers cannot take even small pots of water through the windows. As male and female passengers are seated in different

carriages and as the latter are generally ignorant of the names of the stations where they have to get down, while the male passengers cannot put their heads out of the carriage windows to tell their female companions not to get out at particular stations, it so happens that female passengers get down at some intermediate station and their male companions are carried to their proper destination. This temporary separation causes great hardship to the unlucky passengers. Third class passengers not being able to put out their heads through the barred windows to spit, they either spoil the bars or the carriages themselves by spitting. The correspondent also complains that no urinaries are provided to the new third class carriages, and consequently passengers bound to long distances suffer great inconvenience. The *Jáme Jamshed* of the 8th September, in noticing this letter observes that the overcrowding of third class carriages and the absence of urinaries in those vehicles cause great distress to passengers, who are often not allowed to get down at the stations to answer the calls of nature. There is very little difference between the third and second class vehicles on this railway, and the conveniences in the second class carriages are far inferior to those to be met with in similar vehicles on the East India, the Bombay, Baroda & Central India, the Sind and Panjáb, the Rájputána, the Bhávnagar and other railways. The *Jáme* takes this opportunity to remark that a single brake is attached to the passenger train of the B. B. & C. I. Railway, which runs between Bombay and Ahmedabad with nearly twenty carriages. This practice is dangerous, inasmuch as one brake cannot efficiently check and stop the speed of the train in emergent cases. There ought to be two brakes, one of which should be placed immediately behind the engine and the other at the end of the train. When this is done the possibility of accidents will be considerably lessened.

Municipalities.

Recommends the use of meters by the municipality of Bombay for making the water-supply meet the requirements of the people.

The *Rást Goftár* (111) of the 2nd September, while discussing the question of the water-supply of the city of Bombay, advises the municipality to properly appreciate the use of meters for the regulation of water-supply. The chief use of this instrument is not the realization of additional revenue by checking the consumption of water, but the measurement of the quantity of water consumed and thus checking the waste of it. If this instrument serves the purpose of checking the waste of pipe water on its way from the reservoir to the city, then the residents on third and fourth floors will thank the municipality for the copious supply that will be received by them. Whatever the amount spent by the municipality for the supply of such meters it must be considered as contributing to the saving of so much water, and will be more or less repaid in that manner.

Comments on the debate in the Bombay Town Council on the subject of the damages awarded by the High Court to one Mulibái in a suit brought by her against the municipality.

Referring to the discussion that recently took place in the Bombay Town Council on the subject of the responsibility of the Municipal Commissioner in the matter of the demolition of a building belonging to Mulibái, who was awarded damages by the High Court in a suit against the municipality, the *Native Opinion* (10) of the 2nd September says:--Mr. Navroji Fardunji moved for a vote of censure on those concerned in the demolition of the building of the aforesaid Mulibái because the municipality has had to pay about Rs. 20,000 in the shape of costs and damages. This was all very well, but Mr. Navroji's motion was only confined to one single case, and if he refers to the records of the Town Council he will find that this work of demolition often receives sanction in an almost haphazard way. Sometimes the Council, instead of looking at each case and deciding it as the responsible administrators of the city, delegate to the Municipal Commissioner their power of seeing that the law has been obeyed before each work of demolition is carried out. Why should not the Commissioner imitate the Town Council and delegate his power to another officer? It is said that the Commissioner has plenty of work to do, but we presume that he has enough of assistance, and with a proper division of labour

and responsibility he must reserve certain functions for himself. In like manner the Town Council cannot pretend to make light of their own functions when they delegate their own power to somebody else. If the members cannot spare time to do their work properly, the best thing they can do is to retire and make room for other persons. Dr. Weir was quite right when he turned the tables upon the Council. It is the comfortable habit of passing things in the manner they are often passed that makes municipal government in this city a farce. The Commissioner may urge and bring all his eloquence to his help, but it is for the Council to decide what they are to do and what they are not to do, and it is unpardonable weakness in them, to use the mildest term, to say or rather to confess that the Council was overborne by the importunity of the Commissioner. These building cases are a source of great expense and annoyance to the rate-payers. Each of them requires to be carefully sifted, and the members of the Council ought to sit by rotation to enquire into them, and pass their verdict after a thorough scrutiny of the *pros* and *cons* in each case. It is idle to ask Mr. Grant after two years what he did in a particular building case when he was Acting Municipal Commissioner for Bombay. Let each individual member of the Council realize his position by placing himself in Mr. Grant's place. It is simply childish to send a reference to him as is now proposed to be done. If the Commissioner is a hard-worked officer, as is now admitted, how can Mr. Grant remember anything of one solitary case out of hundreds that must have come before him, except so far as he can say from the papers in the office, which must be accessible to the Council as well? If the Chairman agreed with Mr. Navroji that irregularity was committed in connection with the abovementioned case, we ask him and his colleagues whether they have improved their own procedure for deciding such cases. If not, it is again the story of the mole in a neighbour's eye regardless of the beam in one's own. Supposing again Mr. Navroji to be correct in holding that the Assistant Engineer is to blame, we again enquire whether his colleagues are not more open to blame for not scrutinizing more closely the proceedings of this Assistant Engineer at the proper time. Colonel Merewether thinks that certain legal opinions having been received, the matter should have been communicated to the Town Council. *Cui bono* shutting the stables after the steed has been stolen? Did the Town Council pass an order that the said opinions were to be communicated to them before the suit was allowed to go on? If not, it seems preposterous to urge this argument after the whole case has been concluded.

Comments in connection with the new drainage scheme for Poona.

The *Quarterly Journal of the Poona Sárvajanik Sabha* (4) for the month of July but received on the 16th August describes the physical situation of the city of Poona, the natural drainage of the city, its rain water sheds and underground drains, and suggests *in limine* the following reforms:—(1) The privies that are situated about and on the Kátraj main aqueduct must be removed beyond the draining area of the aqueduct and the cisterns. (2) The graveyard established close by the western side of the Kátraj main near the Parvati tank should be suppressed. (3) The collections of stinking water in connection with the weir of the Parvati tank should be drained off. (4) The tanneries situated to the windward of the city in Navi Peth should be removed. (5) Certain obnoxious trades, such as snuff manufacture, dall manufacture, dyeing, paper manufactures, &c., should be removed to the suburban parts leeward of the city. (6) The stationing of the night-soil carts in different parts of the city, which is injurious to the public health, should be discontinued. (7) Slaughtering of sheep, &c., should only be permitted outside of the city in fields where the offal can be utilized as manure. (8) *Alloo* (a kind of plant) plantations in the heart of the city should be put a stop to. (9) Collection of manures in the compounds of private houses, as well as in the intra-mural fields and gardens, should be disallowed. (10) Night-soil manure should not be used in the fields situated within the municipal limits. (11) The manufacture of fireworks in the heart of the city, as well as the storing of combustibles, should be prohibited. (12) The burial of the dead should not be allowed in the city on any pretext whatever, now that the municipality has made provision for extramural burial-grounds in three different places outside the city. (13) The

practice of bathing and washing on the margins of the cisterns or *houds* should be disallowed, and bathing places apart from the *houds* should be provided for the people; or, if the practice cannot be discontinued, then hydrants should be provided at each *houd* for the supply of pure drinking water to the people. (14) The roads and streets in the western confines of the city should be cleared and widened down to the river, the overgrown hedges should be trimmed, and a free ingress to the westerly breeze from that side should be provided so that the people may go for their evening promenade in that direction, instead of having to travel to Bhámburda or to go beyond the Parvati tank before they can get a breath of fresh air. (15) The municipality should see that the privies are better constructed than at present and well ventilated, and have good shutters so as to prevent the effluent matter from flowing into the gutters. (16) The cesspools which infest the city should be closed and filled up. (17) The privies should be cleaned twice a day. (18) All the road-side gutters should be built according to the new pattern. The openings kept in the side of the covered gutters for the admission of rain water should be enlarged so as to prevent the roads from being flooded. These openings should be grated to prevent their being blocked up. (19) In giving permission to build new houses, the municipality should see that the privies are built in the rear, away from the public roads and streets. (20) Trees should be planted between the city and the canal so as to lessen the sub-soil percolation from the canal. The writer then proceeds to discuss the drainage scheme lately devised by Colonel Ducat in the following terms :—It is admirable in conception and design, but we must see how far it is applicable to the city of Poona. In discussing Colonel Ducat's scheme we must recollect that Poona is an inland town provided with a supply of water which is at times intermittent and precarious, especially in the months of March, April and May, just when it is most needed. The supply at other times is fairly abundant, but this abundant supply is secured by payment. Colonel Ducat's plan does not make any provision of water for flushing the sewers. He thinks that the sullage water alone is enough to flush and carry away the night-soil. Whenever any obstruction presents itself, it is proposed to pond up "the sewage behind, so that the increased flow will bring down any obstruction to the nearest manhole, whence it can be removed." We think that the sullage water will not be sufficient to flush and cleanse the sewers. The sullage itself is filthy. It cannot cleanse the pipes if ordure flows through them. If pure water be not provided for flushing, the result will be the adherence of the sludge and ordure to the inside of the pipes. The deposited sludge will act as a ferment to the fresh ordure, and set up a most vigorous decomposition accompanied with equally vigorous evolutions of deleterious gases. An unlimited supply of fresh water will have to be ensured, which, if we take it at the lowest estimate allowed in England, viz. 5 gallons per head per day, will amount to about 15,000,000 gallons per month. This quantity at 3 annas per 1,000 gallons will cost about Rs. 2,812-8-0 per month, or Rs. 33,750 per year, as a permanent charge for the city alone. The water-closet system, to be successful, must have an uninterrupted stream flowing day and night through the sewers, to secure which the quantity of water above estimated, though it might prove too low for a tropical city where evaporation is so rapid and the evolution of stinking gases proportionately greater and quicker, is under the most favourable circumstances absolutely necessary. The drawbacks to this plan are the following:—(1) The generation of diseases incidental to every water-carriage system. (2) The cost and precarious nature of the pumping system. (3) The cost of water for flushing the sewers. (4) The ignorance of the people. (5) The danger of the bursting of the pipes. (6) The general costliness of the scheme. The sewer-diseases most to be dreaded are enteric fever and diarrhœa. Other diseases which may arise from the water-closet system are cholera, diphtheria, ophthalmia, fevers, boils, &c. If the sewers be well constructed, if ventilation through them be perfect, the flushing regular and abundant, and the current through the sewers unceasing and not locked or broken, the chances of the production of these diseases may perhaps be minimized. But why should we risk the production of a dreadful and fatal disease like enteric fever, when even in England the superiority of the water-carriage over the dry system in the improvement of public health has not been generally admitted? If there is any conclu-

sion suggested by English experience which has a bearing on the choice between the two systems, that conclusion is that the balance of authorities inclines in the favour of the dry system, especially for inland cities and towns. The introduction of night-soil into the sewers is in tropical countries fraught with danger to public health. When fæcal matter is unmixed, it undergoes changes slowly, or dries up, but when it is mixed with wine, or even with pure water, it undergoes decomposition rapidly. We state this on the authority of Dr. Parkes, whose experience is confined to cold climates like that of England. In India the admixture of ordure and wine will give rise to more rapid and copious decomposition, with the consequential evolution of sewer gases which will give rise to enteric fever and other diseases. Hence in India night-soil should never be allowed to flow into the sewers. Suppose Colonel Ducat's scheme be adopted as it is, that is, if night-soil be admitted into the sewers, then the distance between the man-holes, which is to be about 300 feet, will have to be lessened. The man-holes will have to be provided at a distance of 25 or 30 feet, so as to ensure perfect ventilation. The distance of 300 feet between the man-holes, which is hardly sufficient in cold climates, is much less so in India. To avoid the permanent and recurring charge of pumping and its paraphernalia, and to guard against the contingency of its imperfect working in cases of accidents to engines, the evil effects of which will reverberate throughout the city, it will be judicious and economical to extend the sewers, either covered or open, according to the demands of each locality, from the Mangalwár pumping station to a site a mile distant to the north-east of the Ghorpadi Barracks, there to be discharged spontaneously into the fields. As the ground slopes towards the east, as is evidenced by the flowing of the river and the Mutha Canal in that direction, a natural outlet is sure to be found thereabout in Mundva, where ample and cheap land can also be had for the sewage farm. The cost of the extension of the sewers to Mundva will not only be fully compensated for by the cheapness of land to be obtained there for the sewage farm, but there will be a vast saving of the permanent and recurring expense for the maintenance of the pumping station. Again the proverbial conservatism and ignorance of the native population in general will prevent them from appreciating such a scheme as that of Colonel Ducat's. They are nearly 200 years behind Europeans in the race of civilization. This scheme with its traps, soil pipes, valves, bathing platforms, ventilating shafts, syphons, &c., will be too complicated and difficult for the people to manage. To prevent the pipes from bursting either from inward pressure or from the insinuation of the roots of trees into them, they will have to be embedded in a thick coating of lime and brick masonry around them as a protection. If the night-soil is not allowed to enter the sewers, as in a tropical town like Poona it should not, then this scheme will be too costly to be adopted simply for the carriage of the sullage water, since the charge for the removal of night-soil, which is well nigh 45,000 rupees a year, will remain the same. No doubt, all these considerations about expense should be subordinated to the preservation of health, but the expense should have limits and be proportionate to the income of the municipality and the poverty of the people living in an uncommercial town. The pecuniary returns which are expected to be realized from the sewage farm are too high to be perennial and do not seem to accord with the local agricultural experience. As Colonel Ducat's scheme, complete and well designed though it is, seems to be too costly for one municipality, we have to face the question whether there is another plan which can be suggested as an alternative one. Colonel Ducat has not apparently any idea of utilizing the existing underground drains in his plan. We are of opinion that they can be utilized in the general sewerage of the city. No doubt they are not scientifically built so as to carry the sullage water rapidly and to allow of their being flushed whenever obstructed or necessary, because they have square and flat bottoms. But the materials are there and the channels shaped, dug and ready. If the night-soil is to be removed as at present by the hand system these drains can be repaired and used for carrying sullage water. To be efficient their bottoms will have to be built oval, and similar drains will have to be constructed in those parts of the city where they are wanting, and the sullage water, instead of being allowed to flow into the river as at present, will have to be pumped out into the fields or carried through the drain which will have to be extended to Mundva. The whole of the drains will have

to be provided with grated openings for ventilation at distances of 30 or 40 feet. Rain water should be excluded from these drains. This system will drain the sub-soil water from the ground, which in its turn will serve to cleanse and flush these drains of sludge. The drains will require periodical flushing also. It will also be necessary that the house privies should be provided with a double iron tub for the separate reception of night-soil and urine and the ablution water should be allowed to flow into the drains. We suggest another alternative plan, the best that occurs to us. The present road-side gutters should be built according to the new pattern lately introduced in our city by the municipality. These new gutters are built of cut-stone with oval bottoms. The gutters should be made water-tight by being coated with cement on the inside, and the sullage water should be allowed to flow through these gutters. If sullage water is allowed to pass through these gutters, how is it to be disposed of? In that part of the city which is situated on the right bank of the Nágjhari the land is so efficiently drained naturally that the sullage water can be wholly consumed in irrigating fields and gardens, of which there are many. During the rainy season, when sullage water will not be required for irrigating fields and when it will be increased in volume, it can be allowed to flow in the nallás and river, the flow being regulated by trap-doors, which will permit the sullage water to flow into the fields when required and into the nallás and river when not required during the rains. The sullage water, mixed with the water of the river when it is full, will be perfectly diluted and purified. The sullage water from those parts of the city which are situated on the elevated and southern confines, as also from Navi Peth and the upper portions of Sadáshiv Peth, and from the houses situated along the banks of the river and Nágjhari, can be easily applied to the fields and gardens which abound in these several localities. The sullage water from the central parts of the city only, which are marked by the underground drains, will have to be carried down to a low-lying intercepting channel. From this channel the sullage water will have to be pumped out or carried off to Mundva by the extension of the channel. These gutters should be kept open. Being uncovered their contents will be freely exposed to the sun, light and air during the day. All the smells and gases arising from these open gutters will thus be destroyed and thoroughly diffused in the air. Even during night the smells and gases will be diluted and neutralized by the air. In those parts of the city where the traffic is great, the gutters should be covered up for the sake of safety with flag-stones, as the gutters in Budhwár and Aditwár Peths are at present. The next question is, will intra-mural irrigation with sullage water prove injurious to public health? There is hardly reason for any apprehension on this point, for we are now irrigating fields and gardens in the city with water and manure of all kinds. The use of sullage water could not be worse than that, if not better. There seems to be no harm in using sullage water for irrigating the fields and gardens in the city. One precaution will have to be taken with flat lands which are likely to be water-logged. They will have to be provided with sub-soil drainage. But for sloping lands no such provision is necessary.

Does not approve of the proposed construction of a fish market for the town of Vengurla.

The *Vengurla Vritt* (71) of the 30th August does not approve of the construction of a fish market for the town of Vengurla which was sanctioned at a general meeting of the municipal committee, and says that as the market is not very urgently required its construction should be postponed until such time as elected members will be admitted into the committee under the new local self-government scheme.

Cholera in Bulsár.

A correspondent of the *Gujarát Mitrá* (76) of the 2nd September says that cholera has made its appearance in the town of Bulsár. Three cases occurred in the bazár in the vicinity of the hospital. The Medical Officer in charge of the hospital has caused the bazár to be disinfected by the fumigation of sulphur and dammer. There has, however, been no diminution in the filth in and about the town. The oarts of Vánias stink so horribly that it is not possible to pass by them. The open places in the bazár are used by the people for natural purposes

and one cannot pass by them without the use of handkerchiefs. The municipal peons witness this state of things, and when any complaint is carried to them they reply by saying that the owners of those places are not to be found in the town. Cannot the municipality take any measures against this nuisance, assume what proportions it will?

Insanitary condition of Ahmedabad.

The *Indu Prakásh* (9) of the 3rd September says:—Mr. Phillpotts' death ought to open the eyes of the Ahmedabad Municipality to the insanitary condition of that town. There is unfortunately good room for the complaint of the Ahmedabad correspondent of the *Bombay Gazette* that the city is badly looked after. The practice of serving dinners on public streets, which obtains in almost all parts of Gujarát, ought to be discouraged by Government.

Native States.

Advises Government to remove Christian missionaries from all Native States.

The *Dnyán Prakásh* (8) of the 3rd September says that the Christian missionaries are much mistaken in supposing that they will get redress from the Home Government in the matter of their complaint against the Mahárája Holkar. They are scarcely aware how delicate are the relations between the British Government and the Native States of India, and there is nothing surprising in the Government of India having already declined to comply with the request of the missionaries. It is well and good that the Mahárája has at present to deal with an officer of Sir Lepel Griffin's wisdom. This affair would certainly have assumed a different aspect had the Governor General's Agent been a man easy of belief and unfavourably disposed to the interests of Native States generally. In short, it is to be suggested that Government should avoid the possibility of untoward accidents by removing Christian missionaries from all Native States.

Says that it was not right that the Government of India should not have punished the Political Agent of Káthiáwár in connection with the recent Junágad affair.

The *Poona Vaibhav* (49) of the 2nd September says that it is a matter for surprise that the Political Agent of Káthiáwár has been gently let down by the Government of India in their resolution on the subject of the massacre of the Maiyás by the Junágad Darbár. It cannot be said that the Nawáb acted in the way he did without the consent of the Political Agent, as in that case the latter would have at once reported the matter to Government. The circumstance that the Political Agent has in his report to Government tried to shield the Darbár from all blame goes to prove his complicity in the sad catastrophe. Moreover it was the duty of the Political Agent to guide the young Nawáb by his counsel, and he, to say the least, failed in the performance of this duty. The Political Agent should therefore have been punished in some measure, and the fact that he has been allowed to go scot-free has undoubtedly served to bring a stain on the just character of the administration of the present Viceroy. [The *Jagadádarsh* (31) and the *Gujaráti* (96) of the same date express similar sentiments.]

Berár Affairs.

Says that the people of Berár are anxious to know the result of the conference held at Hyderabad for discussing the scheme of local self-government.

The *Varhád Samáchár* (68) of the 3rd September observes that the people of Berár are anxious to know the result of the conference recently held at Hyderabad in connection with the scheme of local self-government. It is gratifying that in the two great towns of Berár, Amráoti and Akola, the Deputy Commissioners, who are *ex-officio* presidents of the municipal boards, have left the greater portion of the executive municipal work to the committees without unduly restraining their independence of action, and that in the majority of cases both of them allow their influence to be felt rather from without than from within.

The same points out the advantages of communicating official news to the public on subjects with which they ought to become acquainted, and observes that had the Government of Hyderabad informed the subjects of the Nizám of the conditions on which it was intended to construct the proposed Chánda Railway, there would have been no popular demonstration against the project. The *Samáchár* then prays the Resident at Hyderabad to charge one of his Secretaries with the duty of communicating to the public such information from official records as it may not be objectionable to put before them.

Requests the Resident at Hyderabad to communicate to the public such official news as it may not be objectionable to put before them.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
13*th September* 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 15th September 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
23	„ Daivadnyá Samáchár	Do.	Do.	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolhápur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitrá	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitrá[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtra Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtra Mitrá	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
44	„ Nibandh Mála	Poona	Monthly	700
*45	„ Nibandh Chandrika	Do.	Do.	200
46	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
47	„ Panchánan	Málvan	Do.	800
48	„ Pandhari Vaibhav	Pandharpur	Do.	103
49	„ Poona Vaibhav	Poona	Do.	250
50	„ Prabhákar[3]	Bombay	Daily	350
*51	„ Prabodh Chandrika	Jalgaon	Weekly	200
52	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Satyá Prakásh	Bombay	Fortnightly ...	243
56	„ Satyá Sadan	Alibág	Weekly	400
57	„ Satyá Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly ...	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
61	„ Shiváji[3]	Do.	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayá	Thána	Do.	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
68	„ Varhád (Berár) Samáchár[3] ...	Akola	Weekly	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vichárshil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
85	„ Bombay Punch	Do.	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
*92	„ Dnyán Dipak	Junágad	Monthly	100
93	„ Dnyán Vardhak	Bombay	Do.	400
94	„ Fursad	Do.	Do.	100
95	„ Gujaráti	Do.	Weekly	400
*96	„ Gujarát Monthly Journal	Do.	Monthly	200
97	„ Gul Afshán	Do.	Do.	659
*98	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
99	„ Jáme Jamshed	Bombay	Daily	525
100	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
101	„ Kaira Vartamán	Kaira	Weekly	115
*102	„ Kaiser-i-Hind	Bombay	Do.	200
103	„ Káside Mumbai	Do.	Tri-weekly ...	700
104	„ Kusum Guchchhá	Ahmedabad	Monthly	350
105	„ Nágar Udayá	Do.	Do.	300
106	„ Niti Prakásh	Kaira	Weekly	200
107	„ Nure Elam	Bombay	Monthly	381
108	„ Nyáyá Prakásh	Surat	Weekly	200
109	„ Pársi Punch	Bombay	Do.	814
110	„ Rást Goftár	Do.	Do.	1,225
111	„ Sámsher Báhádur	Ahmedabad	Do.	200
112	„ Satyá Mitrá	Bombay	Do.	400
*113	„ Saurashtrá Darpan	Junágad	Monthly	200
114	„ Stri Bodh	Bombay	Do.	533
*115	„ Subodh Prakásh	Nadiád	Do.	200
116	„ Svadesh Vatsal	Bombay	Do.	408
117	„ Tatwá Dnyán	Umreth	Fortnightly ...	62
*118	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
119	„ Umreth Samáchár	Umreth	Weekly	50
120	„ Vartamán Sár	Surat	Do.	200
121	„ Vidnyán Vilás	Rájkot	Monthly	738
122	„ Vidya Mitrá	Bombay	Do.	300
123	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
124	The Chandrodayá	Dhárwár	Weekly	150
*125	„ Karnátá Vritt	Belgaum	Do.	200
*126	„ Rasik Ranjani	Do.	Do.	100
	SANSKRIT.			
*127	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*128	The Abuz Zurfeh	Bombay	Weekly	200
*129	„ Altáf	Do.	Do.	200
*130	„ Armagán	Do.	Do.	200
*131	„ Dabdabe Islám[5]	Do.	Do.	200
132	„ Khádam-e-Hind	Do.	Daily	200
133	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*134	„ Kushful Akhbár	Do.	Weekly	160
135	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
136	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*137	The Military Instructor	Poona	Weekly	200

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Comments on the British administration of India.

The *Mahrátta* (2) of the 9th September, in noticing Miss Florence Nightingale's article reviewing Mr. J. Seymour Keay's article on the "Spoliation of India," remarks:—Miss Nightingale proposes that a thorough inquiry into Indian affairs should be conducted by a Royal Commission consisting of men of the highest standing and reputation. No doubt such an inquiry would be productive of good results to India. The days are gone when men like Mr. Elphinstone won the hearts of Natives by their exertions. The members of the Civil Service now-a-days consider themselves as birds of passage, and want to go home as soon and as often as possible. Mr. Keay remarks that Europeans now know much less and care much less about the people they govern than in former days. But we think the case is still worse. Men of the present generation know more, and yet care less for the people than men of former times. Miss Nightingale fully endorses the opinion of Mr. Keay that "a government of officials, not responsible to the people of India and practically unsupervised by their countrymen at home, would naturally and almost unconsciously establish a system favourable to their own patronage and power—a system providing too much for the interest of the governors and too little for the welfare of the governed." Here is the exact picture. Miss Nightingale sums up the grounds of complaints under two heads: the unsuitability of the institutions and the great cost met by taxation. It is an undisputed truth that in order to lessen the burden of taxation there should be retrenchment. Is retrenchment possible? Yes, it is, if the cheap Native agency is employed. We do not even for a moment advocate that a cheap agency should be resorted to at the cost of efficiency. Is there so great a necessity for such a large number of Civilians to be imported into India to eat up all her revenues? Is it not possible that able Native gentlemen may be found who will pass the prescribed standard of efficiency if all unnecessary obstacles are removed? Why was the limit of age for candidates for the Civil Service Examination reduced from 21 to 19? Why is the competitive examination held in England only and not here? All these questions are best answered by stating that India is governed for England alone. When a true and noble statesman like Lord Ripon tries to raise the status of Natives by employing them in high offices or by conferring on them some high powers, what a clamour is raised against him! At the time when the Black Act was passed the English community was set in great commotion. The same has happened with regard to the Jurisdiction Bill. A writer in the *Saturday Review*, in noticing Mr. Keay's article, compares the state of India under the Mogul Emperors with her state under the British rule. We very willingly admit that India never enjoyed under her Mahomedan rulers that security of life and property which she now enjoys, and that this security is quite necessary for the progress of peaceful arts and civilization. But we cannot help feeling indignant when the writer in the *Review*, with a brazen-facedness quite characteristic of that class of politicians who always talk of blood and iron, makes the sweeping assertion that the Asiatic breaks through all restraint, human or divine, &c. We do not even for a moment maintain that all Asiatics are honest. But at the same time we shall be the last to admit that all Asiatics are a set of impostors and rascals. Is England free from bad men? Even such men as Lord Clive and Warren Hastings were not free from certain vices, and on certain occasions acted with questionable propriety. Human nature is the same in all countries. It must have its black as well as its white side. We will try to answer all the questions which the writer in the *Review* has asked. How can the Civil Service be recruited?—Raise the limit of years and let the examination be held here. In no time you will have the less costly but the not less efficient Native agency, working on a greater scale than hitherto. How can the taxes be revised?—First abolish those taxes which oppress the poor, for instance the salt-tax, reduce the rent of land, and let taxes be levied on luxuries. The repeal of cotton duties,—duties which ought to have been retained if not for protection at least for revenue, was not a step in the right direction, as it was necessary and advisable that duties on necessaries should have been removed first. How can the army be maintained?—In order to maintain it, an extraordinary expenditure is necessary. It is unjust that India should be

burdened with charges for nothing good. Let some of the paid regiments, especially the European ones, be disbanded, and let Natives form themselves into volunteer corps. It is time that the policy of distrust should be done away with. This ought to be done if Government are in earnest in retrenching expenditure. How to promote Natives in civil employ so as to raise the masses?—All of Lord Ripon's measures,—local self-government, the Jurisdiction Bill and others,—will go a great length towards securing this object.

Approves of the contemplated appointment of a Parliamentary committee for examining the present condition of India.

The *Gujaráti* (95) of the 9th September says that the news about the contemplated appointment of a Parliamentary committee for the purpose of scrutinizing the present condition of India and examining the accounts of the revenues and expenditure of the country is highly satisfactory in one way. Every native of India has reason to be gratified at the circumstance that this should have been the result of the writings of Mr. Keay and Miss Florence Nightingale, of the advocacy of members of Parliament like Mr. Blake, and of similar cries from India. It is to be hoped, however, that this Parliamentary committee will not, like the old finance committees, rest in sleep after protracted sittings. We have just seen that the Secretary of State has declined to adopt the recommendations of the Army Commission, which after long deliberation proposed a reduction of 1½ or 2 krors in military expenditure. We wish that a commission composed of men of generous minds may be appointed, and being asked to report on the questions of civil and military expenditure, the employment of Natives in the public service, land revenue, public works, ábkári and similar subjects, their recommendations may at once be acted upon. But we do not want commissions who hold their sittings for eight years, whose reports are allowed to lie at the India Office for about fifteen years, and whose recommendations are thrown to the winds after thirty years.

Indian affairs in Parliament.

The same, in an article headed "India in Parliament," says:—We have frequently observed that the British Parliament gives very little attention to Indian matters. That the rulers in England should be careless of the interests of the people of a country which yields a very large revenue, and which materially assists in the maintenance of the people of England, may be a matter for deep regret, but is it not very surprising that we should look upon this carelessness with equanimity? Whether Conservative, Liberal, or Radical, every Englishman is cognizant of the disregard shown to Indian interests, and is also acquainted with some of the specific grievances of the people; but no efficient measures have yet been taken for affording redress. The question of reforming the administrative policy in India has been engaging the public attention for the last fifteen years. On many occasions members of Parliament have taken exception to the policy of saddling India with the expenditure on account of certain wars, but to no purpose. What good then has resulted from such discussions in Parliament? The members of Parliament have indeed become known for ably carrying on a warfare of words, but they have not succeeded in changing the aspect of affairs. We have carefully watched the proceedings of the last session of Parliament. Many members, hitherto unknown, rose to address the House, but few were swayed by any sincere motives. It cannot be considered that the several questions raised were in any degree calculated to confer any appreciable good upon India. Members like Mr. Ashmead-Bartlett indulge in jokes and pranks, and uselessly take up the time of the House. They animadvert on the wholesome reforms proposed to be introduced into the Indian administration, without having any knowledge of the rules of politics. How then can such animadversions prove beneficial to this country? There is no more need of a warfare of words in Parliament, and something more substantial is required. The question of reduction in the public expenditure was moved during the last session, but there appears to be no chance of its being taken up in earnest. The Indian budget was placed before the House at the fag end of the session. As Mr. Maclean has pertinently remarked, it is a disgraceful farce that the budget should be discussed after half the amount provided in it has been already spent. It bespeaks a deplorable and dangerous state of things

that a budget of 70 krors should be discussed by the House at a time when the majority of members have left London for the country, and when, as the few that remain do not consider the subject important, there is great difficulty in securing a number sufficient to form a quorum.

Points out the necessity of constructing navigation canals in India.

In an article headed "Our River System and the Navigation Canals," the *Native Opinion* (10) of the 9th September says:—The rain that has been falling so long and so incessantly in Bombay has also visited in profusion other parts of our continent, and has saved the country from a calamity too grim and dreadful to contemplate. Had this rain held back for a few days more, famine would have stalked abroad, and lorded it over the whole length and breadth of the land in a most voracious manner. Happily the relentless foe has been already cheated of his spoil, and we are glad to say that the country—supposing always the locust war is successful—will surely smile with teeming harvests. This calamity, very narrowly averted by the grace of Providence, should teach us a lesson. It is not that Providence will always save us from famines in the future, as it has not always saved the country in the past. If we are to depend upon its grace, we should bear in mind the adage that God helps those who help themselves. Now by long experience we know that famine has become an important factor in Indian affairs, and the question how to mitigate, if not entirely remove, the severity of its repeated visitations has occupied the minds of our rulers from the earliest times. So long ago as 1853 a commission reported that extended irrigation and water-storage would be very efficacious in preventing famines. From time to time Governors, Governors General, and Secretaries of State have sung in the same strain, and have given their opinion that a sufficient and well-regulated water-supply would be the true solution of the famine problem. This country has been with a great deal of truth often called an agricultural country, and since agriculture wants a supply of water, its absence means a famine. The reasoning is so plain that almost all the ancient and modern rulers of the land have unhesitatingly accepted this conclusion as correct. We find from the vast number of tanks now dilapidated that the old Native rulers realized the truth of this conclusion, and tried manfully to cope with the evil by storing water in immense quantities so as to balance the abundance of one year with the drought of another. What we now find is, however, only a recognition of the truth of the proposition that the true remedy for averting famines is the storage of water, but we do not meet with any sustained effort to promote that storage. It has been often supposed that want of water in the country is the cause of famines. But this is not correct. Sir A. Cotton and many others of equal standing and note have recorded their opinion that there is no want of water in the country, and that in the worst year that ever occurred there was water flowing into the sea more than enough to provide food for the population. The only desideratum is that the water that falls over the country should be stored in tanks so that it may be used when needed, and that the rivers should be laid under contribution by artificial means to supply the adjacent tracts with the much-valued treasure which they pour into the ocean to no purpose. These are the two grand remedies which have been found by experience to answer the purpose. Canals and tanks in the country would far better ensure the country against the ravages of famines than any amount of resolutions to reserve a certain sum annually to be spent on relief works when famine is actually in the land. Prevention is always better than cure. If a large portion of the annual reserve or famine premium be spent upon irrigation works, we should derive a double benefit. We should have the benefits of irrigation actually secured to us, and the Government of India would have no room for temptation to spend the accumulated funds at an emergency upon purposes other than legitimate. The irrigation canals would not only supply the primary want of India by giving to the soil a timely supply of water and increase the cereal produce, but would also, if properly constructed, provide the best possible means of transit at a small cost. The Panjáb, the North-Western Provinces and Bengal have already such a natural system of river navigation that it can be made almost perfect with comparatively very little cost. In the Deccan too the Narbada and the Tápti flowing from the interior into the

western sea, and the Godávari, the Krishna and the Káveri flowing into the Bay of Bengal, can at no great cost be made to serve as means of intercommunication over a vast area. The Godávari was surveyed a long time ago with this view, and it was then conclusively shown by able engineers that that river and its tributary, the Wardha, could be easily made navigable up to within a short distance of their sources. Even as the Godávari now stands, it is navigable by boats to a long distance from its mouth. The Krishna and the Madras rivers do not differ much in this respect from the Godávari. This magnificent water system would not only provide the means of transit, but at the same time would fertilize the country through which it would pass. We earnestly desire that this question, which has been allowed to lie comparatively dormant for at least a quarter of a century, may be brought on the *tapis*. We regret that so long a time has already been wasted in devising schemes which have signally failed. What we have suggested above has already been more than once suggested by Sir A. Cotton, who has gone so far as actually to prepare a scheme of the undertaking which he has satisfactorily shown to be feasible. Had the canal navigation scheme been adopted long ago, it would have saved the country from several very heavy burdens. We could have then dispensed with some of our guaranteed railways with all their charges on the revenues of India. That is, however, a thing of the past. But in future if our Government, instead of undertaking State railways, would undertake navigation canals, a great saving might be effected. Taking the actual cost of construction per mile for railways and canals, it can be satisfactorily shown that the cost of the former is as much as from 3 to 8 times the cost of the latter. The substitution of canals for railways would thus prove to be a clear gain. Moreover, when we invest our capital in railways we really devote a large portion of it to buying iron and coal from England, and bring no commensurate benefit to our country. We do not mean to absolutely deny the value of railways, and we assert that some lines are necessary if India is to play an important part in the economy of the world as a large grain-producing and grain-exporting country. But this purpose would be sufficiently served if we constructed railways only in places where the construction of canals would be either impossible or next to it. Our country is not even now in a position to support railways. They do not suit the genius of it so well as navigation canals would. Nor does the argument of speed make any great difference between the respective merits of the two systems. We believe that by means of steam barges a speed sufficient for practical purposes can be attained over navigation canals. We recommend these considerations to the attention of the present Government of India. We believe canals are more calculated to fit in with our system of revenue and expenditure and the infant development of our resources than railways which are mere heavy ornaments. Canals would add to the revenue by increasing the fertility of the land, and leave us more capital to apply towards the other wants of the country.

Expresses a hope that a Gujaráti gentleman will be nominated this year to the Native Civil Service.

The *Gujaráti* (95) of the 9th September says:—November is again drawing nigh and conjectures are rife regarding the nomination of a member from this Presidency to the Native Civil Service. From the time that this service has been started, two Pársis, two Dakshini Bráhmans and one Musalman have been appointed to it. Last year we suggested that a Gujaráti Hindu ought to be nominated to the service. Among the names of persons recommended last year three were Gujaráti, but perhaps the Bombay Government did not urge the special claims of the Gujaráti candidates, which circumstance might have led to the unpopular nomination made last year. We hope the last year's injustice will not be repeated, and that one of the three Gujaráti candidates recommended last year or some other qualified Gujaráti will be appointed this year.

Suggests that the shrievalty of Bombay for the coming year should be conferred upon a Mahomedan gentleman.

The *Yajdán Parást* (123) of the 9th September observes that since 1856, when a Native gentleman was for the first time appointed to the shrievalty of Bombay, this honourable office has been conferred upon six Hindus and six Pársis, but not a single Mahomedan gentleman has been fortunate enough to get it. Fifteen years ago there were very few Mahomedan gentlemen having

a good English education, and it was rather difficult to find qualified person in that community for appointment to the shrievalty; but within the last fifteen years education has made considerable progress among the Mahomedans, and several eligible candidates may be found. The most conspicuous among the Islamite community of Bombay are Messrs. Badrudin Tyebji, Kamrudin Tyebji, Mahomed Ali Rogay, Rahimtula Mahomed Sayáni and Khán Báhádur Honorary Surgeon Shekh Kásam; and one from among them ought to be appointed Sheriff for the coming year. Mr. Badrudin's would be the most appropriate selection and the Mahomedan community would be highly grateful to Government for the honour done to it. [The *Vartamán Sár* (120) of the 11th idem expresses its approval of the suggestion.]

The grievances of the employés of the Salt Department at Goa.

The *Arunodayá* (14) of the 9th September, in a communicated article, dwells on the inconveniences which the employés of the Salt Department at Goa have been obliged to suffer, and says that it is a matter for regret that in spite of this they should have been served with notices intimating that their services would not be required after a stated period, and that they were liable to be dismissed whenever necessary. All the employés have been seized with a feeling of discontent and are at a loss how to get out of the impending difficulty. In foreign territory like that of Portuguese India it was proper that the last place should be worth at least Rs. 15 and continuable during the whole of the year. The authorities have, however, converted the appointments into nine-monthly. The employés on nine-monthly establishments are thrown out of employment at the commencement of the rainy season, and they are required to resume their work before its close. They are therefore obliged to undergo much expense and trouble, and find it difficult to live within their means. Those that do not receive the salaries that were originally fixed in consideration of the inconveniences of a foreign rule and the dearness of provisions are obliged to purchase their necessaries on credit. It is very unjust that those that have served for three and a half years in the Portuguese territories should not yet be transferred to the Presidency. All complaints should now be met by paying to such persons as have not been allowed the originally fixed salaries the amount saved from their salaries, by giving employment all the year round to such persons as are now borne on nine-monthly establishments, by transferring all of them to the Presidency, and by providing for such as may be thrown altogether out of employ in the arrangements that may be effected for the protection of the salt-works in the Konkan.

Locusts in the Sátára District.

A correspondent of the *Mahárashtrá Mitrá* (40) of the 13th September, writing from Pasarni in the Wái Táluka of the Sátára District, says that there is a difference of opinion between the people and Government officers regarding the existence of locusts in the district on account of the circumstance that apparently no creatures of that description are to be seen in the fields. Whenever, however, the soil is broken in being weeded, innumerable locusts are seen to jump, and it is urgently necessary that they should be destroyed in their present condition. Government should therefore cause mercury powder to be fired, and the forests, which afford great shelter to the insects, to be destroyed by being burnt. They should also ask the cultivators to use nets for catching them. It is believed that the miseries that have at present overtaken the people are due to the circumstance that there is very little good merit to the credit of the rulers, while injustice is rampant. The Forest Department is an important source of the sins of the rulers, while the Deccan Agriculturists' Relief Act is such a sinful measure that God cannot brook it. The Subordinate Judges have now begun to dispense justice against their own convictions. They cannot help it. The law dictates how justice shall be dispensed. The mandates of Dr. Pollen are surprisingly tyrannical. It is very dangerous to deal out injustice when one is conscious of what he is doing. The sighs and lamentations of the people are attributable to this cause. If Government put a stop to all sinful conduct, all miseries will cease and the subjects will be happy. The editor of the *Mahárashtrá Mitrá* (40) says that it is believed that the difference between Government officers and people regarding the existence of locusts is attri-

butable to the solicitude of the latter to waive all demands for remissions of land revenue, which will have to be met in case the existence of locusts is recognized. The editor wishes that this belief may not be correct.

Brings to notice certain matters in connection with the farm of the ábkári revenue of Surat.

A correspondent of the *Gujarát Mitrá* (76) of the 9th September says:—The enforcement of the A'bkári Act for the last four years has deprived the poor labourers of a natural beverage like toddy, and by granting the farm of the ábkári revenue of Surat to a single contractor Government have, with the view of securing an increase in their income, reduced the people almost to a state of starvation. When in August last the farm for the whole of the district was granted to Mr. Dubásh, a petition on behalf of the Pársis of Surat was laid before Government, representing that the system of granting the farm to a single contractor was calculated to prove prejudicial to the liquor distilling industry of Surat, and that the people would not be able to get as good wines as were to be had from private distillers. Government informed the petitioners in reply that they had bound the new contractor to supply liquor of as good quality as that before furnished by previous contractors, and that therefore there was no ground for anxiety on that score. But within a period of two months from the time this assurance was given by Government, complaints have begun to be raised regarding the quality of the liquor supplied by the contractor. The only recourse now left to the people is to make a joint representation to Government in the matter. When Mr. Dubásh first entered on his contract he allowed the old distillers to keep their stops on condition that they would receive one bottle of liquor for each gallon distilled, to enable them to meet the expenses of distillation. The shop-keepers considered this condition rather hard, and therefore expressed their intention to stop work. Subsequently, however, they were obliged to give way for want of other employment, and bound themselves to render service to the contractor by a written agreement after depositing the required sums of money. This arrangement continued for one month, after which time Mr. Dubásh was tempted to retract his promise of allowing one bottle of liquor for each gallon distilled by the circumstance that the consumption of liquor was gradually increasing. He then offered to give one pint of liquor per gallon, which has spread dissatisfaction among the distillers. It is moreover known that the liquor which is manufactured at the distillery as 25° under proof turns out to be really 30°, and the inspectors of the contractor can therefore make good capital out of this circumstance and prosecute the shop-keepers for adulterating liquor in contravention of the 4th clause of the agreement into which they have entered with the contractor. If, therefore, Government cause the liquor to be analysed by their Chemical Analyser they will be able to know what quality of liquor is manufactured at the distillery. The editor of the *Gujarát Mitrá* invites the attention of Messrs. White and Whitworth to complaints of this nature. If the shop-keepers are not willing to accede to the modified concession of a pint of liquor per gallon, why should not the contractor return to them the money deposited by them, and why should he insist upon their giving a resignation of the agreement in the terms dictated by him?

Does not understand why Mr. Gurshidápa should be at Dhárwár, where there is no work for him.

The *Dhárwár Vritt* (24) of the 6th September is sorry that Mr. Gurshidápa Virbasápa should still be at Dhárwár, where there is no work for him. The Collector is said to have reported that there was no work for him, and why should no notice have been taken of this report?

Does not approve of the discontinuance of the work of constructing dharmashálás at Pandharpur for the accommodation of pilgrims.

The *Pandhari Vaibhav* (48) of the 9th September says that the work of constructing dharmashálas, which the municipality of Pandharpur is said to have undertaken at the instance of Government for the accommodation of pilgrims at the annual fair, has been stopped all of a sudden and there appears to be no early prospect of its being resumed. The work is important and

useful to the public, and it is improper either to put it off or to discontinue it altogether. Will the municipality awake to its duty after what we have said above?

Disapproves of the proposal made by Colonel Barton, Political Agent, Káthiáwár, for the abolition of the Judicial Assistant's Court.

The *Indian Spectator* (1) of the 9th September says:—The retiring Political Agent of Káthiáwár recommends the abolition of its only Judicial Court. We would not credit the worst enemy of the province with such a recommendation. The suggestion is said to be based on the ground that there is no work for the Judicial Assistant as Sessions Judge. This way of putting the thing is very misleading. We know from personal experience that there is enough work for the Judge and that he is willing to do it. The fact is that judicial decisions do not suit military political officers. The Political Assistants have therefore not only to perform their executive and administrative functions, for which they have barely time, but they are supposed to go through a large amount of judicial work likewise, which of course they cannot overtake. The result is a heap of arrears in every *pránt* and ruinous delays that are little short of a failure of justice. There are important suits still hanging fire, the parties to which have died or disappeared! There are cases which were taken in hand five or six years ago and not yet decided! Such a state of matters is not at all consistent with the spirit of British justice. These cases can be very well entrusted to the Judicial Assistant, for whom they are intended. But military political officers have their own ideas of justice, which judicially trained Civilians cannot defer to. Hence this movement to oust the Judicial Assistant. If such a thing happens, it will shake the confidence of suitors and bring the administration of justice into contempt. The Political Assistants have neither time nor the required training for the disposal of purely judicial business. The political officers are reported to have tried their utmost to reduce the responsible Sessions Judge of Káthiáwár to the position of a mere recorder or registrar. Foiled in this attempt it is no wonder that they now go out of their way to deprive the province of the officer whose presence is indispensable. The Government of Bombay has done much to keep Colonel Barton in countenance with the hapless princes and people. But we pray it may not listen to this iniquitous proposal. The result of removing the judicial officer from Káthiáwar will be at the best so much more work for the already over-burdened Political Assistants, who will leave these extra duties to their daftardárs and shirastedárs. And woe be to the suitors to whom these men have to dispense justice! We cannot bear to look at the suggestion without a sinking of heart. [The *Vartamán Sár* (120) of the 11th September expresses similar sentiments.]

A case of extorting confession by cruel means.

The *Gujarát Mitr* (76) of the 9th September, in a communicated article, reports the particulars of a case in which the patel of the village of Morchand in the Gogha Táluka of the Ahmedabad District is said to have attempted to extort confession from one of his female relatives in the matter of a theft in his own house. It is said that the patel caused some oil to be heated, asked the suspected party to take off some coins from within the oil, and said that if she was innocent she would not be hurt. The innocent woman put her hand into the oil and its skin was off! After some days when the wound was healed, the woman went to her father's house, and when interrogated by her brothers explained to them the circumstances under which her hand was burnt. The brothers are said to have taunted the poor woman for living such a disgraceful life, whereupon she is reported to have ended her existence by poisoning herself. If this report be true, the patel is guilty of a serious crime. If there was a theft in his house, why should he not have investigated the matter through Government, or taken other measures, instead of resorting to such a cruel deed?

A case of rape compounded by the faujdár of Gogha.

The same, in a communicated article, reports the circumstances of a case in which a girássia of the village of Morchand in the Gogha Táluka of the Ahmedabad District committed rape on a woman of the Khoja caste. It is said that the husband of the woman, on being informed by her of the full particulars of

the case, reported it to the police patel and subsequently lodged a complaint before the faujdár of Gogha. The faujdár sent the woman to the Native medical officer of the station for examination, who kept her for two days and then allowed her to go. Thereupon, the husband of the woman says, the faujdár caused the offence to be compounded against the will of the complainant. The questions for consideration are as follow:—Had the faujdár any authority to act as he did? Had he authority to compound the offence? Why should he have advised, nay compelled, the complainant to accept a compromise? Had the woman been eight or ten years of age, her being sent to the doctor for examination would have been intelligible; but why should she have been sent to the doctor when she was a mother of four children? The woman had in the first place suffered disgrace by the rape committed on her, and the insult was aggravated by her being examined by a Native doctor. What may be the reason for keeping her for two days at the dispensary? It is very distressing that such injustice should be allowed to be perpetrated under the regime of the vigilant and just British Government. The offender in this case is said to have undergone imprisonment in the Ahmedabad jail for one year on account of his complicity in a *fracas* with certain tribes, and he is also known to be generally a suspicious character. When such a person is allowed to go scot-free after committing such serious offences, great outcry is raised by the people.

Points out the advisability of having a legal enactment for the protection of Hindu widows.

The *Indian Spectator* (1) of the 9th September quotes three recent cases of infanticide at Ahmedabad, and remarks:—Cases of infanticide are reported to us almost week after week from Gujarát, Káthiáwár, the Deccan and other parts. These are only instances that come to light in spite of the most careful attempts at secrecy. How many little ones may be drowned and buried out of sight we have not the heart even to guess. There must be some 50,000 high-caste widows in Gujarát living under their father's protection, each under the same roof that shelters father, uncle, brother and their wives, witnessing the joys and sorrows of social life but strictly forbidden to take part in the former, with their moral nature entirely neglected and exposed to the wiles of the vulpine Gorji and the voluptuous Máhárāj. What chance is there for these young women to resist temptation or suppress the force of instinct? It is all very well to talk of watch and guard. The high-caste Hindu in these parts is a philosophic dog. Caste is a helpless cripple in such cases, whatever its power over the widow and the advocates of her rights. The more we consider the subject, the more we are convinced that nothing short of legal protection afforded to the widow will prevent infanticide and other crimes. But the suggestion seems to be too much for a virtuous society and a humane paternal government. All that we can say is that society and Government are responsible for the deaths periodically reported by the police and also for the many more that are never reported. In the absence of a legal enactment, we do not know why some other arrangement may not be made. It was suggested some time ago that the widows of a district might be registered, and those suspected might be periodically examined by a respectable nurse or lady doctor. We do not like this proposal: it has some thing in it of the hateful Contagious Diseases Act. But it is certain that if some such plan were adopted, and if the betrayer of the widow were made to pay for the maintenance of the child, the social evil would be partly checked. Again the fear of having to be examined would drive half of the widows to contract honourable alliances. A Foundling House at Ahmedabad on the model of the Pandharpur House would be useful for Gujarát as well as Káthiáwár. We appeal to the Government of Bombay to do something for the most unfortunate class of its subjects, the Hindu widows and their off-spring.

Does not approve of the appointment of Mr. Lester to the post of Chief Clerk in the Presidency Magistrates' Courts.

The *Gujaráti* (95) of the 9th September says:—Has the Bombay Government any explanation to give of the injustice that has been done to Natives in the matter of the recent appointment to the post of Chief Clerk in the Presidency Magistrates' Courts? Mr. Barker, the permanent incumbent of the post, having gone on leave, an Eurasian by name Mr. Lester has been appointed to

succeed him. Mr. Cooper having referred the matter to the High Court, the Judges, without considering the claims of Natives, informed him that the post should not be conferred on a Native. We do not wish to refer to the merits or demerits of Mr. Lester, who is a junior in the service, having served for about 6 or 7 years only. Messrs. Wáslekar and Jaykar have superior claims to the post. The former has to his credit a service of 30 years, while the latter once acted as a Presidency Magistrate. Why should not Natives be appointed to this post? Is the resolution passed by Lord Lytton in 1879 acted upon in this way? The policy of conferring good berths on Europeans to the exclusion of Natives is calculated to bring discredit on the Government of Bombay.

Increase in the number of gamblers at Ahmedabad.

The *Hitechchhu* (77) of Ahmedabad of the 13th September says that the number of gamblers has increased of late in the city and the suburbs. They are to be seen in large numbers in the camp, in the suburbs of Achárji, Vatva and Kákaria, Saraspur and Gomatipur, and on the Kocharb road. The Police Superintendent and his subordinates ought to be vigilant in apprehending them.

Does not approve of the despatch of the Ratnágiri post from Bombay by steamer for one day in a week.

The *Satyá Shodhak* (57) of the 9th September says:—The post for Ratnágiri for Thursday, the 6th September, was sent from Bombay by sea, but was carried to the south on account of the steamer not having touched at the port of Ratnágiri. If the steamer touches at Kárwár, the post would be sent back to Ratnágiri by runners and would thus reach the place later than if it was sent from Bombay by the usual land route. With the view of securing the uncertain advantage of an early arrival of the post at Ratnágiri by sending it by sea one day in a week, the authorities run the risk of delaying it as the steamer does not touch at Ratnágiri many times during the year. The postal authorities should therefore consider this matter and order the regular despatch of letters by the land route, heavy parcels, &c., being sent by sea. Such an arrangement is particularly necessary during the rainy season.

A postal complaint.

The *Hitechchhu* (77) of Ahmedabad of the 13th September says that the postal delivery peon of the Khádia section is so very slow that he is always seen delivering letters at about noon. This causes great inconvenience to the residents of that part of the city, for they cannot post their replies by the passenger train. It may be true that the peon has a large number of letters to distribute, but in that case an additional man should be employed. The post-master ought to attend to the matter.

Complains of the bad state of Government roads in the Southern Marátha Country.

A travelling correspondent of the *Indian Spectator* (1) of the 9th September writes:—Part of the road from Kolhápur to Sángli is very good, but part being under repair we had to take a country track miserably ill-kept. I am told it belongs to the British Government. If you want to see the Collector at the height of his autocratic obstructiveness, you cannot do better than run over the interior of the Southern Marátha Country. Roads under Native States are generally very well kept, but here and there you come across patches fearfully cut up belonging to the British Sarkár. These patches are a disgrace to the municipality concerned. No muram, no metal, on the best of them; and with the black soil, it takes nearly an hour in some places to go over a mile. They are called fair-weather roads, local funds or provincial funds roads, but to call them roads is a piece of nonsense. They are no better than a half-ploughed field. So notorious is the mismanagement that any particularly bad road in the Southern Marátha Country is called Sarkári. The authorities exact tolls and cesses. What they do with the money I cannot say; they probably divert it. They bully the Chiefs to attend to roads within their boundaries, but when the Chiefs and their Political Officers complain of their own neglect or mismanagement, they bring forward frivolous excuses, and in some cases actually compel a friendly Chief to make and repair roads with which he has no concern.

Complains of the bad state of the road from Surat to Ránder.

The *Vartamán Sár* (120) of the 11th September says that since the recent floods at Surat it has become difficult to walk over the road leading from the Hope Bridge to Ránder. As the road is situated very close to the banks of the river, a little rising of the water washes it away. At present the road has been washed away, and as there are big and deep pits in it which are full of water, it is very difficult to wade through them. As the road is under the supervision of the local funds committee, Mr. Lalubhái, Executive Engineer, ought to inspect it and have it speedily repaired. It would be better if a new road were constructed through the fields. The money spent on the repair of the present road would be wasted, considering that the road would be again washed away.

Complains of the bad state of the road from Surat to Katárgám.

The *Suryá Prakásh* (80) of the 8th September says that the road from the garden owned by the Honourable Mr. Nánábhái Haridás to Katárgám stands in great need of repair, and that the road exhales bad odours, which may give rise to cholera. Mr. White, the president of the local funds committee, ought to personally inspect the road and have it immediately repaired and cleaned.

Comments in connection with the new circular of the Government of India on the subject of publicity in legislation.

The *Native Opinion* (10) of the 9th September says:—A supplementary resolution appears in the last issue of the *Gazette of India* regarding publicity in legislation. The whole scheme is fairly drawn up as far as schemes, which must always depend for their success on the zeal and co-operation of subordinate Governments and officials, can be formulated. The resolution goes into the question very searchingly, and brings to the surface some defects which though apparently not very important in themselves are really serious in their effects. Indeed the general run of the vernacular translations of legislative measures will appear high-flown, even after making allowance for the difference of idiom and flexibility between the English and the vernacular languages. They not only show samples of bad taste which make them repugnant to the fine sense of scholars, but they at times are characterized by obsolete or far-fetched phrases which lift them considerably higher than the common reach of the understanding of the reading public. The neglect too of some local officers in ascertaining public opinion around them is justly called attention to. The idea of establishing a sort of legislative blue-book publication system is quite original, and is calculated to give a strong impetus to discussions of important public measures by the people at large. When this scheme begins to run smooth and becomes popular, it will serve as a great, though silent, engine in the political and administrative education of the people. The *à priori* dogma that every man knows the law must for ages to come remain a grand though a convenient delusion; and it is schemes like these which will help gradually to make this legal fiction less and less so. [The *Indian Spectator* (1) of the 9th September says:—It is indeed a boon to the press and the public that a Bill, or the proceedings of debates, or reports of select committees, covering 64 pages, can be bought for a rupee. In fact the rate is fixed so low as to bring the State papers on legislation within the reach of almost all educated men. It will not be in the power of our "patriots," "orators" and "agitators" to hereafter taunt the Imperial Government that it attempts to legislate in the dark. Thus a very practical step, and a most important one, has been taken for reforming subordinate matters connected with legislation. The Native press especially ought to be grateful for the boon granted to it. It is very satisfactory to observe that the Government of India has wisely determined to have Urdu or Hindustáni translations of all Bills apart from their translations into other vernacular languages. The importance of such a step is obvious. Hindustáni or Urdu is a sort of *lingua franca* in the country. Hence for permanent record nothing could be better than Hindustáni or Urdu translations of all Bills. Altogether the Government of India has fulfilled the promise it made last year to take all available steps to give the widest publicity to legislative measures and other papers connected therewith. The resolution is

a fresh instance, if an instance is at all needed, of the Viceroy's earnestness and sincerity. He does what he says. Lord Ripon has worthily done his part. It now rests with the various local Governments to do theirs. We trust they will not be slow to do so. For it must be remembered that in many other matters Imperial resolutions and circulars have remained so many dead letters. A vigilant executive at the head-quarters can alone insist on the present steps being rigidly put into effect. We will only give the latest instance of the unwillingness of the local Government in the matter. The Pharmacy Bill was introduced into the Bombay Legislative Council last year. The Honourable Mr. Badrudin Tyebji urged that the Bill should be translated into the vernacular languages of the Presidency. So far as we are aware, that request, though acceded to by the executive a year ago, has not been practically granted. This is reprehensible. Hence any amount of vigilance that the Supreme Government can keep in this matter will not be lost. We believe the best way of keeping watch will be to demand from each local Government at the end of the official year its report on the steps which it may have taken in reference to all legislative measures that may have occupied it during the year. The report may be in a tabulated form embodying all the essential details that are now published in the circular letter. The Supreme Government will then be in a position to know how far each subordinate Government has carried out its instructions and to remind erring officials of what they owe to the public. The *Vartamán Sár* (120) of the 11th idem expresses sentiments similar to those of the *Spectator*, and remarks that the resolution is a proof of the anxiety felt for, and the trust placed in, the people by the representative of the Queen-Empress. The *Mahrátta* (2) of the 9th idem remarks:—It is yet time to see how the local Government intends to act in this matter. The proviso as to a newspaper's having established itself leaves much scope for patronage and selection. Cannot all newspapers be included? Most of them may be said to be established, as they are more than a year old. The rule may be made general and applicable to all newspapers alike. Several other vernacular papers express their approval of the orders recently issued by the Government of India regarding publicity in legislation, some of them suggesting that copies of Bills should be furnished to libraries and pasted in the principal places in towns and villages.]

Local Self-government.

A suggestion to the Bombay Government in connection with the Select Committee appointed to report upon the Local Self-government Bills.

The *Native Opinion* (10) of the 9th September says:—The *Bombay Gazette* recommends that, in order that the Select Committee appointed to report upon the Local Self-government Bills for this Presidency may have a clear insight into the management and working of local funds accounts, a revenue officer either in the person of a Revenue Commissioner or Collector may be appointed to assist the Select Committee in their work. The proposal may be useful so far as the working or management of the accounts is concerned, but we believe that the mere assistance of either of the officers recommended will not satisfy all needs. We think that in addition to what information the Collector may furnish, independent members of some of the leading local fund boards may be usefully examined before the Select Committee to enable the latter to form a proper estimate of the working of local fund boards under the present order of things, and to see what safeguards are necessary to completely secure the application of these funds to their proper purposes.

Comments on the speech delivered by the Honourable Mr. Peile on the occasion of the introduction of the Local Self-government Bills into the Bombay Legislative Council.

The *Mahrátta* (2) of the 9th September, in commenting on the Honourable Mr. Peile's speech on the occasion of the introduction of the Local Self-government Bills into the Bombay Legislative Council, remarks:—We honestly confess that though the policy which was inaugurated for securing the independence of local boards was changed in 1877 to one which seriously affected their independent vitality, yet this was not done with the least faulty motive. Though there was no change in the policy of Government

so far as the administration of the Municipal Act was concerned, Section 7 of the District Municipal Act was allowed to remain a dead letter for full ten years. This in itself is enough to prove that if anything real and practical is to be done in the matter of giving a stimulus to local self-government, the law on the subject must not only be not permissive but it must even be imperative in certain matters. If the system of popular representation has to be introduced not so much as a matter of unavoidable necessity as that of sound statesmanly policy, the law ought not to leave this matter to the sweet will of the executive Government. The evil of combining in the body of the same persons the duties of the legislative and the executive here manifests itself. Howsoever proud Government may feel in having framed Bills that are elastic enough to provide for present necessities and future requirements, we confess we do not find in them anything that guarantees to us a progressive continuity. All legislation is intended for correcting present and checking future abuse, so that any piece of legislation that falls short of these objects does not come up to the proper standard. The present abuse to be checked being not so much of the legislative as that of the executive, it was necessary that the Bills should have definitely laid down principles which could have bound down the hands of the executive. If we are not much mistaken, Mr. Peile has not given us in his speech any explanation as to what guarantee the law gives us that the Bills will be enforced in the absence of Sir James Fergusson and Mr. Peile in the same manner as they will be in their presence. Sir James very justly remarked in the Council that he would rather leave the land as unpopular as man ever left these shores than sacrifice one point of principle, and we humbly ask His Excellency in return if he is not sacrificing the principle of all constitutional governments by leaving the whole substance of the scheme in the hands of the executive, who ought only to do what the law commands them. Mr. Peile has thus only confirmed the opinion that the Bills being only permissive in their nature do not meet the high expectations that were raised in civilized quarters respecting them. At the very outset Mr. Peile remarked that he was rather summing up the results of an exhaustive debate than preparing to explain the scope of and the reasons for new legislation. So far as the improvement of the executive function is concerned, we say that the more important works that are proposed to be left to the body will only involve them in financial difficulties, and the greater financial independence that is talked of is but a delusion. Mr. Peile appears to have been at some pains to make out a strong case in support of the provisions in the Bill about the appointment of presidents and vice-presidents. When Mr. Peile knew that he had non-official independent members like Messrs. Mandlik and Badrudin to fight against, he thought it safe to put the opinion of the Poona Sárvajanik Sabha against the expected opposition of the non-official members. Inasmuch as the Bills are essentially based on the September resolution of the Bombay Government, the opinions regarding them cannot be looked upon as having had their due share of importance given them. Had Mr. Peile really summed up the discussion that has been going on for the last few months, we are sure he could never have been put to the necessity of falling upon the "volunteered" letters of the Poona Sárvajanik Sabha. The entire Native press is against the opinion of Government regarding official presidents, and so are all right-thinking men. The Poona Sabha is evidently one of those on whom conviction operates slowly. Mr. Peile would have therefore done well if he had left the Sabha alone and followed the general current of public opinion. On the whole, Mr. Peile's speech sounds more like a justification than an explanation, and that portion of it which purports to be an explanation is not quite satisfactory.

Criticises the Bombay District Municipal Act Amendment Bill.

In criticising the Bombay District Municipal Act Amendment Bill, the *Indu Prakásh* (9) of the 10th September says:—Neither the total number of members of any municipal board nor the exact proportion between elective and official members is specified in the Bill. We think it desirable that the Legislature should once for all fix the number of members forming the boards,—should at least determine the maximum and minimum number, and not leave it to the discretion of the executive Government to make rules in each case as to what number shall compose a particular board. The

Bombay Municipal Act fixes the total number and its components definitively. We think it ought not to be difficult to similarly fix the total number of members and the relative proportion of the elective and the nominative elements. If the divergence of population and intellectual condition of different places makes it impossible to fix the same number indiscriminately for all, we think Government must be in full possession of all requisite information in respect to all places to enable them to annex a schedule to the Bill specifying the number of members a particular municipal board shall consist of. In regard to the relative proportions of the two elements composing the boards, we think there ought to be no difficulty at all in fixing them definitely in the Bill itself. As it is, the Bill obscurely indicates the proportion by enacting that the elective members shall not be less than one-half of the whole number, exclusive of the president, and that not more than one-half of the nominated commissioners shall be salaried servants of Government. Further we think the old division into town and city municipalities may be usefully retained by giving to the city municipalities somewhat higher privileges than to the town municipalities. The schedule which ought to be annexed to the Bill should declare what places, by their political or commercial importance, by the number, enlightenment and public spirit of their population, deserve to rank as city municipalities. The city municipalities may not inappropriately consist of a larger number of elective members, say three-fourths or two-thirds of the whole, and may also have an elected president. We are aware of the importance of proceeding cautiously and tentatively, but we are persuaded to think that bestowing higher privileges on advanced cities like Poona or Ahmedabad is not likely to spoil the experiment of self-government. On the other hand, to treat all places with two thousand inhabitants and upwards as equally advanced, and to apply to them all one rule of fitness, is to ignore the actual present condition of different cities and to put an undue restraint upon their progress. Thus, while approving of the proportion of one-half between the elected and the nominated members in town municipalities, we should like to see such places as Poona designated city municipalities with the privilege of having elected members at three-fourths or two-thirds of the total number. Section 12 empowers Government to disenfranchise any municipality which may prove to be incompetent or apathetic. While admitting the necessity of such a power being vested in Government, we think it would be conducive to the success of the experiment of local self-government if Government first declared by means of a schedule what places were in their opinion backward and unfit for the elective franchise, instead of bestowing the franchise indiscriminately and then putting certain places to the indignity of surrendering the franchise. The qualifications of electors and members are also left by the Bill to be settled by the executive Government by rules and bye-laws, but such rules and bye-laws are rarely discussed by the public and the qualifications for the franchise are too important to be left to be decided by the fiat of the executive. It is difficult to definitely specify who shall be entitled to the franchise. The different tests qualifying for the franchise ought to be laid down. We have seen in our discussion of the Local Boards Bill that the only tests there laid down are the property and the office tests with no specific provision for intelligence and education. There is in the present Bill also a chance of the education and intelligence tests being overlooked if the determination is to be made by the executive Government.

Legislation.—The Native Magistrates' Jurisdiction Bill.

Highly disapproves of the reflections cast by the Honourable Mr. Rivers Thompson on the Native character in his minute on the Native Magistrates' Jurisdiction Bill.

The *Yajdán Parast* (123) of the 9th September observes that the Honourable Mr. Rivers Thompson, the Lieutenant-Governor of Bengal, has in his minute on the Native Magistrates' Jurisdiction Bill abused the natives of India and has cast reflections on their character. The political atmosphere of Calcutta has been contaminated by the mad ravings of some European fanatics, and it is no wonder if Mr. Thompson has caught the contagion. But it is much to be regretted that he has forgotten his high position and has set a bad example to other high officials. Hitherto Indian officials followed the

discreet and sound policy of expressing their sentiments with due discretion and far-sightedness; but Mr. Thompson has overstepped the bounds of that policy and taken a course which does not become his high office. The Native press of Bengal will not deserve much blame if it retaliates and abuses the Lieutenant-Governor, who has taken the lead in this unpleasant matter.

Education.

Complains of the want of encouragement to Gujaráti literature from the Department of Public Instruction.

The *Hitechchhu* (77) of Ahmedabad of the 13th September complains of the want of encouragement to Gujaráti literature from the Department of Public Instruction. Gujarát is far behind Mahárashtra as regards education. There are many reasons for this backwardness. Gujarát is far removed from the Presidency town, and the ruling authorities are not well acquainted with the province. It is far removed from the sight of the Director of Public Instruction. Very few books are published in Gujaráti, as neither the public nor Government give due encouragement to literature in that language. From an examination of the accounts of the Government fund styled Encouragement to Literature Fund, which is in the hands of the Director, it will appear that Gujaráti authors receive less encouragement than others. It is unintelligible why a report of the administration of this fund is not published by the Director. Moreover Maráthi authors receive encouragement from the Dakshina Prize Fund, and there is no reason why Gujaráti authors should not receive aid from it. The people of Gujarát have an equal claim on this prize fund with the people of Mahárashtra. The Government of Sir James Fergusson ought not to allow this injustice to continue any longer.

Railways.

Hopes that no job will be allowed to be perpetrated in the purchase of the Eastern Bengal Railway.

With reference to the notice given by the Secretary of State for India of the intention of Government to purchase the Eastern Bengal Railway, the *Bombay Chronicle* (75) of the 9th September observes that it is to be hoped that when the purchase is completed the public will have the satisfaction of knowing that the interests of the Indian tax-payer have been properly protected. A job was allowed, perhaps inadvertently, to be perpetrated in favour of the East India Railway Company when its concern was taken over by Government, whereby that Company profited to the amount of some millions sterling at the expense of the Indian tax-payer; and it is to be hoped that a similar course will be avoided in the purchase of the Eastern Bengal Railway.

A complaint against the misconduct of some of the mofussil employés of the B. B. & C. I. Railway.

The *Indian Spectator* (1) of the 9th September says :—Rumours of a damaging character have reached us as to the misconduct of some of the mofussil employés of the B. B. & C. I. Railway Company, such as European servants calling upon Native subordinates for personal service, which no honest man can render, and visiting disobedience with petty persecution. This, if true, is highly discreditable. We trust the absence of that excellent officer, Mr. Duxbury, will not be turned to account in a manner to bring disgrace on our best managed Railway Company. Mr. Pendlebury must be approached by the aggrieved.

Suggestion to the Rájputána Railway authorities.

The *Hitechchhu* (77) of Ahmedabad of the 13th September says that a large number of Hindu pilgrims have left Ahmedabad for the Ambáji fair. They were packed like sheep in railway carriages. The railway authorities should take measures to prevent a crush at the booking office at Kharedi and Pálanpur on the return of the pilgrims, as was the case last year. [A correspondent of the *Bombay Samáchár* (86) of the 15th September also complains of the inconvenience caused to passengers by being overcrowded.]

A complaint against the station-master of Limbdi.

A correspondent of the *Samsher Báhádur* (111) of the 7th September says that a merchant of Limbdi presented a parcel to the station-master of Limbdi to be forwarded to a certain station. The station-master did not attend to

his request and the parcel was not forwarded. The same parcel was again presented on the third day by a partner of the merchant, but the station-master said that he would forward it if its owner presented it at the station. The parcel was at last forwarded by the merchant through a passenger. The correspondent does not understand why notice of the arrival of goods at the station is not given to their owners, as is the case in other places, in order that the owners may not be under the necessity of paying demurrage charges. The railway authorities ought to attend to the matter.

Municipalities.

Comments on a recent case of defalcation in the Engineering Department of the Bombay Municipality.

In an article headed "Official Delinquency again," the *Indian Spectator* (1) of the 9th September says:—Both Messrs. Javerilál and Telang have done their duty well by insisting on the municipal executive furnishing a detailed report on each of the queries embodied in the notice of motion touching recent defalcations in the Engineering Department of the municipality. So strong is the tendency of the municipal officers, where their own neglect or carelessness is glaring, to avoid independent inquiry and to stifle discussion at a Corporation meeting by bringing friendly or other influences to bear on slavish members of the Corporation, that special care has to be taken by independent members that their inquiries may not prove abortive. We shall not anticipate the report now called for. But we may at least point out three facts. First, that the municipality have engaged the defalcating cashier, and that the officer in charge of the department placed implicit confidence in him. Had the authorities who first employed that person taken the ordinary care to ascertain his antecedents, as every business-man and merchant would do when employing a shroff, no such defalcation as is now discovered could have taken place. Second, that no substantial security, commensurate with the position he occupied and the stake he was entrusted with, was ever taken! What do these two facts point to? They simply point to the conclusion that men of doubtful character get into municipal service because officials are weak enough, or interested enough, to submit to the pressure brought to bear on them by influential members of the Town Council or Corporation. It is notorious that immense pressure was put upon the Municipal Commissioner last year by certain of our city fathers (city betrayers, rather) to engage the services of their friends and relations. Why should this be the case? Why not have open competition? But there is a third fact, and that not the least important. It might be remembered that we were the first to strenuously advocate the reconstruction of the Engineering Department after the unfortunate bungle of the Malabár Hill Reservoir. Mr. Grant, then Commissioner, publicly gave the last Corporation to understand that he would reorganize that department, open as it was to public suspicion. But he could do nothing of the kind, and soon after went on furlough. Mr. Ollivant was so absorbed in the early part of his municipal career in elaborating the Assessment Department, which now threatens to turn out a costly failure, that he allowed this reform to be thrust aside. And here is the result. Now what we say is that there was a grave dereliction of duty, both on the part of Mr. Ollivant and of the members of the Corporation, in not reorganizing the Engineering Department immediately after the reservoir controversy. The axe ought to have been laid at the rotten root of that department. Had that been done, the rate-payers would not have been robbed to-day of their monies to the extent of Rs. 15,000. When will responsible citizens do the duty which they are so anxious to undertake on behalf of the people?

Comments on the steam-roller nuisance at Bombay.

The *Native Opinion* (10) of the 9th September says:—Like the story of the lamb in Æsop's Fables, it being found that the steam-roller driver and his brethren could not be found fault with in respect of the unfortunate case of the late Dr. Cody, another charge in the shape of carelessness in the management of steam machinery has been laid at their doors. If the charge is well founded increased wages may supply more efficient and careful men, but it is unjust that the Native driver should be made the scape-goat of a mishap which our Town Council ought to bear in mind did not arise from his carelessness. We

would suggest that in making a new arrangement the services of the steam-roller drivers already in the employ of the municipality should not summarily be dispensed with, but that they should be allowed time to show that they are not so inefficient as they are alleged to be. By the way, we might say that the working of steam-rollers after midnight and before sunrise would be a preferable arrangement, calculated to avoid accidents and save the municipality from additional expenditure in the name of efficiency. [The *Indian Spectator* (1) of the same date says:—It is certainly necessary to improve the working of steam-rollers in our streets. But we do not see why Rs. 50 a month cannot get an efficient driver, Native or European. The idea of closing up the street all day long where the roller is at work is antiquated. Why not work the engine late at night and very early in the morning? If this is impossible, a few men may be posted at principal corners leading to the locality under roller service to warn carriage drivers to take another road. The *Dátardun* (90) of the 13th idem expresses disapproval of the employment of European drivers on steam-rollers in the place of Natives.]

Recommends a thorough cleaning of the Dhobi Taláv quarter of Bombay in order to drive away cholera from that locality.

The *Bombay Samáchár* (86) of the 10th October observes that since the appearance of cholera in Bombay nearly half a dozen streets of the Dhobi Taláv quarter of the city have been suffering from the epidemic, which has of late gathered more strength. In several houses of this quarter more deaths than one have occurred from this disease. Whenever the Health Department is apprized of a death from the epidemic, cow-dung cakes, dammer and sulphur are burnt in the street for disinfecting the quarter; but that this is not enough for purposes of sanitation is evident from the fact that though the process has been frequently followed at Dhobi Taláv that quarter has not yet been freed from the epidemic. The Health Department ought to clean the street gutters, passages between houses, and other spots where dirt has accumulated, in order to drive away the epidemic completely.

Does not approve of the proposal to spend Rs. 50,000 for the reception of the Duke and the Duchess of Connaught.

The *Gujaráti* (95) of the 9th September regrets that it cannot support the proposal made by the Municipal Corporation of Bombay to spend Rs. 50,000 for according a fitting reception to their Royal Highnesses the Duke and Duchess of Connaught. The municipality had better meet other demands on its funds than waste such a large amount for this purpose. What advantages resulted to the country from the visits of royal princes on two former occasions? The Duke is coming not in the capacity of a ruler but in that of a servant, and an expenditure of Rs. 10,000 would be considerable. [The *Rást Goftár* (110) of the same date also does not approve of the expenditure of a sum of Rs. 50,000 for according a reception to the prince.]

Comments on the food supply of the city of Poona.

The *Quarterly Journal of the Poona Sárvajanik Sabha* (4) for the month of July, in continuation of its article on the subject of the new drainage scheme for the city of Poona, reported at pages 16 to 19 of the Report on Native Papers for the week ending 8th September 1883, says:—Before we conclude these remarks we deem it necessary to say a few words about our food supply. The grains, vegetables, &c., which we get in Poona are not as yet, in regard to their wholesomeness, subjected to that supervision at the hands of the municipality which the public health demands. Many articles are exposed for sale which are unfit for human consumption; the old and new grains are mixed and sold; bad and good grains are similarly sold together; old and diseased sheep, &c., are slaughtered for mutton; over-ripe and spoiled fruits are exposed for sale. The vegetables share the same fate. Though our food supply is not adulterated scientifically as is done in Europe, yet the flour sold in bazárs is rarely got pure; wheat flour is mixed with jowári flour, bájri flour is adulterated with jowári flour, and so on. We hope the municipality will in future look more carefully to our food supply. Without going into a detailed analysis of our articles of food, we shall only notice one fact which seems to

have escaped general attention to the great detriment of our physique. Our lands which produce our food have been exhausted of the bone-and-flesh-forming materials by repeated croppings. We have been eating off the land all the organic and inorganic ingredients year after year without returning to the soil their adequate equivalents in some shape or other to preserve its fertility. In consequence of this neglect there has been a deterioration in the quality and a diminution in the quantity of the average yield of crops. The food we get does not contain sufficient phosphates—the bone-forming constituents of our body—and other nutritive materials. This is the true cause of our low physique, and as such it deserves the careful attention of everyone among us. There are various other causes, religious, social, commercial, &c., which are wearing away our constitution, but the chief cause is the want of phosphates and of other nutritive elements in our food. Look at our people. They are becoming small-boned, lean, diminutive, dispirited, and apathetic. Even those who use animal food do not fare better. The same causes account for the deteriorated physique of our cattle. In conclusion, we wish to press on the attention of the authorities the importance of the principle which underlies the maxim that "prevention is better than cure." Hitherto our attempts have been almost exclusively directed towards finding out specifics for the cure of diseases instead of preventing them. The best way is to prevent diseases as much as lies in our power. This consideration will not fail to direct general attention to the absolute necessity of improving the sanitation of our city.

Points out the necessity of constructing an iron railing at the stone bridge near Kumbhár Vesh in the city of Poona.

The *Poona Vaibhav* (49) of the 9th September reports the occurrence of the death by drowning of a passenger by the stone bridge near Kumbhár Vesh in the city of Poona, and requests the attention of the municipal commissioners of the city to the necessity of constructing a strong iron railing at least on one side of the bridge.

Does not approve of the municipality of Ahmedabad raising a loan of Rs. 50,000.

The *Samsher Báhádur* (111) of the 7th September does not see the necessity for the municipality of Ahmedabad to raise a loan of Rs. 50,000, and thus add to the existing burden on the people. The sub-committee appointed for the purpose advised the municipality to borrow Rs. 30,000 only; but the general committee resolved to borrow Rs. 50,000. This clearly shows that the amount to be raised is much more than is necessary. If the purchase of two houses by the municipality for the improvement of the new road were postponed for a time, a saving of Rs. 6,300 would be effected and then it would be necessary to borrow Rs. 24,000 only. The municipality can realize about Rs. 10,000 by the sale of the spare ground at its disposal. The sale of the two new municipal markets and of some of the municipal shops would enable the municipality to do away with the loan. It is to be hoped that the municipal commissioners will think over the matter and desist from increasing the burden of debt on the people. [The *Hitechchhu* (77) of Ahmedabad of the 13th idem expresses disapproval of the above suggestion and attributes it to interested motives.]

Native States.

Comments in connection with the attitude of His Highness Mahárája Holkar towards Christian missionaries in his territories.

The *Indu Prakásh* (9) of the 10th September says:—Those who are quite in raptures over His Highness the Holkar's jealous attitude towards Christian missionaries seem to us guilty of an inconsistency as strange as it is absurd. No doubt it is a fact that the Christian missionaries are not quite accurate in basing their "right" to preach in Native States on the Queen's Proclamation. That Proclamation applied only to British territories, and a Native prince cannot be affected by anything said or promised in it. But the "right" of the Christian missionaries depends on the principle that the Native States should walk in the footsteps of the paramount power. On what principle is it that the British Government often interferes with the internal government of Native States? Sometimes we hear of the prince of a Native State being directed, or, what amounts to the same thing, being asked, to select a certain *protége* of

the paramount power as his Diwán. Much more does it stand to reason that the British Government should interfere when a prince excludes the followers of a particular religion from his territories. The attempt made by some of our contemporaries to show that the Mahárája Holkar is right seems most ludicrous—especially when we bear in mind that these very contemporaries are in other matters the foremost in talking about political independence, freedom of thought, and like jargon. It is the insane policy of praising the British Government for doing a thing and praising a Native State for not doing it that excites the contempt of sensible critics, and we at least would strongly object to being a party to such unprincipled journalism. [The *Shiváji* (61) of the 7th September, however, approves of the conduct of the Holkar in prohibiting Christian missionaries from preaching in his State.]

The effects of the resolution of the Government of India in the matter of the massacre of the Maiyás by the Junágad Darbár.

The *Gujaráti* (95) of the 9th September says:—The resolution of the Government of India regarding the massacre of the Maiyás by the Junágad Darbár has created great consternation among the Rájas and Ránas of Káthiáwár. Hitherto it was said that the princes were free to treat their subjects with great severity, but now they have been deprived of that power to the great advantage of their subjects. Several Kárbháris used to treat the people as slaves, but the recent orders of the Supreme Government will have a wholesome influence on them. Oppression has been rampant in two or three States, but the Kárbháris have now mended their ways. They fear that if they pursue their present course in a reckless manner, the cry of the people will be very loud, and in case the Supreme Government interferes affairs will not take a favourable turn. If such a feeling prevails generally, we have reason to hope that the complaints of the people of all States will cease, and the people ought to thank the Viceroy for the beneficial influence that his recent orders have had on the affairs in Káthiáwár. The authorities at Junágad have, however, been much humiliated by this resolution. The trouble taken by the Kárbháris in spending money on the employment of vakils, &c., for the purpose of having justice declared in their favour and representing their sinful acts to the world with a fair front has gone to nothing. We know that Mr. Sále Hindi has lost his reputation in this affair on account of his weak understanding, but we do not, like some of our brethren, recommend the cancellation of his C. I. E. Messrs. Mámal and Bápálál are solely to blame in this affair. Government and the future Diwán of Junágad ought to clear the State of all such intriguers. [The *Gujarát Mitrá* (76) of the same date is surprised that the late Diwán of Junágad has not yet been deprived of the title of C. I. E. That a man who has been disgraced with dismissal should be allowed to be a Companion of the Indian Empire is shameful not only to India but to Her Imperial Majesty the Queen. It is therefore necessary that he should be divested of the honour conferred on him at an early date. It is also necessary that the Diwán with his accomplices should be exiled from the State in order that they may not interfere with the work of the new Diwán by influencing the Nawáb, who has great confidence in Mr. Sále Hindi.]

Recommends the appointment of a commission to enquire into Rájpipla affairs.

The *Indian Spectator* (1) of the 9th September says:—Now that an inquiry is being officially made into the Darbár management of Rájpipla it may not be amiss to submit a few practical suggestions to the authorities. The Political Agent is undoubtedly the best person to conduct the investigation. But he is at a distance, with several duties to attend to. The complaints against the Darbár seem to be so many and so complex that the Political Agent cannot well look into them all without going to Nádod and giving up most of his other work for a time. There is besides the danger of the Rája and his men objecting at the last hour to an inquiry by the local officer as being prejudiced against them. The best plan therefore would be to appoint an independent commission of inquiry with Colonel West or Colonel Watson as president and at least three Native members. As first of these we would propose Mr. Mukundrái Manirái, who has a good deal of both political and judicial experience and who, if we mistake not, shortly retires from

the service. Mr. Jagjiwandás Khusháldás or Mr. Barjorji Edalji Modi may also do very well, and as a revenue member we may name Mr. Virprasád. A revenue officer is indispensable. The commission might hold an open court and look into all the charges, hearing both sides, and then submit a report with suggestions for the future management of the State. But whatever the mode of inquiry, we trust the representation or explanation of the old Rájpipla Kámdárs will not be taken on trust. It is some of these men who have brought Rájpipla to its present state. They are not above suspicion. About ten years ago they were proved by the police, the magistrate and Government to have had complicity in the great Kulluum Dacoity case. The dacoits made away with property to the extent of Rs. 22,000 from Broach and were traced at Nádod. The Kárbháris shielded the thieves and the Rája may have shielded the Kárbháris. Police officers were kept at bay for three months. But at last Messrs. Cameron, Rámkrishna Dáji and Jehangirshah Táleyárkhán obtained conviction, and recovered the bulk of the stolen property. A part of the property was, however, swallowed by the Kárbháris, who for a long time denied all knowledge of it. And were it not for a determined Political Agent, Major Reeves we believe, who threatened the Ráj with confiscation, the property would never have been disgorged and the complicity of the Kárbháris never established. It is to be hoped that none of these men are now in Rájpipla's service. But there is no knowing who and how many work mischief in a Native State where the ruler himself has an elastic conscience.

RAOJI BHAVANRAO PAVGI,

Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
22*nd September* 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 22nd September 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
23	„ Daivadnyă Samáchár	Do.	Do. ...	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolhápur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitră	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitră[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
44	„ Nibandh Mála	Poona	Monthly	700
*45	„ Nibandh Chandrika	Do.	Do.	200
46	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
47	„ Panchánan	Málvan	Do.	800
48	„ Pandhari Vaibhav	Pandharpur	Do.	103
49	„ Poona Vaibhav	Poona	Do.	250
50	„ Prabhákar[3]	Bombay	Daily	350
*51	„ Prabodh Chandrika	Jalgaon	Weekly	200
52	„ Pramod Sindhu	Umráwati (Amráoti) ...	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Satyă Prakásh	Bombay	Fortnightly ...	243
56	„ Satyă Sadan	Alibág	Weekly	400
57	„ Satyă Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly ...	275
*59	„ Sharabh	Alibág	Weekly	260
*60	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
61	„ Shiváji[3]	Do.	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayă	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
68	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vichárshil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
85	„ Bombay Punch	Do.	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
*92	„ Dnyán Dipak	Junágad	Monthly	100
93	„ Dnyán Vardhak	Bombay	Do.	400
94	„ Fursad	Do.	Do.	100
95	„ Gujaráti	Do.	Weekly	400
*96	„ Gujarát Monthly Journal	Do.	Monthly	200
97	„ Gul Afshán	Do.	Do.	659
*98	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
99	„ Jáme Jamshed	Bombay	Daily	525
100	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
101	„ Kaira Vartamán	Kaira	Weekly	115
*102	„ Kaiser-i-Hind	Bombay	Do.	200
103	„ Káside Mumbai	Do.	Tri-weekly ...	700
104	„ Kusum Guchchhá	Ahmedabad	Monthly	350
105	„ Nágar Udayá	Do.	Do.	300
106	„ Niti Prakásh	Kaira	Weekly	200
107	„ Nure Elam	Bombay	Monthly	381
108	„ Nyáyá Prakásh	Surat	Weekly	200
109	„ Pársi Punch	Bombay	Do.	814
110	„ Rást Goftár	Do.	Do.	1,225
111	„ Samsher Báhádur	Ahmedabad	Do.	200
112	„ Satyá Mitrá	Bombay	Do.	400
*113	„ Saurástrá Darpan	Junágad	Monthly	200
114	„ Stri Bodh	Bombay	Do.	533
*115	„ Subodh Prakásh	Nadiád	Do.	200
116	„ Svadesh Vatsal	Bombay	Do.	408
117	„ Tatwá Dnyán	Umreth	Fortnightly ...	62
*118	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
119	„ Umreth Samáchár	Umreth	Weekly	50
120	„ Vartamán Sár	Surat	Do.	200
121	„ Vidnyán Vilás	Rájkot	Monthly	738
122	„ Vidya Mitrá	Bombay	Do.	300
123	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
124	The Chandrodayá	Dhárwár	Weekly	150
*125	„ Karnátá Vritt	Belgaum	Do.	200
*126	„ Rasik Ranjani	Do.	Do.	100
	SANSKRIT.			
*127	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*128	The Abuz Zurfeh	Bombay	Weekly	200
*129	„ Altáf	Do.	Do.	200
*130	„ Armagán	Do.	Do.	200
*131	„ Dabdabe Islám[5]	Do.	Do.	200
132	„ Khádam-e-Hind	Do.	Daily	200
133	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*134	„ Kushful Akhbár	Do.	Weekly	160
135	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
136	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*137	The Military Instructor	Poona	Weekly	200

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Suggestions for making Indian Legislative Councils properly representative.

In an article headed "Our Legislative Councils," the *Native Opinion* (10) of the 16th September says:—In India the problem that is being constantly and gradually solved or at least attempted to be solved is how the Natives of the country can be stirred from their apathy, made to take interest in the affairs of their country, and associated in the work of administration with their foreign rulers. The condition of our country presents an historical aspect of not very frequent occurrence. Here you have a country inhabited by various tribes and races originally as distinct from each other as any two races inhabiting different portions of the globe in manners, customs, religion, and everything that goes to constitute a social unit. There are the aboriginal inhabitants now represented by tribes following a sort of fetish worship and dwelling in mountainous and jungly tracts. Then comes the Bráhmin Arya, as some say, hailing from the Caucasus with his Vedas and his pantheism, his castes and his ritual, all complete by themselves, presenting a novel civilization and a green energy as bold in thought as in arms. The rude and stern Mahomedan follows after the lapse of centuries and establishes himself over the stationary and crystallized civilization of his predecessors. This discordant mass further receives an accession to its confusion in the shape of the Pársi refugees and the Christian converts from outside, while from inside it divides itself into several religious and social sects. In this manner the homogeneous character of the population continued to be constantly disturbed with the constant addition to its number, and for a long time it presented to the outsider a confused and chaotic mass, every particle of which tried to curb the others and was in its turn operated upon in a similar manner by others. Originally rank distinctions and religious prejudices reigned supreme, and all the different components were at one time at daggers drawn with each other. But in the vast alembic of time this heterogeneous mass has so far molten down as to form a sort of mechanical compound. Yet through ages of jarring and war, while apparently the aspect presented a look of wild and hopeless confusion, the country has preserved a comparatively stable civilization which, though it could not move onwards, yet refused to go far backwards, and was too hard to be entirely broken by the tremendous blows that were dealt against it. It accomplished this by the help of a certain strength at the core which preserved the heart of the country as it were in a humble and obscure, but a tough cell. This peculiar trait in our civilization for a long time eluded the grasp of historians, who have now acknowledged the real value of our village communities. Go where you may, if you but look deep enough you will find a sort of municipal constitution more or less vital. From the Himálayas to Cape Comorin, there exists in every city and every village a sort of self-government to which the Western boroughs and free cities are mere children of yesterday. From ages past, from a time beyond any historical vista, our villages have been governing themselves. There are the executive and the legislative bodies; the police and the post in miniature are there; and every village presents a complete microcosm of administration. These institutions were so pliant yet enduring, and they showed so little vitality when there was a strong central government over the country, that they appeared almost defunct; but they rose proudly in all their native vigour in times of anarchy and confusion. Even in the best times when their energy lay dormant they supplied no mean place in the machinery of general administration. Here was the work for the practical politician and to this rock he could cling as to a thing pre-eminently firm. This was the only certain element while all else was transient. All plans for the solution of the great administrative and financial problems must be worked out from this beginning. There can be no doubt that India has for ages been accustomed to local self-government, and it is not now for the first time that she is about to enter on her novitiate of self-dependence under the ægis of the British rule. This fact has already been fished up and made use of by our political prophets like Sir Charles Trevelyan and by wise Viceroys like Lords Mayo, Northbrook and Ripon. The germ of local self-government which was existent in the country has been gradually fostered until it has arrived at its present stage of development. We

are sure it cannot stop here, but has a great future before it. When the District and Táluka Boards begin to do business, they will assert their own position and can be utilized for purposes more important than the supervision of drains and roads. They can be made to supply us with a nucleus of our representative institutions which in the fullness of time may grow into so many district vigilance committees. Even if we were not yet fit for Parliamentary Government, yet we think we have arrived at a stage where a compromise between an absolute and a popular Government can be not only practicable but desirable. If England is to hold India and we earnestly wish that she may do so for a long time to come, England must either raise us or she must fall down to our level. A free country like England cannot in her own interest afford to allow us to be governed in an autocratic fashion. The present administration of India is best calculated to rear up a large and influential body of persons imbued with despotic principles. From a comparatively early age our administrators became habituated to be irresponsible and autocratic. However well-intentioned they may be from their peculiar position in this country, their opinion of their own wisdom becomes superlatively inflated, and their contempt for popular voice increases in the same proportion. Such a race of men can have no great respect for the constitution of a country where the voice of the voter is the be-all and the end-all of the administration. We are sure that with the increasing strength of such a body the danger, though a very distant one, to the English constitution itself also increases. The truth of this matter can even now be perceived though very faintly. As a class the retired Anglo-Indians find themselves completely estranged from their country. They cease to appreciate the bracing effects of popular discussion, and in fact find themselves surrounded by institutions which they find completely foreign to their nature. This is a great evil, and we think that England must guard herself against it. The chances of Anglo-Indian opinion misleading the British nation are indeed not very great or near; but it is wise statesmanship to nip in the bud what may in time prove obnoxious. To this end it is desirable that English officers while in India should not be allowed to forget deference to the popular voice. Some sorts of representative institutions must be maintained to which they would have at times to submit. If the principle of local self-government as at present working in our country be extended a little, all the requirements of this many-sided problem could be worked out. The District and Táluka Boards might be raised into constituencies for sending members to the local legislature, which in their turn might return members to the Supreme Council. Thus a wholesome system of popular representation might gradually be introduced into the administration. These Presidency and District Councils might be further invested with certain powers over and above those of legislating and they might be allowed to keep a supervising eye over the doings of the executive. We might then have an executive from the Governor to the lowest public servant side by side with vigilance and consultative committees at Presidency-towns to the humblest village communities. The decentralization principle might be worked more literally by entrusting these bodies with a certain power over the finances of their respective divisions of the country. We have already said that the principle of local self-government cannot stop where it is at present. The principle would force itself upwards notwithstanding any opposition that it might encounter. But it is possible that its beneficent effects would be considerably modified if it be not properly directed and developed. That we must have representative councils admits of no dispute, and our worthy Viceroy has already made a beginning in that direction by the selection of the Honourable Kristodás Pál as a member of the Supreme Council. Such a development of this principle is not only imperative, but its success or otherwise involves great issues not only with regard to this country but to England herself. When such institutions as these spread wide over the country, England and India will advance to a glorious future in a happy partnership of mutual benefit, and England will not only have earned our gratitude, but will stand foremost among the nations of the world as the greatest and the most generous of them. [The *Bombay Chronicle* (75) of the 16th September and the *Arunodayá* (14) of the same date also point out the necessity of making the Indian Legislative Councils properly representative in their character].

The *Panchánanā* (47) of the 16th September says:—The views recently expressed by the Government of India on the question of making concessions in duty in the case of salt required for cattle and tree-culture excite laughter and give an insight into the evil-mindedness of the authorities. If Government have an earnest desire to make salt available for cattle and trees it is really unintelligible why it should be considered advisable to make arrangements to reduce salt by chemical processes to a state in which, while being useful for cattle and trees, it may be useless for human consumption. The desired object would be gained by placing salt within the easy reach of all classes. Chemists in Bengal and the Panjáb are said to have tried in vain to invent a process of the nature required by Government, and it is but proper that it should be so. It is necessary that salt should be made unmerchantable without a deterioration in its quality. The economy of Providence, however, does not make distinctions between salt used for human food and that used for cattle and trees, and it is well that man should follow the example of its kindness.

Does not approve of the intention of the Government of India to make concessions in duty in the case of salt required for cattle and trees by making it useless for human consumption.

The *Hitechchhu* (77) of Ahmedabad of the 20th September expresses approval of the Resolution of the Government of India regarding the abolition of Government Book Depôts, and remarks that this measure will prove advantageous to the public as well as to the proprietors of printing presses. The Bombay Government ought speedily to put a stop to the expenditure on its book depôts and sell off at cost price the books now in hand. The *Hitechchhu* hears that the Director of Public Instruction is opposed to the measure and that he has written a minute against it. If this be a fact, then it is a matter for great regret. It is to be hoped, however, that the Director's objections will not be taken into consideration and that no delay will occur in carrying out this useful measure.

Approves of the Resolution of the Government of India regarding the abolition of Government Book Depôts.

A correspondent of the *Satyá Shodhak* (57) of the 16th September says:—Recently Government have exempted from stamp duty copies of Government documents in Civil and Criminal cases required by private persons. This exemption has evidently proved very beneficial to the public at large. The public, however, have as frequent recourse to the Revenue Courts as to the Civil and Criminal ones; but as these orders are not made applicable to the former, they find it very expensive to secure copies of documents in revenue matters. Government ought to provide for the convenience of people in this as they have already done in the other respects, and they can do it without prejudice to their interests.

Requests Government to exempt from stamp duty copies of Government documents in revenue matters required by private persons.

The *Bakul* (16) of the 16th September observes that in its issue of the 19th August it stated that it had learnt from a private letter that the people of several villages in the Dápoli and Khed Tálukas of the Ratnágiri District were starving. The Collector of Ratnágiri has called upon the *Bakul* to declare the source of this information; and it may be stated in reply that the paragraph giving the news furnishes the source from which it was received. The Collector should have ascertained the truth of the information either personally or through one of his Assistants. Eighty residents of the villages of Kumbhár, Humbra and others in the Khed Táluka robbed some grain and were punished with imprisonment. This fact shows the condition of the people of that part of the district. That these eighty residents are not professional thieves and that some of them are respectable persons, proves that they must have then suffered from starvation. The Assistant Collector who is moving in these tálukas will corroborate the statement made in the *Bakul* if he is asked to state what the condition of the poor people is, what they eat and whether they get sufficient to eat. Even in the villages that are not visited by locusts the poor people do not get any food on the days on which they find no work.

A reply to a requisition from the Collector of Ratnágiri calling upon the *Bakul* to give the grounds for the statement contained in its issue of the 19th August that the residents of several villages in the Dápoli and Khed Tálukas were starving.

The *Jáme Jamshed* (99) of the 19th September observes that it is now the turn of a European to get the shrievalty of Bombay for the coming year, and there is not a more deserving person than Mr. Wordsworth, the Principal of the Elphinstone College, who should get this lucrative office. Mr. Wordsworth is a real friend and well-wisher of India. He has been taking a conspicuous part in public questions and has rendered valuable services to natives as well as to the ruling race. He has acquitted himself most laudably in the part he took in the discussions on the Native Magistrates' Jurisdiction Bill. He has shown great earnestness and soundness of judgment in imparting education to his students. Sir James Fergusson ought to confer on him the shrievalty for the coming year, and his selection will give universal satisfaction.

Recommends that Mr. Wordsworth, the Principal of the Elphinstone College, may be made Sheriff of Bombay for the coming year.

The *Yajdán Parast* (123) of the 16th September observes that this year the public banks in Bombay closed their business for four and a half days on account of the Pársi holiday of Pateti. They closed their offices after working for half the day on Saturday, and they suspended business on the following Monday, Tuesday and Wednesday. Thus the closing of business consecutively for four and a half days must have proved inconvenient to the mercantile community, particularly when the English Mail left on Tuesday and there was a probability of the Mail from England arriving on the following Wednesday. In closing business for holidays the Managers and Agents of banks look more to their own convenience than to the interests of merchants. This system is likely to cause temporary loss to some merchants, and it is therefore desirable that the banks should be checked in their predilection for long holidays.

Does not approve of the long holidays enjoyed by the banks in Bombay.

The *Indian Spectator* (1) of the 16th September says:—A respectable correspondent confirms the rumour that the retiring Political Agent of Káthiáwár will remain in the province for some time to initiate his successor into his own policy, that in fact Colonel Barton is pressed to do so. This is grievous. Perhaps Colonel West's chief recommendation is that he is new to the province. What is the value of his appointment if he is to be educated by his predecessor before he can act for himself? Where is the justification then for Colonel Watson's supersession? In our opinion the very fact of Colonel Barton remaining in Káthiáwár a week after making over charge will have a mischievous effect. To the Káthiáwári there is no difference between what is and what seems to be. The arrangement hinted at is likely to put the new officer in a false position, and to mar the beginning of what we hope may be better times for Káthiáwár.

Says that Colonel Barton ought not to be permitted to remain in Káthiáwár after he makes over charge of his appointment.

A correspondent of the *Satyá Shodhak* (57) of the 16th September says:—Hitherto the establishment of the Superintendent of Revenue Survey at Ratnágiri used to receive batta while on tour according to the scale applicable to the establishments of Collectors. Recently, however, a lower scale varying from 2 annas for a salary of Rs. 15 to 10 annas for a salary of Rs. 100, has been adopted. It is not known on what authority this lower scale has been laid down by the Survey Commissioner. The establishment of the Ratnágiri Superintendent has generally to perform an extensive tour, and officers on low salaries are obliged to incur debts in addition to the allowances received by them to meet their expenses. In the same manner the Survey Commissioner does not sanction the grant of double the rates of railway fares, while no batta is allowed for the days of actual travel by railway or steamer. It is very strange that while the orders of Government are adhered to in this latter instance they are ignored in fixing the scales of batta. The aggrieved parties submitted a representation to the Survey Commissioner, who is said to have replied by saying that as the members of the Superintendent's establishment were allowed high salaries they would not get batta according to the prescribed scale. What an injustice is this? The new Civil Travelling Allowance Code nowhere lays down the above-mentioned scale as regulating the grant of batta to the em-

Says that the establishment of the Superintendent of Revenue Survey at Ratnágiri is allowed batta at lower rates than hitherto.

ployés of the Survey Department. Why then does the Survey Commissioner evince such obstinacy?

Recommends that the District Judge's Court proposed to be located at Sholápur should be posted at Bijápur.

The *Dnyán Bodhak* (25) of the 16th September dwells on the inconveniences that are likely to be experienced by the public on account of the contemplated establishment of a District Judge's Court at Sholápur having jurisdiction over the districts of Kaládgi and Sholápur, and suggests the advisability of making Bijápur the judicial head-quarter station for the two districts. Even when a Senior Assistant Judge is stationed at Kaládgi, as at present, the people in the Southern portions of the district have to travel over a distance of from 90 to 100 miles; and when the Judicial Court is transferred to Sholápur there will be no end of the miseries of the people of the Kaládgi District. To reach Sholápur they will have to cross 6 rivers and to travel over a distance of from 200 to 250 miles. If the Bombay Government had taken thought of the annoyance that would be caused to these people for the sake of the comforts and conveniences of the traders and bankers of Sholápur they would not have recommended to the Government of India the location of the Judicial Court at the latter station.

Recommends that the First Class Subordinate Judge's Court at Násik should not be transferred to Thána temporarily.

The *Suryodayá* (65) of the 17th September is thankful to the Government of Bombay for recommending to the Government of India the appointment of a First Class Subordinate Judge at Thána, but observes that there is no need of transferring the Court of the First Class Subordinate Judge from Násik to Thána until the recommendation is sanctioned. The writer then points out the inconveniences which would arise to suitors and pleaders from the immediate transfer of the Násik Subordinate Judge to Thána.

Government should repair the tank situated between the villages of Dhámápur and Kálsa in the Ratnágiri District.

A correspondent of the *Bakul* (16) of the 16th September states that the large tank between the villages of Dhámápur and Kálsa in the Málvan Táluka of the Ratnágiri District enabled the villagers to raise garden crops. The tank has, however, fallen into disrepair and the villagers some time ago prayed Government to repair it, but nothing has been done in the matter beyond certain enquiries. This year the dam of the tank has given way and consequently the tank does not contain water sufficient to enable the villagers to raise garden crops, and they will therefore experience much inconvenience in paying the heavy land revenue assessment. Government ought to repair the dam at once.

Expresses satisfaction at the exemption of Surat from the punitive Police.

The *Gujarát Mitrá* (76) of the 16th September says that it is a matter for congratulation that the city of Surat has been freed by Government from the punitive Police imposed upon it for some time past. The people of Surat should now take a lesson from the incident that led to the imposition of the punitive Police and desist from unruly conduct under any circumstances. Government generally strive to protect the interests of the people. Whenever any differences arise between the people and Government it is the officers who are unacquainted with the requirements and opinions of the people that are to blame and not Government. To the rayats the officers of Government are everything, and therefore they blame Government for the acts of their officers. But they should not do so. If they are dissatisfied with the particular acts of the officials they should take legal measures to obtain redress. They may appeal to Government, submit petitions to them, and place their grievances before them. But they should not join the unruly in their riotous conduct.

Complains of the oppression exercised by the Police in a recent case of affray between certain officers of the Bombay Police and certain Boráh merchants of Nal Bázár.

The *Káside Mumbai* (103) of the 21st September in referring to the acquittal of certain Boráhs who were charged before Mr. Dosábhái Frámji, Second Presidency Magistrate, with obstructing certain Police officers in the discharge of their duty at Nal Bázár, observes that the remark made by Mr. Dosábhái, that the testimony of Mr. Superintendent Brewin was not worthy of belief, was very surprising. Sir Frank Souter ought to attend to this matter, for it is not a trifling circumstance that the Police should

thus oppress the people, and beat, pinion and prosecute them with the evil intention of getting them punished. It is the duty of the Police to look after the safety of the life and property of the people, but when they thus annoy them instead, it is necessary that the Commissioner of Police should take some stringent measures to remedy the evil. This case ought to assure him that some Police officers do harass the people. He ought personally to enquire into the matter and punish the delinquents. As stated by Mr. Brown, the Solicitor for the defence, all public roads are the property of the Municipality, and the Police have no authority to harass, as they at present do, the shopkeepers by throwing off their curtains, &c.

Complains that the Pársis of Bombay gamble with money on their Pateti holidays.

The *Yajdán Parast* (123) of the 16th September severely censures the Pársis of Bombay for gambling with money on the Pateti holidays, and requests the Commissioner of Police to adopt measures for the apprehension of the gamblers. This evil practice is of a long standing and ought to be suppressed with a strong hand.

Complains that some European lads kill birds in the native quarters of the town of Bombay.

A correspondent of the *Kaiser-i-Hind* (102) of the 16th September complains that for the last four months some European lads have been visiting the native quarters of the town of Bombay and killing the birds which are found sitting on the tops of houses. This conduct of theirs hurts the feelings of the native residents, and particularly the Hindus. Sometimes these lads break the window panes when they miss their aim. It is feared that one of these days a row between these lads and the natives will ensue. The Police ought to prohibit the boys from amusing themselves with this cruel pastime.

Brings to notice a case of dereliction of duty on the part of the Police of Dhulia.

The *Khándesh Vaibhav* (36) of the 14th September gives the particulars of a case of dereliction of duty on the part of the Police establishment on the chief Police Station on the Agra Road at Dhulia, in which a woman complained that a relation of hers was being severely beaten by a drunkard and sought the protection of the Police, who, however, turned a deaf ear to all her representations, and requests the attention of the proper authorities to the matter.

A complaint against the Faujdár of Dholka.

A correspondent of the *Hitechchhu* (77) of Ahmedabad of the 20th September says that on the occasion of the visit of a Shankarácharya Mahárájon the 7th idem to the Faujdár of Dholka, Mr. Kálidásbhái, the Secretary of the local Municipality, went in person to the Mahárájʼs residence with a musical band and with the entire Police force in full dress to invite him. The procession formed was very pompous. The local Police in full dress, mounted and pedestrian, also formed part of the procession. Government will know from this what power Police officers exercise in the districts.

Complains that gambling is carried on at Bulsár and Poona in the name of lotteries.

A correspondent of the *Gujarát Mitra* (76) of the 16th September writing from Bulsár says:—For many years past about a dozen shopkeepers in the bázár have been carrying on gambling in the name of lotteries. This occupation suits them so well that they remove from their shops all the usual articles of merchandize and convert their shops into lottery-houses. They resort to various tricks for inveigling young boys who steal things from their houses to satisfy the demands of the lottery-house. This generally takes place before the Diváli holidays and that time is now drawing nigh. If the new Faujdár stops such gambling and punishes the keepers of such shops he will have done an act calculated to do good to the growing boys of the town. The writer also reports that cholera is raging in the town of Bulsár. [The *Dnyán Prakásh* (8) of the 17th September is informed that some shops have been opened in Ganesh Peth in the city of Poona for purposes which are akin to those of lotteries and raffles. It is said that certain articles such as knives, scissors, &c., are exposed on tables, and these articles are given to those who throw a ring round them. Many people miss their aims and thus several poor people are ruined. It is to be hoped that the Police will institute an enquiry into the matter and take proper measures to check the evil.]

Necessity of opening a Branch Post Office in the Baroda City.

A correspondent of the *Ahmedabad Samáchár* (81) of the 19th September says that it is necessary that a Branch Post Office should be opened in the Baroda City as people find it very inconvenient to carry on money-transaction with the head Post Office.

Local Self-government.

Points out the necessity of placing more funds at the disposal of local Boards than at present contemplated.

The *Mahrátta* (2) of the 16th September, in an article headed "A financial view of the Local Funds Bill: Táluka Boards—Bodies in name only" observes:—In our article reviewing the speech of the Honourable Mr. Peile we have remarked that the more important works that are proposed to be transferred to local bodies will only involve them in financial difficulties. Special consideration of this subject has therefore become necessary, and we agree with our contemporary of the *Bombay Gazette* when it says that the financial position of Local Fund Boards has not received from the public and the press the consideration it deserves. Sections 42 to 47 set forth the sources of Local Fund revenue, its division between the Táluka and District Boards, and also the Municipalities and Cantonment Committees, the assignment of funds for educational purposes, and the division of responsibility in regard to matters other than educational between the Táluka and District Boards. Now it appears that Local Funds are to be applied to the construction and repairs of public works, such as roads, wells, tanks, trees, dharmashálas, dispensaries, markets, water-works, &c., and to educational purposes such as the provision of suitable accommodation for public schools and the development and extension of education generally. The actual receipts for public works in 1880-81 were about 23 lákhs of rupees, and for educational purposes about 11½ lákhs of rupees, so that Local Boards will have control over the expenditure of between 34 and 35 lákhs of rupees every year. This sum will be administered by about 23 District and 194 Táluka Boards. The District Boards will have solely at their disposal a sum of about 15⅓ lákhs of rupees, and the Táluka Boards about 7⅔ lákhs, out of the public works portion of the revenue. The Educational Fund remains with the District Boards so that, roughly speaking, each Táluka Board will have the power of spending every year on an average a sum of rupees four thousand, that is, will be able to maintain 24 coolies at the rate of rupees seven per month, if half of this be allowed for materials!!! Does His Excellency Sir James Fergusson really think that the cream of the Táluka society's intelligence is unable to make proper use of such paltry sums, and that the introduction of the "bludgeon clauses" is justifiable under the circumstances? The writer here tries by means of figures to give an approximately correct view of the case for each District and Division based on the receipts of the public works portion of the funds for the year 1880-81, and proceeds to remark as follows:—If the facts thus stated even approach the truth, the trouble will not be worth the candle. The formation of villages into groups, the preparation of voters' lists, the process of election, the formality of budgets, accounts and audit, and the control clauses, will more than counterbalance the real benefit to be derived from empowering the august assemblies of 16 or 20 members to spend Rs. 3,000 to Rs. 5,000 during the course of 365 days. The whole proceeding will be a sham. If the Government of Bombay is anxious to invest the Táluka Boards with some powers of doing good to the community they represent, we are convinced that they must be given more money than at present contemplated. The revenues of the district must be divided so as to give at least half of the money collected to the Táluka Boards. As proposed in the Bill the work of the Boards in the department of education will be a sham and a financial embarrassment. As at present framed, the Bill makes the District Boards paymasters of the bills preferred against them by the Educational Department, which will look to every thing educational except the maintenance of some public school-buildings. This function does not call into requisition the superior intelligence of the District Boards. We present this financial view of the Local Boards Bill to the honourable members of the Select Committee appointed to report on the Local Self-government Bills and to all public associations in

the hope that the defect pointed out will be remedied so as to leave no cause for complaint to the people.

Suggests the insertion of a section in the Local Boards Bill for the improvement of the sanitary condition of villages having no Municipalities.

In an article headed "The Local Boards Bill," the *Military Instructor* (137) of the 15th September says:—We have to urge, and we may say we cannot do it too strongly, certain suggestions about the conservancy clauses. Government take special care of the health of the army, both European and Native, and spend inconceivably large sums on securing means for the preservation of good health in military stations. But this large expenditure has not yet produced sufficiently good results, the only impediment being the defective sanitation of Indian villages. Cantonment Bázárs too have no small influence on the health of military stations. Cantonment Committees are being established in different localities; and the places where such Committees have been working for the last few years show satisfactory progress. But Indian villages have not yet improved, and unless some special provision is made in the new Bills, we have little hope of any improvement in that quarter. At page 106 of Volume 10 of the Report on Sanitary Measures in India, Surgeon-Major T. G. Hewlett says:—"The sanitary condition of the towns and villages in this Presidency is, and must be for many years to come I fear, in an unsatisfactory state. In those villages where the Bombay District Municipal Act is in force there are more or less successful attempts made to carry out the sanitary provisions of the Act, but in the whole Presidency there are only 10 City and 170 Town Municipalities where the Act has been brought into operation. I am of opinion, as at present it is impossible to raise money for the execution of sanitary works in any other way, that it would be desirable to extend its provisions so as to include places further apart from each other than one mile, and containing a smaller population than 2,000, which is the number now required to live within a district before it can be constituted a Municipality; or I would suggest that a third kind of Municipality, namely a Village Circle Municipality, should be constituted, which might embrace a certain number of neighbouring villages, for the cleansing of which there might be a peripatetic establishment which could visit and clean in succession each village within its limits." In framing the new Municipal Bill this suggestion has escaped the attention of Government. During the last year fourteen Municipalities were raised to the status of City Municipalities, so that Chapter V. of the District Municipal Act will now be in force in no less than 24 towns. The new Bills provide that villages which contain a population of two thousand and upwards shall have Municipalities; but what about the conservancy of villages that have populations below that minimum? According to the latest information 7,067 villages have a population below 200; 8,534 have a population between 200 and 500; there are 5,471 which have no more than 1,000 inhabitants; while there are 2,464 which reach the minimum standard. Thus there will be 23,536 villages which will not be affected by the provisions of the new Bills regarding sanitation. We think the suggestion of Surgeon-Major Hewlett should be accepted and a section inserted in the Bill providing that these twenty-three thousand villages shall be grouped in circles and the different circles superintended by a peripatetic establishment. The Local Boards Bill makes provision for the grouping together of villages, but this is for other than Municipal purposes; we therefore urge that this grouping system should also be followed in municipal matters. If we scrutinize the number of patients suffering from several diseases and if we make an attempt at tracing their source we shall invariably find that nearly 60 per cent. of the diseases can be traced to the defective sanitation of villages. We request the Sanitary Commissioner to urge this peripatetic system on the notice of the Select Committee appointed to report upon the Local Self-Government Bills.

Legislation.—The Native Magistrates' Jurisdiction Bill.

Approves of a compromise being effected in the matter of the Native Magistrates' Jurisdiction Bill.

The *Mahrátta* (2) of the 16th September, in noticing the Blue Book published by the Government of India embodying the opinions of officers and others on the subject of the Native Magistrates' Jurisdiction Bill, remarks:—The opinions for and against the Bill have been published; the opposition has had its full say on the

subject; the arbiters of our destinies have also told us what their views on the subject are; and lastly the best of our well-wishers have given us their advice. Lord Ripon may be inclined to pass the Bill as it stands for aught we know, and the Government at home too may uphold the action of its representative. Thus the action of one party is probably already determined upon; the only question for the present with us natives is what shall we do in the matter, knowing as we do what the opinion of a majority of the officials about us is; shall we or shall we not yet press the Government of Lord Ripon to pass the Bill as it stands? Shall we be frightened by the array made against us and give up our claims to an equality of rights with Europeans, notwithstanding the fact that we are admittedly their fellow-subjects? Are these the only courses left open to us, or is there any safer and a better course which we may follow with advantage? Howsoever radical our opinions may be in certain matters connected with the administration of this country, and howsoever enthusiastic we may have been or may be in asking for privileges, we have at least one and the best consolation that we have never fought for any right on the ground of expediency. We hold that privileges are taken and never granted, and it is this golden rule that has been our guiding principle; and in the present controversy too we have never forsaken an iota of that principle. We have always been, and we are proud to say we even now are, for a compromise; but in suggesting a compromise we have always said that we do not much care if the Bill is or is not extended to a certain class of Native Magistrates, provided the difference observed on account of a mere matter of accident is done away with. We can full well understand that if the powers of trying a criminal for an offence involving the question of life and death should fall into the hands of a half-educated judge, whether native or European, justice would be at stake; but certainly we are not prepared 'to learn all from one' as a Latin proverb says. When once appointed, a judge is a judge and a magistrate a magistrate, irrespective of his caste or creed; it therefore does not stand to sense that because an individual happens to be a Presidency Magistrate, he can exercise jurisdiction over European British subjects, whereas if he happens to be in a mofussil town he cannot. Justice is justice, and we are glad even the strongest opponents of the Bill have not allowed themselves to be blinded to it. They, at any rate most of them, agree in thinking that the native Civilian who has entered the service by competition can by no means be said to be inferior to his brother European. This was what we fought for. Let Sessions Judges or District Magistrates get the powers, and let Deputy Collectors and Magistrates be excluded. It is not a matter of great importance. These will be excluded because Government think it proper that certain powers should not belong to a class of Magistrates below a particular status. If we desire that these two should have the power, we shall fight again for it when the time comes. Thus then we are content to have the Bill in that form or even in any other form so long as the principle of it remains untouched; in short what we mean is, it is ours to fight for and get the principle settled; it is for Government to work up details. As is too well-known, Lord Ripon commands the highest confidence of the party now in power in England, and if he should insist upon passing the Bill as it stands he may most likely carry the day too. But we do not like to counsel the adoption of this course; for as a party question it may be the highest triumph, but such a course is calculated to do us little good. Our fellow-subjects in India, the Europeans, do not like such a course, and in their interests we should like to yield; for the different opinions published have shown that for some cause or other a misunderstanding has taken complete possession of their minds which, if the Bill were passed, will only become stronger,—a circumstance which will be fatal to the growth of British Liberal Policy. We do not wish to make enemies of a class that has done us some good and has given us a good deal of political education. The next question is, shall we be frightened into a desertion of our cause? We most emphatically answer 'no;' it shall not be. What is the principal objection urged against natives? It is that morally natives have not yet sufficiently advanced. Let us make the best of this argument and urge upon Government the extreme necessity of giving a stimulus to higher education. The other argument flung at us is that the number of native Civilians is yet very small, and the Bill therefore is not called for. Let us try to alter the circumstances,

let us fight out the Civil Service question and get the limit of age raised and ask for examinations in India, so that in a few years the number of Native Civilians entering by competition will increase and the argument now launched against us defeated. The agitators against the Bill have only done us great good by forcing upon our notice our weaknesses; so that it will be folly on our part not to profit by the sound, though a little severe, lecture that is read to us. The Jurisdiction Bill was evidently a test question, and it is no matter for surprise that it has been so hotly discussed. The fate of this Bill is to be an epoch in the administration of this country,—an epoch from which a new leaf will be turned in that administration. We are of opinion that it would be unsound policy to pass the Bill whole and entire, for that would, under present circumstances, amount to bringing about a revolution which the Government of Lord Ripon never thought of. His Government is only for reform and not for revolution, as the Viceroy has most distinctly told us in the several resolutions he has passed and the speeches he has made. The characteristic feature of this Government is that it wishes to correct abuses and set matters right with the most laudable object of consolidating the foundations of the British Empire in India. One objection raised by the opponents of the Bill is that in the mofussil-towns the check of public opinion is not so strong as it is in the Presidency-towns. This objection is true to a certain extent. Nothing therefore can be more prudent than to limit the scope of the Bill to such towns only as are sufficiently advanced and where public opinion is felt to be a power. Such towns are zilla-towns, and it is but proper that the provisions of the Bill should extend to District Magistrates and Sessions Judges. The several resolutions which have been from time to time published about reforms in Legislative Councils pretty fairly show what great value the present Government of India attaches to public opinion, and it is expecting impossibilities to wish that Lord Ripon should pass the Bill as it stands irrespective of the opposition raised against it. We need not mention that in considering the Bill the noble Marquis will give weight only to sensible opposition, so that the plea of superiority of race and birth-right must necessarily fall to the ground as being unfounded, unsound and preposterous. In conclusion we say that this is the time when we should show our prudence; for otherwise the work of national progress will be thrown back several years or perhaps centuries. [The *Lok Mitrá* (78), *Rást Goftár* (110), the *Gujarát Mitrá* (76), the *Poona Vaibhav* (49) of the same date, the *Dnyán Prakásh* (8) of the 17th, the *Kesari* (35) of the 18th September and some others express similar sentiments.]

Comments on the opinions of officers on the Native Magistrates' Jurisdiction Bill.

The *Indian Spectator* (1) of the 16th September says:—It will not do to conceal our disappointment at the number of officials in favour of the Bill; it might have been larger. But there is consolation even for those who share this feeling of disappointment. It will be seen that many of these are revised opinions, not exactly the outcome of conscientious conviction or regard for principle, having been affected by after-events. This is a noteworthy fact not to be made light of, though for practical administration the course adopted by the officials may be justifiable to some extent. The proportion between "yes" and "no" is not so very great as the opponents of the Bill led us to believe, and as a matter of fact a majority of the most influential officers of the State have expressed themselves either as approving the measure as it stands or approving the principle underlying it. Indeed, the number in favour of the principle is gratifying, all things considered. Let the principle be enforced in however small a degree, and we may not grudge our opponents the fruit of organized agitation here and in England, such as the people of this country could not cope with. Our disappointment, however, is not due so much to the smallness of the official number in support of the Bill as to the language made use of by some of the opposing officials. Non-officials might indulge in such language. Irresponsible writers might be excused for the vehemence and bitterness of partisan spirit. But such language from responsible authorities, officers paid from the public exchequer for their support to the State policy, appears to us to be highly objectionable. No one who knows Mr. Rivers Thompson can help cherishing the liveliest regard for

him personally; we say this in spite of what Bengal papers have been writing of him. It is the more disappointing therefore to find the Lieutenant-Governor of Bengal among the few rabid irreconcilables. His Honour is welcome to his opinions, but he might surely have been more guarded in expression. Such a worthy man and high official might have set a better example to his subordinates. His attitude cannot be easily accounted for, unless the hand of Providence is at work in the matter to show that official opposition from Bengal and Assam is neither meant to be relied upon nor followed. [The *Native Opinion* (10) of the same date says that there should have been no objection to referring the Bill for opinion to a larger number of Natives than that already consulted. Legal practitioners on the Original and Appellate Sides of the High Court of Bombay, who from the nature of their work have opportunities of having a knowledge of the country, ought to have been consulted by the Bombay Government in this matter. It is to be hoped that the Viceregal Council will take this circumstance into consideration in judging of the weight to be attached to the numerical superiority of the opinions opposed to the Bill.]

Makes a defence of Native character from the aspersions cast upon it by Mr. Baker, Acting District Judge of Ratnágiri, in his opinion on the native Magistrates' Jurisdiction Bill.

In an article headed "The Bombay opinions on the Ilbert Bill," the *Indu Prakásh* (9) of the 17th September says:—Mr Baker, Acting District Judge of Ratnágiri, opposes the Bill because (1) it is opposed by Europeans, (2) the Statutory Civilians have never been to England, (3) Native Magistrates would generally be unable to "resist the temptation of punishing a European severely," (4)" a great deal of what is written by the so-called representatives of native opinion has for its object the ascendancy of Bráhmans," (5)" no equality can exist between Europeans and Natives." We may observe *en passant* that Mr. Baker is quite mistaken in his statement that Vásudev Balvant Phadke was welcomed by the people of Poona "after his conviction in the Poona Sessions Court." At the time of Phadke's dacoities in 1879, it was the leading educated natives of Poona who co-operated with Government in finding out the culprits who set fire to the large building of Budhvár Váda, and the Bombay detectives employed by Sir Richard Temple had to come to the conclusion that the educated natives had nothing to do with the dacoities either directly or indirectly. Mr. Baker is rather unjust to our people when he says that they sympathize with crimes,—a testimony directly contrary to the testimony of many reputed Anglo-Indians that the people of India are a law-abiding people. At the time of the Tichborne trial in London, the populace there, it is said, used to sympathize with the impostor and ridicule the Judges. Does that justify one in saying that the English are not law-abiding? Mr. Baker himself, it is clear from his minute, has strong opinions against native character. Shall we therefore be justified in saying that he is not fit to try natives? Surely such vague generalizations from unfounded reports cannot be made the basis of serious opinions.

Recommends that the Native Magistrates' Jurisdiction Bill should confer higher powers on every Magistrate of the first class.

In noticing the official opinions on the Native Magistrates' Jurisdiction Bill, the *Suryodayá* (65) of the 17th September observes that it will not do much good to confer the jurisdiction on a few Native Covenanted Civil Servants, nor will such limitation satisfy the millions of native population. To produce a satisfactory result the jurisdiction should be conferred on every Magistrate holding first class powers. The *Suryodayá* then expresses satisfaction with the opinion of the Honourable Mr. Badrudin Taibji on the Bill and disapproves of that recorded by Mr. Robertson, the Commissioner of the Central Division. The *Suryakánt* (64) of the 16th September expresses similar sentiments. The *Arunodayá* (14) of the 16th September cannot believe that the Government of Lord Ripon will curtail the concessions proposed to be made in the original Bill by restricting the jurisdiction over European British subjects to Native District Magistrates and Sessions Judges.

Does not approve of the sum of Rs. 2,000 sanctioned by the Town Council for the purpose of presenting an address to the Duke of Connaught.

The *Gujaráti* (95) of the 16th September says that the sum of Rs. 2,000, sanctioned by the Town Council in the place of the sum Rs. 50,000 proposed by the Corporation for the purpose of according a fitting welcome to their Highnesses the Duke and Duchess of Connaught, is as unseemly as it is insufficient to enable the public to make a proper demonstration of their loyalty to the Royal Family. The Municipality of Bombay is certainly not in such a miserable condition as not to be able to spare more than Rs. 2,000 for the purpose, and it would have looked more graceful if the Town Council had sanctioned a moderate sum of Rs. 10,000. The *Gujaráti* then proceeds to censure the members of the Town Council who opposed the proposal of the Corporation, and says that the Hindu members were not swayed by considerations of economy but by a feeling of jealousy towards Mr. Mandlik, who is always known for his independent views and who moved the proposal for the grant of Rs. 50,000 in the Corporation. The European members, however, had an idea of showing to the English public that while the princes that visited India on two former occasions were honoured by the people the unpopularity of Lord Ripon accounted for the cold reception that was intended to be given to the coming royal visitors. Under these circumstances the *Gujaráti* advises the Duke of Connaught to decline to accept the address proposed to be given to him by the Bombay Municipality. The first resolution of the Corporation was erroneous, while the amendment of the Town Council was disgraceful and unwise and suggestive of feelings of jealousy. The *Indian Spectator* (1) of the 16th September expresses a hope that the public will acquit itself fairly on this occasion. Let Bombay receive the coming guest with due honours and let the Corporation grant at least Rs. 5,000. The *Satyá Shodhak* (57) of the same date approves of the conduct of the Town Council in sanctioning a grant of Rs. 2,000 for the purpose of presenting an address to the Royal Duke.

Points out the necessity of improving the sanitation of the thickly-populated parts of the town of Bombay before turning to the Byculla flats.

The *Prabhákar* (50) of the 19th September says that if the injury to public health from the insanitary condition of the Byculla Flats is recognized it must be admitted that it is all the more necessary that the filth in the thick of the town should be speedily removed. If the Corporation are thinking of spending thousands of rupees on the improvement of the sanitation of the flats it is just that they should first devote the funds to the thickly-populated parts of the town and then turn to the suburbs. If, however, they cannot afford to subordinate the latter to the former they must undertake both the works simultaneously.

Complains of delay in the publication of the Census Report for the City of Bombay by the local Municipality.

In a paragraph headed "the Bombay Census," the *Indu Prakásh* (9) of the 17th September says:—What is our Municipality about, that the report on the Census taken in this city in 1881 should not yet be ready? It is now more than two years since the Census was taken; Mr. Baines's report on the Census taken in the mofussil was published last March, although it was a much more laborious task, while no one knows yet what has become of the Bombay Census. The Municipal officers are still at it. Will one of the members of our Corporation ask a question on this point?

Complaint against the Municipality of Násik.

A correspondent of the *Poona Vaibhav* (49) of the 16th September writing from Násik says:—Rain has made the roads muddy. Wherever you go you meet with small pits, while in lanes they are innumerable. They think it enough to put metal on the principal roads. But what is to become of the other roads? The scavengers take their own time in the discharge of their duties, and this causes great inconvenience to the people. Except on the main roads lamps are posted at long distances and some of these are not even lighted by the Munici-

pal servants. As a good deal of rubbish falls outside the dustbins great annoyance is caused to the public. It is to be hoped that the Municipality will look to these complaints.

Suggests certain reforms in the arrangements for lighting the town of Pandharpur.

The *Pandhari Vaibhav* (48) of the 16th September complains of the want of proper arrangements at Pandharpur regarding water-pipes and lamp-posts. In some parts of the town water-pipes and lamps are posted at distances shorter than necessary, while in others they are posted at inconveniently long distances. As regards water-pipes the Municipality has room to take umbrage at the argument that as the arrangements for water-supply at present stand water cannot rise to places which are on a high level. This argument, however, will not apply to lamp-posts and nothing but the negligence of Municipal authorities is responsible for the inconvenience on this score. It is to be suggested therefore that the Municipal Secretary should take the hint from what has been said above and should remove darkness from the town by posting additional lamps between those that may be situated at inconveniently long intervals.

Complains of oppressive taxes levied by the Municipality of Yeola.

The *Monthly Journal of the Poona Sárvajanik Sabha* (53) for the months of February and March but received on the 29th August contains a communication from one of the Sabha's agents who, while describing the condition of the Násik District, says that the house and water taxes levied by the Municipality of Yeola are so oppressive as to be almost without a parallel. The house-tax on some of the houses is as high as Rs. 60. Some people have disposed of their houses owing to this heavy tax. The water-tax is levied in advance for realizing the amount required for the construction of water-works. The works will be commenced after the full amount has been realized. That the people should have to pay a heavy water-rate without being able to get water even in the midst of the rainy season is nothing short of anarchy. The people have become altogether disgusted with this sort of tyranny. They proposed to collect the necessary funds by contributions or to lend the required money to the Municipality but their proposals were not heeded by Government.

Complaint againt the Sanitary Sub-Committee of Surat.

The *Gujarát Mitrá* (76) of the 16th September is informed that recently a petition was submitted to the Sanitary Sub-Committee of Surat by some respectable residents of the Chauk Bázár quarter requesting the Committee to either stop night-soil carriages from passing by that road or to make them so air-tight as to remove all possibility of any injury resulting to the health of the public from the noxious odours exhaled by their filthy contents. Notwithstanding the circumstance that this petition was presented by men of position the Secretary is said to have replied by intimating that the night-soil carriages were already kept in as good a condition as necessary and that it was not possible that they could be taken by any other road. It is a matter for regret that the Sub-Committee has not only not considered the complaints preferred to them but has as it were proved them to be groundless, and has thrown the representation to the winds. If the Sanitary Department that spends thousands of rupees cannot do anything in the matter of a petition preferred by 50 persons, then we wish to enquire when will such anarchy end. If some European had been living in this quarter he would have compelled the Secretary to stop such carriages from passing through it.

Says that lime and brick kilns should not be removed from their present sites so long as they do not interfere with the public health.

Referring to the question of lime and brick kilns that was to have been discussed at a general meeting of the Municipality of Surat on the 22nd September, the *Gujarát Mitrá* (76) of the 16th idem points out the necessity for each Commissioner to consider the subject well. As for the kilns, the question of whose sites has not hitherto formed a subject of complaint or which have remained in their present sites for 15 to 30 years, it is worth serious consideration whether they should be removed. So long as no proof is forthcoming of a danger to public health, and so long as no inconvenience is suffered by the public from

the smoke of the kilns, there is no necessity to remove the kilns to the outside of the town. The question was once satisfactorily settled with the advice of the late Acting Assistant Surgeon, Mr. Motivála, and we should like to know what has caused its revival.

Recommends a change in the time kept by the clock on the Hospital Tower at Surat, and points out the necessity of its being lighted.

The *Gujarát Mitrá* (76) of the 16th September says that one of its correspondents complains that the clock on the Hospital Tower at Surat shows Madras time and that it is useless at night in the absence of lights to illuminate it. The *Mitrá* strongly points out to the Municipal Commissioners the necessity of changing the time of the clock and of lighting it.

Native States.

Says that the scope of the contemplated visit of the Nizám of Hyderabad to Calcutta should be extended, and that he should see other important Native States.

The *Mahrátta* (2) of the 16th September observes:—The event of the Nizám of Hyderabad going to Calcutta during the Christmas holidays will be looked upon by some old Hydarábádis with grave concern. They will not like the idea of their august prince going to the English Viceroy. There is a lowering of dignity in this. But this race of men is now dying out. The Hydarábádis of to-day will not, we think, attach any political significance to this event. We suggest that the scope of this visit of the Nizám's should be extended. His Highness ought to see some of the other more important Native States and examine the manner in which State business goes on there. As His Highness will shortly be called upon to rule over the destinies of his great State, it will be advantageous to him to see practical work.

Points out the necessity of having one set of laws for the provinces of Káthiáwár, Mahi Kántha, Rewa Kántha and Pálanpur.

The *Gujarát Monthly Journal* (96) for the months of Chaitra and Vaisháhk of the Samwat year 1939 (April, May and June) observes that under each of the Political Agencies of Káthiáwár, Mahi Kántha, Rewa Kántha, and Pálanpur there are several large and small States with jurisdictions extending over different areas. Some of these States enact laws for themselves, while others follow the laws enacted by other States. If there was one set of laws for all these States their subjects would not meet with many inconveniences in their dealings with each other which they now suffer. The Agency authorities and the different States ought to enact uniform laws applicable throughout the province after holding consultations on the subject. The different Political Agencies and States have laws of their own for the registration of valuable documents, and one State refuses to accept a document registered in another State, while the Agencies have issued circulars intimating that documents registered in the Courts of justice in Native States will not be accepted as legal evidence in the Courts of justice established by the Agencies. This state of things causes great inconvenience to trade and commerce throughout the province, and it is desirable therefore that there should be one law for registration and the documents registered under it should be accepted as legal evidence in all Courts of justice throughout the province.

Complains of the injustice of the admission of Mr. Jádavrái Harishankar to the Agency Courts in Káthiáwár.

A correspondent of the *Gujaráti* (95) of the 16th September says:—Mr. Jádavrái Harishankar is a known man in Káthiáwár. He was an influential pleader of the Agency Courts. He was convicted of having forged a number of documents and was sentenced to pay a fine and in addition to undergo imprisonment for a certain period. This man has now returned from jail. One can understand that he may have many friends in Káthiáwár, but nobody ever thought that the doors of the Agency buildings would be opened to him, and that he would be allowed to practise there as a pleader. Colonel Barton has, however, falsified this notion by approving Mr. Jádavrái's nomination to the post of Vakil for the Chuda Táluka at the Political Agent's Court and by also allowing him to practise as a pleader. Among the rules for the admission of pleaders to the Courts in

Káthiáwár good behaviour and a certain standard of education occupy the principal place. Tálukdárs of the first four classes are competent to exercise their choice as regards the satisfaction of the latter test, but as the former qualification is considered a *sine qua non* their nominations are subject to the approval of the Political Agent with regard to that test. Did not Colonel Barton see any difficulty in giving his approval to the nomination in question? The Kárbhári of Chuda may see nothing objectionable in the appointment of Mr. Jádavrái, but Colonel Barton has shown that he has abandoned all regard for his own honour by not taking exception to the nomination while approving it on behalf of Government. It is said that this affair has been brought about by the interest which Mr. Ratilál Sárábhái, the Kárbhári of Vánkáner, has with Colonel Barton. This report may or may not be true, but the people cannot account for this affair in any other way. Can nobody prevent the Agency from breaking, in the interests of individuals, the rules which it has framed for its own and the people's guidance? It is to be hoped that if this matter reaches the ears of Government it will be set right.

Affairs at Junágad and the Girássias.

A correspondent of the *Gujaráti* (95) of the 16th September says:—It is rumoured that Mr. Sále Hindi has tendered his resignation and has been moving in the matter of getting a new Kárbhári appointed, simply with the view of soothing Government, but that secretly and virtually he is to remain what he was. The whole administration of the State would be carried on under his direction, and the rank, influence and jághir enjoyed by him would remain unaffected. He has, however, not to take the trouble of putting his signature to State papers. The public opinion regarding Mr. Bápálál is that he would be, to all appearances, dismissed from the service, but the Darbár would not but pay him his salary privately. These rumours appear to be well-founded. Even after the receipt of the Government Resolution these two officers are known to have been taking a principal part in the administration of the State. Now-a-days Mr. Bápálál has been incessantly moving between Junágad, Colonel Barton's Camp, and Bombay, and for this purpose the Darbár has kept stages for horses and carriages at distances of 5 miles. Since the policy of usurping portions of territories from adjoining States has been put a stop to by Government, a tendency to deprive either by hook or crook Girássias and other land-holders of portions of their property, with the view of annexing them to the State, has been observable among Tálukdárs. According as an officer is skilful in this business he is considered loyal to the State. Native States generally hunt after such officers. Messrs. Sále Hindi and Bápálál are peculiarly possessed of this qualification. Mr. Sále Hindi cannot brook the name of Girássias. The oppression of the Girássias by the Junágad Darbár commences from the date of the accession of Mr. Sále Hindi to power. Mr. Bápálál has become popular with the Darbár because his nature accords with that of his Chief. It is not likely that Junágad will swallow the bitter dose of the dismissal of these two officers. It is an incontestable fact that a desire to seize the lands of Maiyás was at the bottom of the tyranny exercised on them. The Darbár was very much elated by the Resolution which the Government of Bombay passed in its favour in the matter of the tax imposed by it on the Maiyás. The writer then quotes three instances in which certain persons have recently been deprived of their girás lands by the Darbár, and says that the circumstance that these instances occurred when the orders of Government in the Maiyá affair were being issued gives sufficient ground to form a conclusion as to the effect of the Government orders on the Darbár people.

Says that the British Government ought to take over in their charge the State of Rájpipla.

The *Samsher Báhádur* (111) of the 14th September, in referring to the state of affairs at Rájpipla, observes that the appointment of Mr. Dhurandhar, Barrister-at-law, as Diván, led the people to hope for some substantial reforms in the State. But it is a matter for regret that the Mahárája should interfere in the management of his State and prevent the introduction of reforms. So long as the selfish and scheming adherents of the Mahárája are not removed from the State, no hope can be entertained for the redress of the grievances of the people. The *Samsher* hears

that the Mahárája thinks of nominating Mr. Mukundrái of Ahmedabad, who shortly retires from service, to the post of Diván. Whoever the Diván may be, Rájpipla will not improve so long as the British Government do not take in their own hands the supervision of the State. Government ought for once to take in their hands the reins of the State and so bless the people.

Berár Affairs.

Makes a few observations in connection with the report on the charitable medical dispensaries in Berár for the year 1882.

In noticing the report on the civil hospitals and charitable medical dispensaries in Berár for the year 1882, the *Pramod Sindhu* (52) of the 10th September observes that Dr. Little has censured the Natives of the province for subscribing rupees eight thousand only towards these dispensaries, but that amount, though a little less than the sum contributed in 1881, is nearly double the amount of the contributions collected in 1880. Dr. Little puts the residents of Amraoti and Akola to shame for contributing very little to the dispensaries of their respective towns and for obtaining medicines for themselves as paupers. But it ought to be remembered that the Municipalities of the two towns make an annual contribution of one thousand rupees each to medical dispensaries; and this fact ought not to have led the doctor to expect further contributions from the people. Again, these towns maintain a few private practitioners. Of course the well-to-do persons who obtain medicines from these dispensaries deserve blame, but Government desire that the people should be accustomed to the use of English medicines and therefore do not insist upon payment for the medicines received by the well-to-do classes. The Europeans in Berár also did not contribute a large amount to the dispensaries. This was, as observed by the Commissioner, owing to no particular efforts having been made to collect subscriptions from them; and the same may be said in regard to the small amount contributed by the Natives. Had due efforts been made for raising subscriptions, Europeans and Natives would not have held back from contributing respectable amounts.

RAOJI BHAVANRAO PAVGI,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
29th September 1883.

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BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 29th September 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	{280[1] 160[2]
	MARA'THI			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
23	„ Daivadnyă Samáchár	Do.	Do. ...	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolhápur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitră	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitră[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
44	„ Nibandh Mála	Poona	Monthly	700
*45	„ Nibandh Chandrika	Do.	Do.	200
46	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
47	„ Panchánan	Málvan	Do.	800
48	„ Pandhari Vaibhav	Pandharpur	Do.	103
49	„ Poona Vaibhav	Poona	Do.	250
50	„ Prabhákar[3]	Bombay	Daily	350
*51	„ Prabodh Chandrika	Jalgaon	Weekly	200
52	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Satyă Prakásh	Bombay	Fortnightly ...	243
56	„ Satyă Sadan	Alibág	Weekly	409
57	„ Satyă Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly ...	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
61	„ Shiváji[3]	Do.	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayă	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
68	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vichárshil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
85	„ Bombay Punch	Do.	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
*92	„ Dnyán Dipak	Junágad	Monthly	100
93	„ Dnyán Vardhak	Bombay	Do.	400
94	„ Fursad	Do.	Do.	100
95	„ Gujaráti	Do.	Weekly	400
*96	„ Gujarát Monthly Journal	Do.	Monthly	200
97	„ Gul Afshán	Do.	Do.	659
*98	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
99	„ Jáme Jamshed	Bombay	Daily	525
100	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
101	„ Kaira Vartamán	Kaira	Weekly	115
*102	„ Kaiser-i-Hind	Bombay	Do.	200
103	„ Káside Mumbai	Do.	Tri-weekly ...	700
104	„ Kusum Guchchhá	Ahmedabad	Monthly	350
105	„ Nágar Udayá	Do.	Do.	300
106	„ Niti Prakásh	Kaira	Weekly	200
107	„ Nure Elam	Bombay	Monthly	381
108	„ Nyáyá Prakásh	Surat	Weekly	200
109	„ Pársi Punch	Bombay	Do.	814
110	„ Rást Goftár	Do.	Do.	1,225
111	„ Samsher Báhádur	Ahmedabad	Do.	200
112	„ Satyá Mitrá	Bombay	Do.	400
*113	„ Saurásh'trá Darpan	Junágad	Monthly	200
114	„ Stri Bodh	Bombay	Do.	533
*115	„ Subodh Prakásh	Nadiád	Do.	200
116	„ Svadesh Vatsal	Bombay	Do.	408
117	„ Tatwá Dnyán	Umreth	Fortnightly ...	62
*118	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
119	„ Umreth Samáchár	Umreth	Weekly	50
120	„ Vartamán Sár	Surat	Do.	200
121	„ Vidnyán Vilás	Rájkot	Monthly	738
122	„ Vidya Mitrá	Bombay	Do.	300
123	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
124	The Chandrodayá	Dhárwár	Weekly	150
*125	„ Karnátá Vritt	Belgaum	Do.	200
*126	„ Rasik Ranjani	Do.	Do.	100
	SANSKRIT.			
*127	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*128	The Abuz Zurfeh	Bombay	Weekly	200
*129	„ Altáf	Do.	Do.	200
*130	„ Armagán	Do.	Do.	200
*131	„ Dabdabe Islám[5]	Do.	Do.	200
132	„ Khádam-e-Hind	Do.	Daily	200
133	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*134	„ Kushful Akhbár	Do.	Weekly	160
135	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
136	The Mnfarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*137	The Military Instructor	Poona	Weekly	200

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

In continuation of its article reported at pages 3—4 of the Report on Native Papers for the week ending 22nd September 1883, the *Native Opinion* (10) of the 23rd September says :—

Suggestions for making Indian Legislative Councils properly representative.

The problem of Indian Administration can best be solved by means of representative institutions in this country. The elements for rearing up representative institutions are here, and can be made use of by a skilful moulder. It might be asked if such institutions can really serve the country better than the present unhampered enlightened Civilians. We answer in the affirmative, always supposing that there is a proper balance between the different factors of the administrative machinery. The chief defect of the present administration is its jealous exclusiveness, and its unintelligibility in the eyes of the natives. Laws are made and obeyed, but we don't know if one in a thousand of those who obey them understands them. The majority of the people of India obey the numerous emanations from the legal member as so many strange inscrutable products of Kaliyuga, so graphically described in their Puráns. The British Indian Government imposes on them a legal system based upon European ideas and worked with stringent penalties in accordance with the scientific ideas of Bentham and Austin. The natives are used to a simple legal machinery, speedy and inexpensive, and in their eyes the multiplicity of courts and appeals and the heavy fines that have to be paid for procuring justice are simply bewildering. The attempts which are made to regenerate India are made with the best possible intentions and with a sincere desire to effect improvements. But the fault lies in beginning to work on a material without understanding its nature and qualities. Many Englishmen themselves have admitted that their knowledge of the people of India is superficial. The manner in which the rulers and the ruled behave towards each other serves most to keep the former in thorough ignorance of the real condition of the latter. The European Civilian rarely mingles with a native in a friendly intercourse. At home or in his Kacheri he is surrounded by persons whose only desire is to please him, and naturally the defects which always keep company with sycophancy are displayed vividly in his eyes. He sees jealousy, chicanery, and falsehood rampant in the class which every day passes in review before him. What can such an official know of the real feelings and wishes of the people? The Government of the country is always moving in a circle of ideas foreign to those of its subjects. The legal administrative measures of Government have been too much in advance of the requirements of the people. The Indian Civil Service has been so organised as to be most proficient in the art of despatch. The members of this splendid service are nothing, if they are not pushing, dashing go-ahead people, and they carry out in the administration nothing but their own principles. But too much of this go-ahead spirit is sure to become dangerous to the safety of the State. There must be a check put upon them, and this check can best be found in the representative Councils of the Presidencies and the Districts. Such Councils will greatly modify their administrative zeal. At first perhaps the so-called reform and enlightenment will not advance rapidly; but what little progress it will make will be the more valuable for being sure and solid. Had the practice of taking the advice of the people been adopted earlier, we should have been surely saved from many displays of unsuitable legislation. Our present Legislative Councils can safely, as far as the popular element in them is concerned, be pronounced shams. There is only the pretence of a popular element, which is the more irritating on account of its being merely a pretence. Of course there have been times when the popular voice has strongly influenced the deliberations of these assemblies, but what we have said above is pretty accurate. Of all our Governors-General the present Viceroy has best grasped the true bearings of this problem. It is evident that he has realised the ignorance of the people as to the laws that are passed for them, and we are sure that he has addressed himself to the rectification of the error. We have been assured recently by an illustrious colleague of his that His Lordship is opposed to all shams, and we confidently hope that he will knock this the greatest sham on the head before he retires. We have every confidence in his tact and discretion, and we sincerely trust that he will now advance from merely inviting popular opinion from outside to the stage of introducing into the Councils a representative element.

Criticises the speech of the Under Secretary of State for India on the last Indian Budget.

In noticing Mr. Cross's speech on the Indian Budget for the current official year, the *Lok Mitrá* (78) of the 23rd September observes that whether the incidence of taxation is really crushing compared to the annual average income per head is a question that does not disturb the self-complacency of either the Secretary of State or his supporters. The bright side of the picture is presented to the public gaze, while the dark one is entirely hidden. However convinced one may inwardly be of the truth touching the poverty of the masses as pointed out by Major Baring, it will not do to make such a statement. Such an assertion would be mischievous. It would only go to support the pessimists. Then again the revenue is increasing. Of course it is. But Mr. Cross did not point out that the cost of collection is also increasing, and that salt is still immensely dear, compared with the cost of production, that the excise duty on spirits has stimulated the vice of drinking, and that stamp duties have made justice very dear. The expenditure side of the account was also treated in the same happy go-lucky style. Public expenditure on reproductive works is justifiable; but there is another and a dark side to the picture which ought to have been exposed. Military expenditure was spoken of glibly, as if no reduction could be effected in that huge department. In fact, the talk of reducing civil and military expenditure simply acts as a wet blanket on the Secretary of State or the Under Secretary who for the time being is expounding an Indian Budget. Vested interests must not be touched. So that very many of the statements made by Mr. Cross have about them the ring of the old platitudes on Indian Finance. There is, however, as much meaning about these sweet shibboleths in which the optimist Anglo-Indians perpetually indulge as in that hollow phrase about the "independence and integrity of the Ottoman Empire." But nobody is deceived in this country by such worthless platitudes.

Trade with Central Asia.

The *Jáme Jamshed* (99) of the 24th September regrets that Russia should have raised obstacles in the way of trade in Central Asia, and observes that Russia herself, in spite of the facilities secured for her own products, cannot carry on a thriving trade on account of the inferiority of her goods. During the past year the volume of Indian trade with Central Asia was far less than in former years, and this decline may be attributed to Russian influences. The British Government ought therefore to make proper arrangements with Russia for the encouragement of British and Indian trade in that part of the Asiatic continent.

Value of stores sent to India from England on account of Government.

With reference to the remark recently made by the *Times of India* that in spite of the desire of the Government of India to encourage local enterprise the Secretary of State for India in Council persists in sending out from England stores annually in steadily increasing amounts, as is to be seen from the Accounts of the Trade and Navigation of British India for four months ending 31st July last, the *Bombay Chronicle* (75) of the 23rd September observes that the Indian Government ought to publish some explanation on the subject. It is very desirable to know what regard the authorities holding the purse-strings of India have for the feelings of theIndian taxpayer, and whether some better control of the public expenditure than what now obtains is not absolutely necessary for the benefit of a people whose resources for paying taxes are by no means great, as is freely admitted and emphatically declared by Lord Hartington and other English statesmen.

Advises a reduction in the charges of growing and manufacturing Bengal opium and in the excise duty on Málva drug in order to put down the competition of the Persian and Chinese produce.

The *Bombay Chronicle* (75) of the 23rd September observes that the Indian trade in opium and the revenue derived from it are quite legitimate, and the opposition offered by some English philanthropists ought not to be allowed any weight. The rivalry encountered by the Indian drug from the Persian and indigenous drug in the Chinese market is however growing serious, and demands the close attention of Indian statesmen. The rivalry is found to be on the increase every year, resulting in ever-diminishing consumption of Indian opium by Chinese smokers, and the reports from the Consuls in China confirm this view of the

case. The chief cause of the successful competition is the comparative cheapness of the Persian and Chinese drugs. So great is the superiority of the Indian commodity as regards flavor that when the means of the consumer permit, he generally prefers it to its cheaper rivals, while the smokers of more moderate means try as much as possible to procure a good preparation of mixed Indian and Chinese or Persian drugs. It is the poorer classes only that resort to the use of either the pure Chinese or pure Persian drug or a simple mixture of these two on account of its cheapness. In spite of all attempts hitherto made to improve their qualities the Persian and the Chinese drugs have not as yet approached the high standard of the Indian commodity, and this state of things must continue for a long time. If the price of the Indian produce were therefore reduced to the standard of the Persian and Chinese drugs the latter would soon be driven from the market. It is therefore worth while to ascertain what could be done by way of changes in the system of growing and manufacturing the Bengal drug and of reducing the excise duty on Málva so as to diminish the cost of both when sold in China.

Complains of official publications and reports not being communicated to native newspapers.

The *Indian Spectator* (1) of the 23rd September observes:—Having so often congratulated Government on its policy with regard to supplying correct information to the Press and thereby making it a good medium of popular education as well as a valuable aid to the administration of the country, we may now submit a few details to show that the wisest policy is of little account unless practically enforced. For instance, we doubt if a single native paper in India has been supplied with Hunter's *Imperial Gazetteer*. We know it for a fact that the *Bombay Gazetteer* is seldom, if at all, issued to native writers. There are hundreds of other useful publications, provincial and imperial, of which most of the native papers do not know even the existence. There are the Administration Reports of Native States, Jail Reports, Trades and Navigation Reports, Postal and Telegraph Reports, Military, Judicial and Revenue Reports, Educational and Emigration Reports, Railway Reports and a number of other Reports, Statements and Schedules, which, if regularly supplied to native papers, would be very useful. We are favoured with some of these from time to time, but had occasion some weeks ago to submit a formal application for others. For the *Imperial Gazetteer* we were referred from one Government to another, and at last dismissed with the usual expression of regret that copies had run out. We had to buy the 9 volumes in the *bázár*. As for the *Bombay Gazetteer* His Excellency the Governor regretted his inability to help us. The same was the case with Administration Reports of other provinces and of Native States which we wanted for comparison. Most other papers are worse off than the *Indian Spectator*. Now, what wonder is there that these journals should make mistakes in the absence of correct information? It is to be sincerly hoped that the Government of India's latest Resolution on the subject will free the Native Press from this cruel disability. Let there be cheap editions of books and pamphlets; let native journalists pay for them if they cannot be supplied *gratis*, as in the case of Anglo-Indian publicists. The present treatment of native papers, especially vernacular, ill accords with the principles of enlightened Government. It is not that heads of administrations cannot afford to supply their critics with correct data; the unwillingness to break through routine is too great. To do anything new, and that at the suggestion of outsiders, is too much for your infallibles. But the worst of it is that what little is done for the Native Press is done very irregularly. There is no such thing as impartial distribution. In the matter of information as well as paid advertisements we have observed that all Government officials do not act in a *boná fide* spirit. There are some papers that seldom or never get departmental advertisements, whilst others, every way inferior, seem to enjoy a monopoly of these official "tips". The reason is not far to seek; it is neither creditable to the journalist nor the official patron. This is scarcely the way to inspire the Native Press with self-respect. There must be a degree of confidence between the journalist and the official, and such confidence can be based only on just dealing. The officials do not, on the whole, deal fairly by the journalists, and the latter look upon the official class as their natural enemies. A glaring instance in point is a Mr. Kaikhushru Edalji Modi of Surat. In the course

of a recent debate this official member of the local municipality turned fiercely upon two other members, who are journalists, and who wanted certain facts to be published, with the astounding statement that newspapers contained lies and should not, therefore, be supplied with the required information! The Government of Bombay will do well to advise bumptious little bureaucrats to be on their guard. If some papers report facts incorrectly they are not so much to blame as the officials following the policy of the dog in the manger.

Comments in connection with the Annual Sanitary Report of the Bombay Presidency for the year 1881.

In an article headed "Sanitary Administration," the *Native Opinion* (10) of the 23rd September says:—The last *Government Gazette* contains the usual Annual Sanitary Report of this Presidency for the year 1881. These things are useful in their way, but except as critical resumés we cannot say that the country gains much by these annual reviews. We do not know how many Army Sanitary Commissioners have seen India or have read or studied Hindu works on medicine, and some of their remarks strike us as a sheer waste of energy. Every year we have the same story. A man is said to die of cholera. Next morning his residence is searched, clothes are burnt, and plenty of carbolic powder is used. But that anything definite is gained we cannot admit. Our health reports every year give us plenty of new theories, but we are as wise about cholera now as we were several ages ago. The remarks on the sanitary condition of Násik ought to be studied by those who attack Dr. Blaney for his advocacy of open drains. This year cholera epidemic was very severe in that town and a large quantity of sulphur and tar was burnt without any relief. But we do not see any inquiry in this memorandum on the growth of intemperance in drink in this and other cities and its effect on the death-rate. For it is the belief amongst natives that when the human system is affected by strong drinks, the slightest attack is certain to be fatal to the patient. Dr. Hewlett may see from the returns whether Poona, Násik and such like places have not degenerated during the last twenty years, and if so how far. We observe that irrigation is at last being considered a source of disease. It has been so stamped by the whole native community of Poona since the advent of Khadakvásla waters into that city, and yet no remedy has been applied, and the funds of the municipality are being wasted on gaudy projects to the utter neglect of the solid comforts of the community.

Suggests some names in connection with the approaching nomination to the shrievalty of Bombay.

The *Indian Spectator* (1) of the 23rd September says:—The *Jáme Jamshed* strongly recommends Mr. Wordsworth's appointment as Sheriff of Bombay for 1884. We think the Press and Public of Bombay will cordially welcome the appointment. Some of the recent nominations have been anything but popular, and it is much to be wished that the present Government may not incur odium by putting in the first influential beggar or professing loyalist they come across. Mr. Khote's successor will be an Englishman, but when the time comes, we should very much like to see a Mahomedan gentleman appointed Sheriff of Bombay.

Suggests means for checking the vice of intoxication which is alleged to have considerably increased of late.

The *Gujarát Mitrá* (76) of the 23rd September alludes to the report made by a Committee ten years ago, that the vice of drinking liquors had considerably increased in the Bombay Presidency and that this increase had greatly augmented crime. The *Mitrá* also notices the petition made by the people of Ahmedabad complaining that the vice in question had increased in that city, as well as the suggestion made by the Poona Sárvajanik Sabha that the collection and disposal of the ábkári revenue should be transferred to Municipal Corporations in order to enable them to check the vice by reducing the number of liquorshops. The *Mitrá* censures Government for having failed to check the growth of the evil in its avarice to derive a large revenue from the A'bkári Department, and observes that it is not likely that Municipal Corporations will be able to discharge the duty of checking the evil satisfactorily. Government can and ought to check the evil. It should discontinue the system of giving an exclusive right of manufacturing and selling liquor to a single individual and should revert to the former arrange-

ment of selling each liquorshop by contract; it should take measures to reduce the number of shops gradually and to improve the quality of liquor and to enhance the duty levied on spirituous drinks.

Disapproves of the contemplated transfer of the Dápoli Táluka from the Ratnágiri District of which it now forms a part to the Kolába Collectorate.

The *Satyá Shodhak* (57) of the 23rd September in a communicated article says that it has heard that it is in contemplation to detach the Dápoli Táluka from the Ratnágiri District and to annex it to the Kolába Collectorate. Such a transfer will be extremely inconvenient to the inhabitants of the Dápoli Táluka. The transfer of the Civil and Revenue work of this Táluka to the jurisdiction of the Judge of Thána and of the Collector of Kolába respectively will cause much unnecessary trouble, inconvenience and annoyance to persons who may have to appeal from the decisions of subordinate Judicial and Revenue Courts. By joining the Dápoli Táluka to the Kolába District appellants will be obliged to travel a distance of a couple of hundred miles in order to lodge appeals in the Court of the District Judge of Thána against the decisions of the Sub-Judge of Dápoli. Ratnágiri is much nearer to Dápoli than Thána, and the transfer of the appellate civil work from the jurisdiction of the Judge of Ratnágiri will oblige litigants to travel enormously long distances without any corresponding advantage. The writer considers the contemplated step altogether undesirable, and gives a variety of reasons in support of his contention. At present there are four Judges stationed at Ratnágiri with powers to hear appeals. It would be well if one of them was posted at Dápoli and invested with power to hear appeals from Courts in the Tálukas of Dápoli, Khed and Chiplun. Such an arrangement would be extremely beneficial.

Complains of a passage for water near the village of Andáda, Táluka Ankleshvar, being stopped by the railway line passing over it.

A correspondent of the *Hitechchhu* (77) of Ahmedabad of the 27th September, in referring to the rise of the waters of the river Nerbudda on the 11th instant, says that the distance between the village of Andáda, Táluka Ankleshvar, and the banks of the Nerbudda, is two miles. The waters of the river during the recent rise had approached very near the village. But the passage for the waters being stopped by the railway line, the fields in the neighbourhood became submerged and the rayats have been consequently great losers. The poor rayats have been suffering in this way for several years past. Government should either have the passage opened or reduced the assessment on the said lands. The editor, in a note, urges Government to speedily redress this grievance of the rayats.

Disapproves of Colonel Barton visiting several important Native States of Káthiáwár after giving over charge of his appointment.

In a paragraph headed "Colonel Barton taking leave of Káthiáwár," the *Indu Prakásh* (9) of the 24th September says:—We understand that Colonel Barton, Political Agent of Káthiáwár, who retires from his office on the 24th of this month proposes before finally quitting the scene of his labours, to visit some of the important Native States in the Province. At least some of these States have been, we hear, so informed. Probably these Native Chiefs will look upon it as a high compliment paid to them, to find that an officer, whose word of advice when in office was to be treated as little short of 'command,' should deign to honour them with a visit. There may be nothing positively wrong in such friendly visits. We cannot help looking upon this as a reprehensible practice in an officer after he has laid down the seals of his office to undertake an official tour of this kind, and we think Government should take steps to discourage such visits. Such a practice cannot but result in a lowering of the prestige of British Political officers on the one hand, and a waste of money in receptions and ceremonials on the other. We object to such visits on principle. If the Chiefs of Káthiáwár have found in Colonel Barton a friend, a well-wisher, and a benefactor, let them assemble in a public meeting, say at Rájkot, and vote him an address expressive of their sentiments, or perpetuate his memory by raising a public subscription for a scholarship, or a prize in his honour, or for founding any public institution bearing his name, but the Political Agent has no business, we think, to pay

visits to one State after another, when his official connection with such States has ended.

Suggests that some medical practitioners should be sent to Bulsár to put down cholera which is committing great havoc.

The *Gujaráti* (95) of the 23rd September states that cholera is committing great havoc in the town of Bulsár, causing 15 to 20 deaths per day. The Golvád and Chhipvád portions of the town are alone free from the epidemic. The single doctor practising there is unable to cope with the scourge, and requires assistance. The municipality has not made due exertions to improve the sanitation of the town. Government ought to send a few medical practitioners to assist in the work of putting down the epidemic.

Points out the necessity of repairing the Varáchha creek at Surat.

The *Suryá Prakásh* (80) of the 22nd September says that according to the *Jáme Jamshed* newspaper, Government had sanctioned a sum of Rs. 53,000 in 1844 for the repairs of the Varáchha creek at Surat. It is not known what has become of this sanction. It is now necessary that the work should be taken up by Government, and that the local municipality and the B. B. & C. I. Railway Company should contribute their share towards the repairs of the creek. The Railway Company will thereby be saved the great annual loss it suffers by its line between Navsári and Kim being washed away every year by the occurrence of the floods. It will be an easy affair if Government, the local municipality and the Railway Company take up the work at an expense of Rs. 53,000. If Government cannot give any help, it should let the people know this, so that other measures may be taken for the amelioration of the distress of the people of Surat and the surrounding parts. There is a surplus of about Rs. 50,000 in the hands of the Bombay Committee of the Surat Flood Relief Fund, and it might contribute a portion of the surplus towards the work, which is in harmony with the object of the fund. If the necessary repairs to the creek are done, Surat will be saved from the occurrence of disastrous floods such as those which visited the city recently.

Points out the advisability of keeping the gates of the city of Surat open after 3 A.M.

The *Surat Akhbár* (79) of the 24th September points out the necessity of having the city gates closed at 10 P.M. and opened at 3 A.M. The closing of the city gates for the whole night enables some men doing duty at the gates to exact presents from cartmen, farmers and others. It would give a stimulus to trade if the gates were kept open.

Opium-sellers at Kaira should be made to exhibit a board in their shops setting forth the rates at which it is sold.

The *Kaira Vartamán* (101) of the 26th September requests the Collector of Kaira to compel opium-sellers to exhibit a board in their shops, setting forth the rates at which it is sold. This practice prevails in Ahmedabad.

Comments in connection with the removal of the punitive police from Surat.

The *Indian Spectator* (1) of the 23rd September says:—A few weeks ago we had to write strongly against Government saddling a whole town with the expense of an additional police because of the misconduct of individuals. We are glad to see that Surat is about to be relieved of this costly incubus. But it is doubtful if Government has here yielded to popular representation. Our officials are never guilty of such weakness. To do or undo anything at the request of the people! Perish the thought. The additional police is to be removed from Surat, because it is now full 5 years since it was fastened on the unhappy people. [The *Suryá Prakásh* (80) of the 22nd and the *Deshi Mitrá* (91) of the 27th September thank Government for removing the punitive police.]

A complaint against the Police Faujdár of Sholápur.

The *Káside Mumbai* (103) of the 26th September, in noticing the recent affray between the Hindus and Mahomedans at Sholápur, says that it is unaccountable that the local Faujdár did not prevent the Hindu procession from beating the drum when it approached the Mahomedan mosque? Why did not the havildár accompanying the procession apprehend the person who was beating the drum and thus disturbing the public peace. It is surprising that notwithstanding the Government order of 15th November last prohibiting the beating of drums near mosques and the affray last year between the two com-

munities and the terms of settlement between them, the Faujdár should not have taken precautionary measures. The Superintendent of Police at Sholápur ought to privately investigate the matter. The investigation may throw some light on the affair. It is to be hoped that the Government of Sir James Fergusson will adopt some measures with a view to prevent similar affrays occurring in future.

Local Self-government.

Criticises the Bombay District Municipal Act Amendment Bill.

In further criticising the Bombay District Municipal Act Amendment Bill, the *Indu Prakásh* (9) of the 24th September says :—In our issue of the 10th instant we said that the Bill does not specify any positive tests of qualification for either the right to vote, or to be voted for, and we have suggested that such tests should be laid down by the Legislature. But though thus omitting to define what shall constitute eligibility, the Bill declares in sections 15 and 21 what circumstances will disqualify a person from becoming a member of a Municipal Board, or from voting at a Municipal election. These provisions about disqualification are as faulty in commission as those about qualification are in omission. Firstly, the limit of age in both cases may in our opinion be fixed at 18. A person attains majority by law at that age, and if in the eye of the law he is qualified to acquire rights and liabilities in the course of business, he may with equal reason be considered competent to do the duties of a citizen, whether as a voter or as a member of a Municipal Board. Perhaps the function of a member is more difficult than that of a voter, and therefore in the former case a higher limit of age may plausibly be insisted on. But in respect to the power of voting, we think it may as safely be entrusted to a person of 18 as to one of 21. A person who is old enough to know his own interest and to be held responsible for his words and acts may surely be expected to use discrimination in his choice of a Municipal Commissioner. We are therefore of opinion that the limit of age may at least in the case of the power of voting be advantageously reduced to 18. Secondly, the disqualification arising out of a conviction for a criminal offence should, we think, be limited to non-compoundable offences. A person who has been proved guilty of any of the offences which imply moral turpitude may rightly be held unfit to be entrusted with the management of municipal concerns, but such offences as defamation, contempt of court or of any lawful order, and so forth, do not necessarily import moral turpitude or incompetence to manage civic affairs. Similarly, in respect to the power of voting, persons who have been convicted of heinous offences against society may justly be denied the privileges of citizens. Thirdly, the District Judge is declared ineligible on the ground of his being the Appellate Judge. We think the District Judge ought not to be thus excluded. A Judge, like Sir William Wedderburn for instance, would be a most desirable acquisition to a Municipal Board. The Collector, on the other hand, is not disqualified, though he is endowed by the Bill itself with various powers of control and supervision of the Local Boards. Consistently with the policy of the Bills, and with the spirit of the Viceregal Resolutions of last year, we think, the Collector may properly be held disqualified from becoming a member. If it is open to the Collector to become a member, he may surely be expected to be the president in each case, and then will be lost all usefulness of the Bills as means of instruction to the people in self-government. We venture to suggest that along with the powers of control the power of hearing appeals in disputed elections should also be given to the Collector, and the Collector be disqualified from becoming a member, while the disqualification attaching to a District Judge should be removed. As before pointed out, the Collector's position as a member of a Board, and as the controlling authority, will be very anomalous, and we think it necessary in the interest of efficiency that the Collector should be relieved of such an anomalous position. The Bill no doubt provides for a transfer of the powers of control by the Collector to another person, but seeing that the Collector is the highest executive officer in a district, the powers of control, if they are to be used usefully and efficiently, cannot be transferred to any other officer in the district who must needs be

subordinate to the Collector. Instead therefore of encumbering the Collector with too many inconsistent and dubious powers, we think it would conduce better to the success of self-government if the Collector were restricted to the position of a controlling authority merely. If the members of a Board want any light or leading, they will not be in lack of it from the other Revenue and Judicial officers who are competent to be members. We may here point out that under the Bombay Municipal Act an appeal in a disputed election lies to the Chief Presidency Magistrate, and not to any of the Civil Courts. Among the disqualifying clauses there is one which remains yet to be noticed, and which in our opinion requires some modification. We mean the clause as to absence from the limits of a municipal district for four consecutive months depriving a member of his membership. For ensuring regularity of attendance it is no doubt necessary that some check should be imposed, but absolute deprivation of membership is, we think, too severe a penalty for such absence. We venture to suggest that absence from a certain number of consecutive meetings may be held to disentitle a person to continue a member. With respect to the much-disputed point as to the office of the President of a Board, the Bill provides in Section 23 that "the president shall be one of the Commissioners, and shall be appointed by the Government or, if the Governor in Council so directs, elected by the municipality." We fear this is a very lame and impotent conclusion of all the controversy about official and non-official presidents, and is, to say the least, a very inadequate fulfilment of the assurance of the Bombay Government to the Viceroy that so far as possible there shall be no official presidents. Now we do not object to an official president as such, but we think it desirable that there should be as few nominated presidents as possible. If there is to be an earnest attempt at thoroughly educating the people in self-government, it stands to reason that wherever possible the people should be left free to nominate their own president. If our suggestion in our last article on this subject as to making two classes of municipalities be adopted, then the class possessed of superior intelligence and public spirit and self-sacrifice may be given the privilege of electing its own president; the other class, which we have designated Town Municipalities, may have its presidents nominated for it wherever necessary. We think the section ought to be so worded as to make the office of the president *primâ facie* elective. A president should be nominated only when the Governor in Council thinks a Board so backward as to be incapable of selecting a proper person. As regards the office of the vice-president the Bill provides for election of one only, when the president appointed or elected is a salaried servant of Government. It would seem that there would be no vice-president where the president is not a salaried servant of Government. We think the office should not be made dependent upon the existence or otherwise of a president who is a salaried servant of Government. We think it highly important that there should be no uncertainty or inequality as regards the constitution and staff of the different Municipal Boards. The duties of a vice-president should also, we think, be more clearly defined. If the vice-president is a necessary executive officer he ought to have a place on all Municipal Boards and must be given by the statute a definite position of authority. A distinct division of work should be specified. As it is, the vice-president is entirely dependent on the president. We think it desirable that the Bill itself should leave as little scope for friction as possible.

Contrasts the Local Self-Government Bills for the North-West Provinces and Oudh and Bombay.

The *Indian Spectator* (1) of the 23rd September contrasts the provisions of the North-West Provinces and Oudh Local Self-Government Bill with those of the Bills for Bombay, and remarks:—It is needless to say that as far as the constitution of Local Boards is concerned, as well as the powers of interference by the District Collector and Magistrate, the Bill is decidedly superior to that of the Bombay Government. With all the tall talk of the latter about its "cautious policy," the Government of Bombay's Local Boards Bill is illiberal, placed side by side with the Local Boards Bill of the North-West Provinces. There is none of that petty, arbitrary, meddling spirit which is to be discerned in the Bombay Bills. In the latter almost all the important sections contain cunningly devised

clauses, so as to make the whole measure in practice a mere apology for what it ought to be. We strongly advise the Honourable Mr. Peile to take a few hints from this Bill. He will not only be the wiser for them, but will earn the gratitude of the people. His Excellency the Governor might also peruse with profit the speeches made by Messrs. Quinton and Hunter at the third reading of the Bill. He will then be able to see that in giving a more liberal measure of local self-government to the people of this Presidency he will, under no circumstances, tread on weak or unsafe ground as he now apprehends. Dr. Hunter spoke nothing but the naked truth when he observed that "if there was ever a series of measures free from the charge of *doctrinaire* legislation, it is the series to which the present Bill belongs . . . . Whatever may be the defects or the merits of the Bill, they are not the merits or defects of *doctrinaire* legislation." Certainly not. Yet, in the Bombay Presidency, which is as homogeneous as the North-West Provinces and Oudh, and even more advanced politically, our hysterically cautious rulers cannot give us a more liberal measure and that for the reason that the legislation forced upon them by the Supreme Government is dictated more by sentiments or impulses than by any pressing necessity or demand by the people at large! In short, that the scheme of local self-government is more or less the consequence of the *doctrinaire* spirit that is now alleged to be predominant in the Viceregal Council. We have more than once combated this absurd and very impolitic view. The scheme has absolutely nothing *doctrinaire* about it. The word is simply a shibboleth devised by the Indian bureaucracy, which has from the beginning resented the measure, striking as it does at its very root. Dr. Hunter is doing yeoman's service to the cause of political education in India, to which his lamented chief and friend Lord Mayo was the first to give a tangible impulse. And what we are more grateful for is that Dr. Hunter acts in this connection not so much as a member of Government as an independent member, as a representative of the people, if we may so put it.

Legislation.—The Native Magistrates' Jurisdiction Bill.

The natives of India will not be dissatisfied with a modification of the Native Magistrates' Jurisdiction Bill.

The *Bombay Samáchár* (86) of the 24th September observes that it is extensively believed that the Native Magistrates' Jurisdiction Bill will undergo modifications, and that the jurisdiction to try European offenders will be conferred not upon the Native Magistrates mentioned in the Bill but upon those natives only who belong to the Covenanted Civil Service and who have attained to the position of a District Magistrate or a Sessions Judge. This report has induced the opponents of the Bill to advance a new argument for withdrawing the measure. They assert that the proposed modification will confer the jurisdiction in question on two or three Native Magistrates; and this narrowed jurisdiction will displease natives. Thus the Bill will be distasteful to Europeans and natives alike and hence the best policy is to withdraw it. But natives are not of the opinion attributed to them. They anxiously desire that the Jurisdiction Bill should be passed in its present shape. They will, however, not be displeased if it is passed in a modified form. They value the Bill highly for the principle enunciated in it, and are quite indifferent to its minor provisions. That principle will remove to a limited extent the invidious distinction of race, and natives will be highly grateful to the Viceroy for this boon. They will also gladly wait for the extended application of the principle hereafter.

The disaffection shown by the planters of Bengal in connection with the Jurisdiction Bill ought to be put down with a strong hand.

With reference to the meeting recently held at Bhágalpore by the Indigo planters at which it was resolved that they should follow the advice given by Mr. Hudson in connection with the Jurisdiction Bill, that the Native Magistrate who for the first time tries a British-born subject should be ousted and should himself be tried for having dared to try a European, the *Jáme Jamshed* (99) of the 24th September observes that this resolution was passed at a public meeting, and if it be not disaffection towards Government, what else can it be? With regard to the intention expressed by the planters of Terai that if

the Native Magistrates' Jurisdiction Bill becomes law, they will not enlist into a Volunteer Corps, and after alluding to the persistence shown by the *Englishman* newspaper in making improper remarks in connection with the telegram sent to England about the number of official opinions in favour of and against the Jurisdiction Bill, the *Jáme* remarks that this most unjustifiable opposition to the Supreme Government is the result of the weakness of the Lieutenant-Governor of Bengal, and unless he is removed and replaced by an officer of strong will the opponents of the measure will gather strength. The Supreme Government however ought to take severe notice of the disaffection which threatens to assume a more serious form if allowed to pass unnoticed. The *Jáme* thankfully acknowledges the offer made by Mr. Thomas Hughes to contribute his mite in support of the Jurisdiction Bill, and highly praises the Englishmen for their disinterestedness and love of fair-play.

Disapproves of the opinion given by Mr. Bamanji Edalji Modi, Acting First Class Magistrate of Broach, against the Native Magistrates' Jurisdiction Bill.

The *Indian Spectator* (1) of the 23rd September says:—Mr. Bamanji Edalji Modi, Acting First Class Magistrate of Broach, has favoured the world with his opinion on the Ilbert Bill. Of course it is against the Bill. He does not seem to have troubled himself much about the reasons on which he bases his opinion. But he has taken care to give us a bit of his family history instead! Mr. Modi says that though his family has always sided with the British Government (he means with certain officials) it has been a sufferer by the loyal adhesion. This remains to be seen. But Mr. Modi forgets that his patrons are not so ungrateful after all. The officials have provided the Surat Modis with lucrative posts and with honorary titles. He also forgets to make mention of the grant of valuable land made to his family by Mr. Alexander Rogers. Surely loyalists are not better paid in other countries. And yet, on perhaps the first occasion when Government wants his co-operation towards improving the judicial administration of the country, Mr. Modi opposes his official patrons! Mr. Modi will see that there are two ways of looking at a thing. Men who pique themselves on their loyalty are seldom of any use to the State. We do not object to Mr. Modi's personal opinion; but he must not pose himself as a friend of Government. Is it not something of a mockery that when a junior official like Mr. Modi is allowed to air his opinion, experienced men like Mr. Ránade and others are left in the back-ground? If a good number of native subordinate officials were asked to express their opinions, and if leading non-official citizens from among the native community were requested to do the same, the much-vaunted official majority against the Bill would be simply swamped.

Railways.

Complains of the want of third class carriages on the Rájputána Railway on the occasion of the recent fair at Ambáji.

The *Hitechchhu* (77) of Ahmedabad of the 27th September complains of the want of third class carriages on the Rájputána Railway on the occasion of the recent fair at Ambáji. As a large number of Hindu pilgrims collected at the Ahmedabad Station, a special train made up of goods waggons was run for four consecutive days. It is a matter for some consolation that the passengers had not to suffer so much hardship as they have to do on the occasion of other fairs. It is to be regretted that though nearly three years have elapsed since a direct communication by this line of railway was opened with Delhi and Agra, pilgrims should be packed like sheep in goods and cattle waggons for want of third class carriages. Four or five fairs occur every year in that portion of Gujarát which this line traverses and on which occasions a large number of pilgrims travel by it. It is necessary, therefore, that the railway authorities should keep some third class carriages in reserve at the Ahmedabad Station for use on such occasions. It is to be regretted that the same arrangements that were made for taking the pilgrims on to Abu Road Station were not observed on their return to Ahmedabad. It is to be hoped that the railway authorities will not fail to show solicitude for the convenience of pilgrims on the occasion of future fairs.

Municipalities.

Severely censures the Engineering Department of the Bombay Municipality for preparing a wrong estimate for the erection of the roof on the Malabar Hill Reservoir and a filter-bed in connection with the tank.

The *Yajdán Parast* (123) of the 23rd September observes that the actual expenditure on the Police quarters at Byculla was found to be three times the amount of the original estimate. Many days have not passed since this recklessness of the Municipal Engineering Department was discovered when a more astounding statement appears before the public. It is said that the roof over the Malabar Hill Reservoir and the filter-bed in connection with it cannot be completed within the sum of four lákhs of rupees which the Corporation has already granted and which was considered at the time more than sufficient for all requirements, and that two lákhs more will be wanted to complete them. The Engineering Department is liberally paid, and if it cannot prepare correct estimates it can be of little use to the Corporation. It has been found to have committed more than once serious blunders in preparing estimates, and if it be allowed to commit in future similar errors, it will place the Corporation one day in a very false position. The tremendous error of two lákhs of rupees in the estimate for the reservoir and the filter-bed ought not therefore to be allowed to pass without taking appropriate notice of it. The officer through whose negligence this mistake has been made ought to be duly punished. More than once have some of the municipal officers escaped the punishment they deserved for their negligence, by influencing their friends in the Corporation, and it is to be hoped that a similar shameful failure of justice will not be allowed in regard to the sad mess made in connection with the Malabar Hill Reservoir.

Municipal affairs at Surat.

The *Indian Spectator* (1) of the 23rd September says:—It is well known that the public of Surat are opposed to the dismantling of the fort walls, to the introduction of electric light and the extension of the garden—three hobbies on which the officials seem to have set their hearts. The fort walls have been found useful during the recent floods. Instead of light and the garden, the people have been clamouring for a supply of pure water. But the officials have put down all legitimate opposition, and have arranged, it is said, to get everything done according to their own wishes by irregular means. We commented upon the proceedings of a recent municipal meeting where the representatives of the people were very shabbily treated by the Collector and his men. At another meeting the other day under Mr. Whitworth (Mr. Collector White being absent) Mr. Kikábhái Prabhudás moved that the papers relating to these works be published so that people may see in what way and with whose consent their monies were spent. Mr. Kikábhái was supported by two or three other independent Commissioners. They were for the publication of the papers. But this was too much for Mr. Modi, an official member, who got up and said that there was no necessity for any publication, that newspapers only keep up differences between members of the municipality and the public! Mr. Whitworth is said to have been so shocked at Mr. Modi's unwarrantable aspersions that he asked that Pársi official to sit down. Votes were now taken, and the President voting on the right side, Mr. Modi and the other officials lost the day. This would not have happened if Mr. White had been in the chair. Mr. Whitworth has higher notions of duty. The old Modis of Surat have made themselves the laughing-stock of the public by their ridiculous airs of superiority and assumption of power. It is a pity their heirs cannot do better with all their education. No amount of official favour will save the family from popular opprobrium, unless they learn to respect public opinion. They must know that loyalty is not inconsistent with the claims of citizenship. [The *Deshi Mitrá* (91) of the 27th September expresses approval of the way in which Mr. Whitworth conducts the duties of the presidentship and wishes to have him nominated as president by Government. The people of Surat would be very fortunate if he were appointed president of the local municipality.]

Bales of cotton ought not to be stored in thickly-populated parts of the town of Surat.

The *Gujarát Mitrá* (76) of the 23rd September states that for a long time past large numbers of cotton bales belonging to cotton dealers or owners of cotton mills are being warehoused in thickly-populated parts of the town of Surat. It is feared that if a fire breaks out anywhere

in the neighbourhood, much damage would be the result. The municipality ought to prohibit the storing of inflammable substances in thickly-populated parts.

The washermen and dyers at Kapadvanj ought to have a separate place for carrying on washing operations.

A correspondent of the *Akhbáre Sodágar* (82) of the 26th September complains that washermen and dyers wash clothes at several spots on the Mohor and Váránashi rivers at Kapadvanj, and hence persons who draw water at those places for their household consumption get dirty water, which must affect the health of the consumers. It is therefore desirable that the washermen and dyers should have a place specially allotted to them somewhere lower down in these rivers. They may be allowed to perform the washing operations near the bridge of Shangavpur. The attention of the authorities concerned is requested to the subject.

Native States.

Says that the office of the Assistant Political Agent at Cutch should now be done away with, as the specific temporary purpose for which the office was created no longer exists.

In a paragraph headed "the Assistant Political Agent at Cutch," the *Indu Prakásh* (9) of the 24th September says:—We find that Prince Kálubha, the younger brother of His Highness the Ráo of Cutch, has joined the Rájkumár College. This is a step in the right direction, and all we now trust is that the arrangement will bring about the curtailment of the costly machinery at present maintained at Cutch for special educational purposes. An English officer with the rank and title of Assistant Political Agent of Cutch has been maintained at a cost of several thousands of rupees annually to the State for the purposes of superintending the education of His Highness the Ráo. This education, it now appears, His Highness has completed, and the help of the officer is, we are told, no longer needed by His Highness, the greater part of whose time at present is devoted to being initiated in the administrative affairs of the State, and since the brother of the Ráo has now gone to Rájkot, the educational duties of the Assistant Political Agent have in fact ceased to exist. Nor can it be said that the work in the Agency at Bhuj is of such a heavy character as to render it necessary for the Political Agent to have the help of an Assistant. We cannot suppose therefore that for the sake of patronage the Bombay Government will think fit to maintain an officer in Cutch a day longer than necessary. The revenues of Cutch, we are told, cannot afford to put up with this burden for any length of time. The office of the Assistant Political Agent was created some years back after the death of the late Ráo for a specific temporary purpose, namely, the education of His Highness the Ráo. That object having been attained, let us hope that Sir James Fergusson, who has the interest of Cutch at heart, will see fit to disburden the State of this costly office and save the revenues from being expended in the maintenance of the luxury of an Assistant Political Agent.

Certain conduct of the Political Agent of Káthiáwár has terrified the people of that province so much that nobody transacts any business for the Maiyás.

A correspondent of the *Gujaráti* (95) of the 23rd September observes that the Maiyás complained to the Bombay Government that the members of the Commission appointed to enquire about their rights were the partizans of the Junágad State, but no attention was paid to their complaint. A memorial was therefore submitted to the Viceroy complaining against Colonel Barton. The Colonel did not like this and summoned Aja, the headman of the Maiyás. The latter was asked to mention the name of the person who wrote the memorial, and on its being found that one A'ppa Sáheb of Poona drafted it, the writer was at once seized in Morvi and taken to the Political Agent. His apprehension has spread so much terror in Káthiáwár that nobody dares to transact any business for the Maiyás, who are about to petition the Bombay Government on the subject.

A complaint against the misconduct of the Bhávnagar Police at the annual fair held at Gundikoliyák.

A correspondent of the *Gujarát Mitrá* (76) of the 23rd September states that an annual fair is held at Gundikoliyák, which is situated at a distance of six miles to the south of Gogha, on the 15th of the dark half of the Hindu month of Shrávan. The sacred place is situated within the boundaries of the Bhávnagar State, the police of which is deputed to preserve order and peace in the congregation at the fair. Some of the policemen do not discharge their duties properly, and sometimes make indecent attacks on good-looking females and levy black-mail on the shopkeepers. The correspondent hopes that the State authorities will take steps to prevent such scandalous acts being perpetrated by the police at future fairs.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
6th October 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 6th October 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI			
*13	The Aranyá Pandit	Bombay	Fortnightly	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyá Dipika	Bombay	Fortnightly	150
23	„ Daivadnyá Samáchár	Do.	Do.	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolhápur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitrá	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitrá[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtrá Mitrá	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
44	„ Nibandh Mála	Poona	Monthly	700
*45	„ Nibandh Chandrika	Do.	Do.	200
46	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
47	„ Panchánan	Málvan	Do.	800
48	„ Pandhari Vaibhav	Pandharpur	Do.	103
49	„ Poona Vaibhav	Poona	Do.	250
50	„ Prabhákar[3]	Bombay	Daily	350
*51	„ Prabodh Chandrika	Jalgaon	Weekly	200
52	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Satyá Prakásh	Bombay	Fortnightly	243
56	„ Satyá Sadan	Alibág	Weekly	400
57	„ Satyá Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Umráwati (Amráoti)	Monthly	400
61	„ Shiváji[3]	Do.	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayá	Thána	Do.	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
68	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vicháršhil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
85	„ Bombay Punch	Do.	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitrá	Surat	Do.	1,000
*92	„ Dnyán Dipak	Junágad	Monthly	100
93	„ Dnyán Vardhak	Bombay	Do.	400
94	„ Fursad	Do.	Do.	100
95	„ Gujaráti	Do.	Weekly	400
*96	„ Gujarát Monthly Journal	Do.	Monthly	200
97	„ Gul Afshán	Do.	Do.	659
*98	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
99	„ Jáme Jamshed	Bombay	Daily	525
100	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
101	„ Kaira Vartamán	Kaira	Weekly	115
*102	„ Kaiser-i-Hind	Bombay	Do.	200
103	„ Káside Mumbai	Do.	Tri-weekly ...	700
104	„ Kusum Guchchhá	Ahmedabad	Monthly	350
105	„ Nágar Udayá	Do.	Do.	300
106	„ Niti Prakásh	Kaira	Weekly	200
107	„ Nure Elam	Bombay	Monthly	381
108	„ Nyáyá Prakásh	Surat	Weekly	200
109	„ Pársi Punch	Bombay	Do.	814
110	„ Rást Goftár	Do.	Do.	1,225
111	„ Samsher Báhádur	Ahmedabad	Do.	200
112	„ Satyá Mitrá	Bombay	Do.	400
*113	„ Sauráshtrá Darpan	Junágad	Monthly	200
114	„ Stri Bodh	Bombay	Do.	533
*115	„ Subodh Prakásh	Nadiád	Do.	200
116	„ Svadesh Vatsal	Bombay	Do.	408
117	„ Tatwá Dnyán	Umreth	Fortnightly ...	62
*118	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
119	„ Umreth Samáchár	Umreth	Weekly	50
120	„ Vartamán Sár	Surat	Do.	200
121	„ Vidnyán Vilás	Rájkot	Monthly	738
122	„ Vidya Mitrá	Bombay	Do.	300
123	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
124	The Chandrodayá	Dhárwár	Weekly	150
*125	„ Karnátá Vritt	Belgaum	Do.	200
*126	„ Rasik Ranjani	Do.	Do.	100
	SANSKRIT.			
*127	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*128	The Abuz Zurfeh	Bombay	Weekly	200
*129	„ Altáf	Do.	Do.	200
*130	„ Armagán	Do.	Do.	200
*131	„ Dabdabe Islám[5]	Do.	Do.	200
132	„ Khádam-e-Hind	Do.	Daily	200
133	„ Khayirkháh-e-Islám	Do.	Tri-monthly ...	300
*134	„ Kushful Akhbár	Do.	Weekly	160
135	„ Muzhire Shawkatul Islám	Do.	Do.	200
	PERSIAN.			
136	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*137	The Military Instructor	Poona	Weekly	200

3 Frequently admits English articles. 5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Prays for an improvement in the existing system of nominating Natives to the Covenanted Civil Service.

The *Bombay Samáchár* (86) of the 6th October observes that the system of nominating Natives to the Covenanted Civil Service has been repeatedly condemned. To avoid the inconveniences of a visit to and residence in England for the purpose of passing the competitive examination, the natives of India desired that the examination should be held in India for the benefit of Native candidates. Instead of granting this prayer, Lord Lytton's Government introduced the system of selection and nomination irrespective of the educational attainments of the persons nominated. The system is defective and will ultimately lead to the impressment of many incompetent persons into the service. The opponents of the Native Magistrates' Jurisdiction Bill have harped upon the shortcomings of the method of nomination, and have rightly remarked that the jurisdiction to try Europeans should not be conferred on persons so selected. The number of the nominated Civilians is not large at present, but when it increases in course of time their shortcomings are sure to become glaring, and then they will be told to perform merely ministerial duties. Thoughtful Natives have from the beginning predicted the failure of Native Civilians nominated under the system of patronage. All Natives should join in requesting the Viceroy to put an end to the present absurd mode of admitting Natives into the Covenanted Civil Service. The Native aspirants for the Civil Service should be subjected to severe educational tests, and those who pass this ordeal should be sent to England for a limited period in case a visit to that country is considered indispensable. It is to be hoped that Lord Ripon will make some change in the direction above indicated and put Native Civilians on a par with their European coadjutors who have entered the service by competition. [The *Jáme Jamshed* (99) of the 5th October is glad that Government is about to make some alterations as above described in the present defective system of nomination.]

Suggests an increase in the limit of age for admission into the Indian Civil Service and condemns the present mode of nominating Natives to it.

In a paragraph headed "The limit of age for the Civil Service Examination," the *Indu Prakásh* (9) of the 1st October says:—It is very satisfactory to learn that there is a prospect of the limit of age for the Civil Service being again raised. The vicious policy of lowering the limit to 19 for the purpose of preventing the natives of India from successfully competing for the service has done harm to those very persons for whose especial benefit the change was introduced, and the parents and directors of educational institutions in England have been loud in their complaints as to the ruinous effects of cramming boys of 18 and 19 with the tremendous quantity of knowledge required for the Civil Service Examination. It is because the reduction of age has told considerably upon the health and intellect of English youths that the movement to ensure the increase of the limit of age has begun, and that there is a chance of success in such movement. The *Bombay Gazette*, in an able leader in its issue of Friday last, points out the unwisdom of the reduction of age to 19 and the necessity of again restoring it to 23 or to 21 at least. The *Gazette* has a hit at the statutory Civilians, and suggests that what has been called the back-door entrance to the Civil Service should be closed. We should not at all regret if this back-door is closed, provided a certain minimum number of places in the Civil Service is reserved. We were among the foremost of the bitterest opponents of Lord Lytton's scheme of the nominated Native Civil Service. We pointed out then that what Natives desired was not favouritism or patronage, but fair play and equal rights—that they claimed admission, not in a separate inferior service by means of official partiality, but in the great Civil Service of the country by open competition on the same terms. We are fully alive to the possibility of Europeans looking with contempt upon the inferior Civilians of Lord Lytton's creation, and we think the contempt may to a certain extent be even justifiable. We fully endorse the views of Professor Wordsworth and Mr. Justice Pinhey as to the incompetency, the deficient mental and moral calibre, and the somewhat ignominious position of these nominated Civilians. Occasion-

ally the selection of Government may be happy; the recipient of Government favour may prove quite as efficient an officer as one of the other service. On the other hand, it is not everyone that belongs to the competitive service that is able and conscientious. There may be a few black sheep in the latter as there may be an occasional brilliant luminary in the former service. But as a matter of principle, it is unquestionable that the competitive system will give the very pick of the market, while the patronage system will bring forth only sycophants and intellectual non-entities. Thus in so far as Lord Lytton's scheme rewards flattery and wealth without any regard to intellectual fitness and perpetuates inferiority, we are quite prepared to see that scheme knocked on the head. But as we have said, we should not grudge the abolition, only if the one merit of that scheme, viz. the recognition of our claim to at least one-sixth of the number of appointments, be preserved to us under the competitive system, and a few other small facilities given to us for joining in the competition, such, for instance, as a higher limit of age, the holding of the examination in India, and so forth. Until that is done we must be thankful for small favours.

Relations of the British Government with the Amir of Cabul, and remarks in connection therewith.

The *Shiváji* (61) of the 28th September says that the Indian public has no means of judging how far the efforts of the Government of India to win over the Amir of Afghanistan to its side have been or are likely to be successful. It is a matter of notoriety that the representative of the British Government at the court of Cabul is not much respected, and if this be so it does not behove the Government of India to place much reliance on the friendly assurances of the Amir. It does not require much ingenuity to show from the conduct and character of the Amir Abdul Rahman, that he is not skilled in the art of government or in diplomacy. There can be no doubt whatever that his best interests ought to induce him to behave in a friendly manner towards the reigning power in India. The Government of India has no intention whatever of subjugating Afghanistan and annexing it to its dominions. The intentions of the Russian Government, however, are very different. If Russia has an evil eye on India, then only it will be able to accomplish its design by first conquering Afghanistan and making it Russian territory. For these reasons the Amir should throw in his fate with the destinies of the rulers of India if he wishes to preserve his independence. If it be true that the Amir does not treat the representative of the Viceroy of India at his court with becoming respect, then the latter should pursue a cautious policy towards this foolish prince. The British Government should also behave in a liberal and frank spirit towards its Native subjects, and should endeavour to conciliate them if it wishes its rule in India to be perpetual. If the rulers of India pursue a policy of trickery towards their Native subjects, they will find the task of confronting Russia one of enormous difficulty.

Makes some remarks in connection with the list of agricultural implements and machines published by the Government of India.

After expressing heartfelt gratitude to the Supreme Government for publishing a list of agricultural implements and machines which have been found useful in India, and after briefly noticing the contents of the list, the *Bombay Samáchár* (86) of the 3rd October observes that the description of the implements and machines is not sufficiently copious. The prices of several of these implements are high and consequently poor agriculturists will not be able to purchase them. The ploughs whose prices vary from ten to fifty rupees are within the reach of cultivators; but those of water-pumps and of sugarcane mills are exorbitant when compared with the pecuniary resources of the Indian ryot. The smallest of these machines cost one hundred rupees each, but as they perform less work than indigenous implements of the same kind, the cultivators will not care to purchase them. The agriculturists ask for such implements and machines as can be procured cheaply and which would do more work in less time and with less labour than can be executed by indigenous implements and machines. If European artizans are unable to meet this demand, Native artizans should try and meet it themselves.

The *Yajdán Parast* (123) of the 30th September is glad that Government have resolved to close the retail sale of school-books. The establishment of the Government Central Book Depôt interfered with private enterprize. It ought to have been abolished long ago. It is said that the Director of Public Instruction is opposed to the abolition of the Central Book Depôt, but the objections which can be urged against such a step are neither weighty nor sound. The proprietors of several private presses are in a position to print and sell school-books at a cheaper rate than the rate at which they are sold at present. Proprietors of private presses can also obtain better wood-cuts than those given in the manuals of Mr. Hope's Gujaráti school series, and can produce school-books the printing and binding of which is of a superior character. It is to be hoped that the Director of Public Instruction will not interfere with private enterprize, which will prove very beneficial to the public, and that the resolution of Government on the subject will be carried out in its entirety.

Is glad that Government have resolved to stop the retail sale of school-books at the Government Central Book Depôt.

The *Subodh Patrika* (11) of the 30th September says:—Is it true that the Calcutta correspondent of the *London Times* is in the service of Government, and therefore receives his pay from the taxes paid by the people of India? It is said this is so, and yet he has been not only abusing in the most vehement manner the people and the Government of India, but also supplying the most one-sided and garbled accounts to the London paper and thus mislead the public in England. We therefore beg to ask—is this in accordance with the rules of the service, and can Native servants of Government act similarly, or is this also a privilege or birthright of the Britons? We entreat the *Times of India* to answer this question, because that paper most prominently dwelt on Native servants of Government attending public meetings held to express sympathy for Bábu Surendranáth Bánnerji, and if the rule should be the same for all, we would ask Government to see to the removal of this small anomaly also. No doubt if the Government of Lord Ripon moves in this matter just now his Lordship's motives would be misconstrued and a terrible onslaught would be made against him. He would be represented as a despot who wishes to smother all honest channels of public opinion, and so in this instance Sir T. Mádhav Ráo's suggestion based on "practical statesmanship" may be followed with advantage and consideration of the matter held over a few months; but we do hope it may not be overlooked entirely. Every man of course has a perfect right to his opinion and his ways; but if these conflict with the terms of his position in the public service, he must clearly make up his choice between the two, as he has no right to eat the salt of the people and the Government and to denounce both to serve a partisan cause.

Says that the Calcutta correspondent of the *London Times*, as a servant of Government, has no right to denounce Government and the people of India, whose salt he eats, in order to serve a partisan cause.

The *Bombay Chronicle* (75) of the 30th September observes that the people of Goa complain that, not satisfied with causing discontent amongst their own poor subjects in the Bombay Presidency by taxing the toddy-trees heavily, the British authorities are pressing the Government of Goa to follow their example. The Goanese earnestly hope that their Government will not readily consent to adopt the policy of depriving their poor subjects of a cheap and harmless article of consumption. If the Goanese Government stoutly resist the pressure which the British Delegate is said to be putting on them, they will deserve the hearty thanks of their subjects.

Wishes that the toddy trees in Goa should not be heavily taxed.

The *Dnyán Prakásh* (8) of the 1st October in its local news states that owing to a heavy fall of rain on the 27th of September last the rivulets on the road to Alandi from Poona were unusually swollen and several accidents happened to pilgrims in crossing them. Owing to the water in the rivulet called Kalus having risen to an immense height and the current being also very strong, several persons are reported to have been carried away in crossing it. Such accidents occur annually to

Advisability of constructing a bridge on the rivulet called Kalus on the road between Poona and Alandi.

the pilgrims who resort to Alandi. It would be well if the local fund committee were to take measures to construct a bridge over this rivulet. If funds are not available for this purpose, the local fund committee should raise a loan to enable it to construct the work in question, and a small fee of a quarter of an anna should be levied on each pilgrim crossing this bridge in order to meet the charges on account of interest and the repayment of the money raised.

Advises the early construction of flood-works at Surat.

With reference to the request made by the people of Surat to the flood relief committee to ask Government to take steps for constructing certain works on the Tápti for the prevention of damage from floods, the *Yajdán Parast* (123) of the 30th September advises the inhabitants of Surat to memorialize Government on the subject, and suggests that the committee should strongly support this appeal. Within the last fourteen years Surat has been visited by floods about six times, and there can be no doubt that works are urgently required for its protection. The municipality did something in this matter in 1869, but had the corporation executed all the works that were then considered necessary, the floods would not have been so destructive as they actually were. Government ought to appoint a commission to ascertain what works are needed and an estimate for them may be made afterwards. In the meanwhile the corporation would do well to save funds for these indispensable works, for which provision ought to be made at the earliest opportunity.

Points out the advantages of constructing a strong iron quay near that end of the Hope Bridge which leads to Ránder.

The *Suryá Prakásh* (80) of the 29th September says that the road leading to Ránder after crossing the Hope Bridge at Surat is annually washed away by the floods. It is necessary, therefore, that a strong iron quay should be constructed there, which will save the money spent every year on its repairs. Moreover, the construction of the quay will add to the safety of the Hope Bridge and will prove beneficial to the people and the toll-farmer. The matter is important, and it is to be hoped that the authorities concerned will attend to it.

Advises the police of Bombay to make enquiries into certain cases of suicide recently committed.

With reference to the suicide by poison committed recently by a young Pársi woman in Vániávádi lane in the Dhobitaláv quarter, the *Kaiser-i-Hind* (102) of the 30th September observes that the Coroner's jury gave on the evidence produced before it the verdict that the deceased committed suicide in consequence of the ill-treatment to which she was subjected by her mother-in-law, and yet, strange to say, the police do not appear to have made any enquiries into the nature of the ill-treatment. From the information received by the *Kaiser* it seems that there is some truth in the inference drawn by the jury that the deceased suffered oppression from her mother-in-law. In order that justice may be done in this case as well as that the evil may be checked, it is desirable that the police should make due enquiries and bring the mother-in-law to condign punishment. Enquiries should also be made by the police in regard to the suicide committed by a young Pársi, in whose case the Coroner's jury returned the verdict that the deceased committed the crime in consequence of the improper conduct of his wife. The wife should be made an example of in order to serve as a warning to other women.

Local Self-government.

Criticisms on the clauses relating to control in the Local Self-government Bills for the Bombay Presidency.

In an article headed "The Local Self-government Bills," the *Indu Prakásh* (9) of the 1st October says:—One very obvious defect which pervades all the sections about control is the total disregard of the principle of *audi alteram partem*. In none of the provisions, whether the control or check has to be applied by the Collector or his nominee, by the Commissioner, or by His Excellency in Council, is there any power reserved to the peccant municipal board to represent its grievances or submit its explanation before the authority in question chooses to fulminate its anathema maranatha. That no man shall be convicted without a hearing is one of the most familiar and undisputed maxims of the British law, and yet in

the control provisions as framed there is a complete latitude given to the officers invested with the powers to use them without calling upon a defaulting board to account for a particular piece of misconduct and without allowing it a *locus penitentiæ*. We humbly submit that in whatever matter there is to be the least interference with the action of the boards, the latter should have the right of being heard first before judgment is pronounced against it, and it should also have the right of appeal to a higher tribunal. If we are right in our contention, the provisions will have to be modified to secure the privilege above contended for to municipal boards. We are aware that in reply to this it may be said that no controlling authority will as a matter of fact be so indiscreet as to interfere with the action of a board without first giving it an opportunity of explaining its conduct, that the explanation will be asked for and given as a matter of course, but we think it highly important that the right of being heard before interference should be declared by the Legislature in express terms. The enforcement of the powers of control is unquestionably a matter of discretion with the executive officers, but while trusting to their discretion and good sense as to the propriety of an occasion of interference, we think it necessary that the procedure in which that discretion is to be exercised should be clearly laid down, and in that procedure should be included this right of the defaulting board to be heard, as we have said, before judgment, and a further right of appealing to a higher authority. The object of the control provisions has been stated to be "to restrict the expenditure of local funds by local bodies to legitimate and reasonable purposes and to correct any abuse or errors which may occur." In another place it has been said that "it is the duty of a responsible government to make provision that those who are entrusted with public money shall spend it in the true interests of the localities to which it belongs, and of the whole community," and further it could not be tolerated that a local board should dissociate itself from the policy of the central government or fall back from the level of civilization which that government endeavours to maintain. As we have said, we fully admit the importance of these objects, but we venture to think the provisions devised to secure these objects are unnecessarily severe. Thus in Section 36 the Collector is empowered to peremptorily stop the doing of a thing proposed to be done by a municipality if in his opinion it is likely to cause injury or annoyance to the public or to lead to a breach of the peace, and he is only required to report his action to the Commissioner and to Government, who are both empowered to revise the action of the Collector. Here, it will be observed, no right is reserved to the board of appealing against the Collector's proceedings. In the first place it seems highly unlikely that a board composed of the very cream of society, some of them responsible officers of Government, should be guilty of any action so outrageous as to cause a breach of the peace. But assuming such a contingency possible, the powers given to the Collector are to our mind extremely summary, and the revisional check so distant and shadowy that in many cases where the Collector's opinion might be eventually found to be wrong the aggrieved municipality will be without a remedy and its intended action will be frustrated. We think a timely remonstrance and report will amply meet the requirements of the case. Further, the municipality should have the right of complaining against the Collector both to the Commissioner and the Governor in Council. Similarly Section 37 empowers the Collector to order municipal boards to do certain things he may please, and on default to get the things done at the cost of the municipality. Further, the Collector is given control over municipal funds. The only check provided is a report by the Collector to the Commissioner advising him of his action. Here also we think very arbitrary powers are bestowed on the Collector. We know of an instance in which the Collector ordered a municipality to pay the cost of laying out a private garden near his own bungalow. The chairman of the municipality, who happened to be an independent man, declined to pay the cost. The Collector got the chairman to vacate his office by making it too hot for him to remain in it, and then saw himself paid from the municipal funds. Now we ask, what is there to prevent such an occurrence under Section 37? The Collector might think the execution of a particular reform necessary and urgent, but his power should be limited to advising the municipality and to reporting to the Commissioner in case any board proved recalcitrant. The board should like-

wise have the right of representation to the Commissioner and the Governor in Council. But in no case should the Collector be empowered to compel a board to do his bidding, or appropriate the revenues of the board to any purpose against the express wishes of the board. The effect of such a provision will, we apprehend, be very demoralizing. If the Collector is to be allowed thus to put the screw on the boards, and if he is to have such sovereign power over their funds, there will be no protection to the boards if an unscrupulous Collector chose to force his pet schemes of reform upon them, and the boards themselves will be quite powerless to resist the Collector's encroachments. Section 38 likewise empowers the Governor in Council to suspend or prohibit, with or without previous enquiry, the levy of any tax, toll and so forth which may be thought by His Excellency in Council to be unfair or obnoxious. Now we have no objection to a *suspension*, but we certainly do not see any reason in prohibiting a levy without any enquiry. The rules and bye-laws under which an impost may be levied must be sanctioned by Government before they are enforced. *Prima facie*, therefore, the levy will be fair and justifiable. But if the people affected by it represent to His Excellency that it is unfair and obnoxious, His Excellency may be justified in suspending the impost, but not, we submit, prohibiting it altogether without even calling upon the board for explanation. Sections 39 and 40 are similarly arbitrary, and, in our opinion, severe measures. We are afraid the action of the boards cannot be free and independent with such halters round their necks. In respect to the different grades of controlling authorities, we think there may be appointed a central local self-government board in place of the Commissioners, which like the self-government board in England, or the Special Judge and his assistants superintending the operation of the Deccan Agriculturists' Relief Act, should have the power of directing, regulating, supervising and revising the conduct of the different local boards in the Presidency. Mr. Javerilál Umiáshankar in his excellent Note suggested the formation of such a central board, and we think the suggestion deserving of great consideration. A central board will act as a mediator between local boards and the executive Government, and by its intercession the friction likely to be caused by the control provisions will be considerably minimized. The board may be composed of a paid executive officer and some honorary members, and the expense of its establishment may be paid by a contribution from the different local boards. Thus without any additional expense to Government a controlling office will be created which will greatly lighten the labours and responsibilities of the executive officers of Government. Among the miscellaneous provisions there are some sections requiring remark. Section 45 prescribes a limitation of three months from the cause of action to suits against municipalities. Now, having regard to the difficulty an aggrieved person frequently has of finding through the intricacies of correspondence when a particular cause of action arose, the limitation may not, we think, improperly be fixed at one year or at least six months from the last decision. Among the duties of municipalities are enumerated the establishment and maintenance of relief and relief works in time of famine or scarcity and the maintenance of middle-class and primary schools. With respect to these, provision should be made in the Act itself as to what amount of contribution the boards shall receive from the provincial revenues. The Honourable Mr. Peile intimated in his speech before the Council that arrangements are being made for the transfer of the items of revenue and expenditure on these heads to the local boards. But we think some indication may be made in the Act itself as to the proposed transfer. Lastly, we have to suggest that the present Bill should rather consolidate and amend than merely amend the existing law. The leading principles underlying the present measure are so distinct from those of Act VI. of 1873 that the changes proposed to be made entirely alter the character of the law, and we deem it expedient that the new boards and the public should have placed before them the whole law in one Act rather than the clumsy apparatus of an old Act and its amendment. A similar remark is applicable to the Local Boards Bill.

Maladministration of local funds.

The *Indian Spectator* (1) of the 30th September, in an article headed "'Highly successful' administration of Local Funds!!" remarks:—It is worthy of note that prominent members of Government, be they members of the higher or lower Olympus, or minor deities presiding over a district, are now and then charged with misrepresentation. We have repeatedly protested against this unfortunate habit. Departments are found to falsify facts and contrive to represent matters to the public in a way almost to leave a wrong impression. So general is the practice of misleading, that it is not possible now-a-days for impartial publicists to put anything like implicit trust in official statements. An unpleasant impression comes over the mind that there may be a studied attempt at suppression of truth and suggestion of its contrary. Evidence to this effect abounds in State papers, minutes and administration reports emanating from time to time from various Governments and Administrations. So that we think there is fair justification for the *Statesman's* bitter remark, "if you want to be misled, put your faith in an official report upon the subject you are enquiring into." If the reader is desirous to be misled into the belief that local funds, as administered in past years by district officials in this Presidency, have been "highly successful," he is welcome to pin his faith in the inspired assertion in the 4th paragraph of the Statement of Objects and Reasons that accompanies Mr. Peile's Local Boards Bills. It passes our comprehension how so reckless an opinion should have been hazarded by this experienced official when ample evidence is to be found in the Parliamentary Blue-book, published some time ago, containing a variety of opinions on local self-government in the past as given by many a fair-minded district officer of this Presidency. But if further verification of that highly misleading assertion is desirable, we beg the reader to take note of the facts we now place before him in connection with the alleged misapplication of the funds of the Ahmedabad Municipality. The writer here points out the hollowness of the party cry of mismanagement raised against the new municipal board at Ahmedabad, how the municipality, which had two years ago a cash balance of about two lákhs of rupees, became involved in debt by the construction of the so-called "arterial" road and by the erection of some new markets and warehouses, the misappropriation of the sum of Rs. 20,000, the trust fund of the Ranchhordás Charitable Dispensary by Mr. Fernandez, the late permanent chairman of the municipality, and proceeds:—It will be urged on behalf of the late permanent chairman that he acted under the orders of the Collector. If so, in the interests of the Ahmedabad public we demand that all the papers and correspondence relating to this unfortunate transaction be forthwith placed on the editors' table. Let the public be allowed the opportunity to judge how far this official delinquency could have been shared by the Collector. The Government of Bombay will suffer in its reputation for fairness and impartiality if with the view to screen the offenders it fails to make public the entire correspondence, inclusive of the minute recorded at Broach by Mr. Borradaile. What a sad moral this is on the regime of official presidents, who are supposed to successfully administer local funds of city municipalities in the Presidency! But if such high-handedness is practised in broad daylight in a first class city like Ahmedabad, what will not a district official and his nominees do in remote tálukás cut off from public criticism, where the people dare not breathe a syllable or raise so much as their hands to heaven against the maladministration of their funds? So petrified is their public spirit by the blighting influence of the district potentate! And then our rulers talk of keeping watch over local boards, lest these should misapply the funds to be entrusted to them under the new Acts. How very honourable! What a highly moral spectacle they present to the gaze of the public, to whom they are never tired of saying that the local boards to be now created must be kept in check at every stage by the Collector with the all-powerful bludgeon clauses so necessary in the beginning! We should like to know by what name Mr. Richey would call this diversion of the local funds by his *protege*, Mr. Fernandez, the late chairman of the Ahmedabad Municipality. This matter will enable the impartial public to judge how far official statements can be relied upon, and how far all the tall talk about the admirable and efficient management of local funds by Collector-presidents is based on facts.

Legislation.—The Native Magistrates' Jurisdiction Bill.

Remarks regarding the attitude of the opponents of the Jurisdiction Bill.

The *Subodh Patrika* (11) of the 30th September says :—The *Times of India* thinks it has discovered an invulnerable argument against Lord Ripon in his Lordship's declaration of March last that the fullest opportunity would be given for the expression of public opinion on the Ilbert Bill and that adverse opinion will receive due weight. That journal therefore triumphantly quotes and repeats his Lordship's words, and again and again asks him to withdraw the Bill if he is not to withdraw his own words. What a logic is here displayed! It is as sane and sound and honest as the assertion so often made by the opponents of the Bill that Natives have or can have no interest in the matter. Because Lord Ripon promised to give weight to opinions against the Bill, his Lordship must ignore all arguments in its favour and forthwith abandon the measure. With the one-sided assurance which has characterized the opposition it is declared to be impossible that in his Lordship's judgment the arguments in favour of the Bill should outweigh those against it. Will the *Times of India* and its *confrères* deign to allow any liberty of opinion to the Viceroy? If it is pleased to do so our contemporary may with its similarly situated brother of the *Indian Daily News* take solid comfort in the reflection that if Lord Ripon in the exercise of his right does not abandon the Bill he will have given more weight to their first utterances on the wisdom and justice of the measure than to the opinions which both the journals above named, from whatever cause, were obliged to advocate with a sudden change of front; and as first thoughts are said to be the best thoughts, the journals in question should feel inwardly flattered, though they may express outward displeasure, at the passing of the Bill which on its first appearance and in the absence of misleading influences met with their own hearty approval.

Criticises Rája Sir T. Mádhav Ráo's opinion on the Jurisdiction Bill.

The same says :—Among the very few Natives, official and non-official, who have recommended the withdrawal of the Native Magistrates' Jurisdiction Bill we regret to find the name of Rája Sir T. Mádhav Ráo, and we do so not because he like another Rája hailing from the north has for whatever reason ranged himself against the Bill,—no, far from it, for Rája Sir T. Mádhav Ráo was not like Rája Shivprasád speaking as a representative—though nominated and not elected—of any section of the people, and therefore is fully entitled to hold and express what opinions he chooses. The cause of our dissatisfaction with the particular opinion he has given is that a very lame reason is assigned for it. The Rája approves of the principle of the Bill, but counsels its withdrawal only because it is opposed by a majority of Anglo-Indians, and he does so in the hope that the clamour of the opposition may in a short time be appeased, when it could be taken up again. This position seems to us utterly untenable irrespective of the circumstance that the arguments against the Bill are far less weighty than those in favour of it. The position assumed by Sir T. Mádhav Ráo ignores two important facts, namely, that this clamour was raised with unexpected suddenness by a clique after the principle of the Bill had been tacitly acquiesced in by officials and non-officials, and it is sure to be revived with tenfold vigour from the temporary success which it would meet with (if this counsel is followed) whenever an amendment of the law in this direction should be brought up; and secondly, that when civil jurisdiction was proposed to be given to Native Judges over Europeans a similar opposition was manifested. If the Government of that day had followed the advice now tendered by Sir T. Mádhav Ráo, where would even that jurisdiction which is now accepted as a matter of course have been to-day, and what grave disadvantages would people having money-dealings with Europeans have not been put to? Any such concession to the clamour of a class, however powerful or noisy, therefore, would simply result in a virtual surrender of the principle at stake, and this would be a poor achievement for that "practical statesmanship" in the name of which Sir T. Mádhav Ráo recommends the Government of Lord Ripon to withdraw the Jurisdiction Bill. Surely the Rája in the course of his own official experience must have come across similar questions, on a small scale no doubt, but involving the same *principle*, and how did he act then? In his dealings with the vested interests

of the Sardárs and sávkárs of Baroda, for instance, did he show such deference to the opposition as he now advises? Of course he did not, and for this he has been justly praised, though if circumstances alone are to shape the course of practical statesmanship this advice might have been more suitable in that case. This then is the reason why we are dissatified with the opinion of Rája Sir T. Mádhav Ráo on the Ilbert Bill, and as he speaks with certain authority, though in his individual capacity, it is requisite that the Native press should not allow his opinion to go unchallenged, as it is certain to be made use of by the opponents of the Bill.

Education.

Mr. Oliver as Professor of English at the Elphinstone College and remarks in connection therewith.

A correspondent of the *Mahrátta* (2) of the 30th September, signing himself "an Elphinstonian," in alluding to the appointment of Mr. Selby as Tutor to the Chief of Gondal, says that the result of this arrangement will be that Mr. Oliver will continue to act as Professor of English Literature at the Elphinstone College for an indefinite period in the future. Those who have had to study under this gentleman have much cause to be dissatisfied with his teaching. Mr. Wordsworth's remark before the Education Commission that while paying larger fees than the fees at the Continental Universities in Europe the students here get an inferior article for the money they spend, is very aptly illustrated by the English teaching in the Elphinstone College. The explanations which Mr. Oliver gives of easy words and phrases are often extremely ludicrous and absurd. When to this sort of teaching are added utterly wrong interpretations of passages copiously annotated in different editions, the question of his competency to teach English in an Arts College can no longer be a matter of doubt. The correspondent knows it for a fact that a representation about this matter was made to the Principal of Elphinstone College, but a counter-representation having been sent on account of party spirit the affair was allowed to drop. The correspondent requests Mr. Wordsworth to redress this grievance of the students. It is the duty of the Director of Public Instruction to provide a competent staff of professors.

Railways.

Remarks in connection with the treatment of the lowest class of passengers on railways.

The *Subodh Patrika* (11) of the 30th September says:—We see it stated that one of the defects perceived by the committee appointed to enquire into the working of the railway police system in India is that there is no independent agency at present to bring to the notice of the authorities any irregularities and oppression on the part of the Railway Companies' servants. This defect, though noticed in connection with the working of the Madras railways, holds equally good of all railways, and in no case more strongly than in that of the G. I. P. Railway. It affects most the lowest class of passengers, who are the main source of the railway passenger income, but who nevertheless are treated as little better than beasts, especially in the matter of overcrowding, and when this is the case with the very first item of comfortable travelling it is useless to expect better attention in other respects. On the station platforms the railway officials are the monarchs of all they survey, and with police peons at their beck can do pretty much as they like. The presence of an independent agency travelling with passengers with each train and ready to hear complaints is calculated to meet an urgent want, and it is to be hoped that the Government of India, whose attention to the subject of railway management has resulted in the removal of some inconveniences, will introduce this much-needed agency on all our railways in the interest of the ignorant and poor third class passengers.

Complains of overcrowding in third class carriages on the Rájputána-Málwa Railway.

The *Hitechchhu* (77) of Ahmedabad of the 4th October complains of overcrowding in third class carriages on the Rájputána-Málwa Railway and the great inconvenience and trouble suffered by women and children travelling in third class carriages by it. At the Ahmedabad station some care appears to be taken for the comfort of

passengers, but at the intermediate stations the case is the reverse. Rash and mischievous persons sit at ease, place their luggage on the seats, and thereby cause great inconvenience to other passengers. The Cábuli pilgrims who travel by this line occupy a whole carriage for themselves between about 20 persons, when the carriage should contain 32 passengers. Owing to the ignorance of the language spoken by these pilgrims and their dirty habits, other passengers do not like to travel in the same carriage with them, and the result is that the latter have to suffer inconvenience. The overcrowding of carriages is owing to the negligence of the railway employés at the different stations who do not look after the comfort of passengers. There is only one station-master and a shunting-porter at petty stations, and it is manifest that they cannot attend to the accommodation of such a large number of passengers. The second guard is also unable to give his entire attention to the comfort of passengers, for he has to attend to other things as well. It is necessary that this state of things should be put a stop to. The police should attend to the matter.

Municipalities.

Requests the municipality of Bombay to compel owners of fields in Khetwádi, Girgaon, Tárdev and Byculla to raise the level of their lands.

The *Kaiser-i-Hind* (102) of the 30th September is thankful to the municipality of Bombay for raising the level of Khetwádi and thereby improving its sanitation, and observes that in the same quarter and in Girgaon, Tárdev, and Byculla there are fields here and there the level of which is far below the level of the surrounding land. In these fields are grown vegetables in the fair season and rice in the monsoon. For the cultivation of rice these fields are enclosed and water is stored in them in the rains and for some time afterwards. They thus become shallow ponds for nearly six months in the year, keeping the surrounding atmosphere moist, and thus cause jungle fever in the neighbouring quarters. The municipality ought to compel the owners of these fields to raise their level. The proprietors of these lands are mostly well-to-do persons who can well afford to meet the cost of filling them. If they sink capital for this work they would be repaid by superior kitchen and garden produce. The Corporation ought to put some pressure on the owners of these fields in the interests of public health.

Extensive prevalence of cholera at Bulsár, the sanitation of which needs improvement.

A correspondent of the *Rást Goftár* (110) of the 30th September states that cholera has been committing havoc among the Mahomedans and the lower classes of Hindus at Bulsár. There were latterly several deaths among the Pársis of the same place from the same epidemic, and such a panic has spread among the last-named that several families have left the station and have gone to reside elsewhere. Much dirt and rubbish are collected in several places at Bulsár, but strange to say the municipality has yet taken no steps to improve the sanitation of the town, nor is any attention paid to the sale of diseased mutton in the bazárs.

Native States.

Complains of the oppressive conduct of the Gáikwád's police located on the road between Cambay and A'nand.

A correspondent of the *Gujarát Mitra* (76) of the 30th September observes that a police guard is kept in the Gáikwád's territory on the road between Cambay and A'nand to protect travellers from highway robbers. The carts bound from Cambay to Adhováya visit A'nand and keep village guards with them, who are taken up at either Danteli or some other village. The Gáikwád's policemen do not allow these carts to enter Petlád or the road from Petlád to A'nand unless the cartmen agree to take up the village watchmen selected by the police and to pay them the remuneration dictated by themselves. It seems that the Gáikwád's police divide the remuneration with the watchmen furnished by them. If the guards brought by cartmen from Danteli or other villages be untrustworthy, the Superintendent of Police of the Kaira District, the Police Náib Subha of the Petlád

Division, and a properly authorized officer from the Cambay State should settle between them what guards should accompany the carts, and should relieve the travellers of the unnecessary annoyance to which they are put by the Gáikwád's police.

Says that insects are destroying cotton crops in Amreli and surrounding villages.

A correspondent of the *Bombay Samáchár* (86) of the 1st October, writing on the 23rd September from Amreli, states that after the recent heavy downpour insects called Telu have appeared in the fields of this place and the surrounding villages. These insects have totally eaten up young cotton plants and consumed the leaves of grown-up cotton plants, and have done much damage to the cotton crop.

Recommends that the post of Assistant Political Agent at Cutch should be abolished.

The *Gujaráti* (95) of the 30th September observes that the young Ráo of Cutch is now perfectly able to manage his territory, and his brother Káluba has joined the Rájkumár College at Rájkot, and there is therefore no longer any need for continuing the post of Assistant Political Agent, which should be at once abolished. This office is quite useless. The Bombay Government, however, is reckless of the interests of Native States and often involves them in useless expenditure. Several years ago the Chief of Pálanpur was young and the State suffered from the evil of highway robberies. An Assistant Political Agent was thereupon appointed to the State and an addition of Rs. 300 was made to his pay. This increase was made on the plea that the officer was to be the guardian of the prince until he should have attained his majority. The boundary dispute between Dánta and Pálanpur has been settled and there is now no fear of highway robberies. The Chief now personally conducts the administration, and yet the Political Agent continues to draw Rs. 300, which was granted to him for the performance of a special duty which he has ceased to do. The Kárbháris of the State tried to curtail this extra expenditure, but they did not succeed. Whenever an application on the subject was made, the Assistant Political Agent got angry and it had to be withdrawn. The Bombay Government also does not appear to have paid due attention to the matter. It is to be hoped that this will not occur in the case of Cutch.

Observes that the Chief of Gondal does not require a tutor.

The *Gujarát Mitrá* (76) of the 30th September observes that after completing his education at the Rájkumár College the young Chief of Gondal was sent on a tour to England and the Continent of Europe, and he is expected to return to India at the close of November next. He was distinguished at college for hard study and close application. Messrs. Macnaghten and Selby, the joint-administrator of Gondal, and the Political Agent of Káthiáwár have one and all testified to the great intelligence of the Chief, and Mr. Macnaghten and Lieutenant-Colonel Scott recommended that on the completion of his eighteenth year he should be entrusted with the administration of his State. The young Ráo of Cutch was charged with the administration of his State at the age of seventeen though he did not receive his education in a college. The Chief of Bánsda was placed in possession of his State though he did not complete his education in the Rájkumár College. Notwithstanding all these facts, the Bombay Government have nominated Mr. Selby tutor to the Chief of Gondal, and he is to take charge of his new duties from 6th October 1883 while the Chief is to arrive about the end of November following! Again, since the Chief has completed his college career and will have soon finished his travels in Europe there is no need of a tutor to him after his return to India. Under these circumstances it seems strange that Government should delay in making over the administration of the State to its Chief. The Chief of Limbdi was entrusted with the administration of his State soon after his return from Europe, while the young Chiefs of Wadhwán, Morvi and other States were placed in charge of their respective States after a tour of six months in India. The State of Gondal has been in charge of the British Government for the last fourteen years, and the people thereof have had to

suffer many grievances. The mother of the young Chief ought therefore to take due steps to get the administration of the State entrusted to her son immediately after his return. If the Government of Bombay were acquainted with all the circumstances connected with this Chief, they would not impose upon the State the burden of the salaries of three European officials. Major Nutt and Mr. Jayashankar together draw a monthly salary of Rs. 1,700, Major Hancock is in Europe with the Chief and draws Rs. 1,000 per month, and Mr. Selby is to get his pay from the State from 6th October.

G. W. KURKARAY,

Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
13*th October* 1883.

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For the Week ending 13th October 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
23	„ Daivadnyă Samáchár	Do.	Do. ...	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolhápur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitră	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitră[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
*44	„ Nibandh Chandrika	Poona	Monthly	200
45	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyă Prakásh	Bombay	Fortnightly ...	243
55	„ Satyă Sadan	Alibág	Weekly	400
56	„ Satyă Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
60	„ Shiváji[3]	Poona	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayă	Thána	Do.	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

RECEIVED 15 NOV. 83 VIA V E N

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
67	„ Varhád (Berár) Samáchár[3]	Akola	Weekly	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vicháráhil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitrá	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitrá	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'ryá Dharm Prakásh	Do.	Monthly	304
83	„ A'ryá Dnyán Vardhak	Do.	Do.	500
84	„ Bombay Punch	Do.	Weekly	500
85	„ Bombay Samáchár	Do.	Daily	1,090
86	„ Broach Samáchár	Broach	Weekly	700
87	„ Broach Vartmán	Do.	Do.	60
88	„ Buddhi Prakásh	Ahmedabad	Monthly	600
89	„ Dátardun	Bombay	Weekly	525
90	„ Deshi Mitrá	Surat	Do.	1,000
*91	„ Dnyán Dipak	Junágad	Monthly	100
92	„ Dnyán Vardhak	Bombay	Do.	400
93	„ Fursad	Do.	Do.	100
94	„ Gujaráti	Do.	Weekly	400
*95	„ Gujarát Monthly Journal	Do.	Monthly	200
96	„ Gul Afshán	Do.	Do.	659
*97	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
98	„ Jáme Jamshed	Bombay	Daily	525
99	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
100	„ Kaira Vartamán	Kaira	Weekly	115
*101	„ Kaiser-i-Hind	Bombay	Do.	200
102	„ Káside Mumbai	Do.	Tri-weekly ...	700
103	„ Kusum Guchchhá	Ahmedabad	Monthly	350
104	„ Nágar Udayá	Do.	Do.	300
105	„ Niti Prakásh	Kaira	Weekly	200
106	„ Nure Elam	Bombay	Monthly	381
107	„ Nyáyá Prakásh	Surat	Weekly	200
108	„ Pársi Punch	Bombay	Do.	814
109	„ Rást Goftár	Do.	Do.	1,225
110	„ Samsher Báhádur	Ahmedabad	Do.	200
111	„ Satyá Mitrá	Bombay	Do.	400
*112	„ Sauráshtrá Darpan	Junágad	Monthly	200
113	„ Stri Bodh	Bombay	Do.	533
*114	„ Subodh Prakásh	Nadiád	Do.	200
115	„ Svadesh Vatsal	Bombay	Do.	408
116	„ Tatwá Dnyán	Umreth	Fortnightly ...	62
*117	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
118	„ Umreth Samáchár	Umreth	Weekly	50
119	„ Vartamán Sár	Surat	Do.	200
120	„ Vidnyán Vilás	Rájkot	Monthly	738
121	„ Vidya Mitrá	Bombay	Do.	300
122	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
123	The Chandrodayá	Dhárwár	Weekly	150
*124	„ Karnátá Vritt	Belgaum	Do.	200
*125	„ Rasik Ranjani	Do.	Do.	100
	SANSKRIT.			
*126	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*127	The Armagán	Bombay	Weekly	200
*128	„ Dabdabe Islám[5]	Do.	Do.	200
129	„ Khádam-e-Hind	Do.	Daily	200
*130	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
131	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*132	The Military Instructor	Poona	Weekly	200

[3] Frequently admits English articles.

[5] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Remarks on the British rule.

The *Poona Vaibhav* (48) of the 7th October in a leading article says that the method of government adopted by the present rulers of India is somewhat peculiar. It is difficult to assert that oppression is practised under the British Government, and yet it is impossible to say that such a state of things does not exist. The only object which the English rulers seem to have in ruling India is to denude this country of its wealth and transport it to England. They often try to conceal this their real aim, though unsuccessfully. Under the pretence of enacting laws for the benefit of the people, they pass Acts and Regulations which tend to their own enrichment. The laws relating to salt, land and ábkári are instances in point. Now although these Acts have been drawn with great care and labour, yet upon the whole they have not proved beneficial to the people, but on the contrary have done much harm. The *Vaibhav* does not mean to assert that bad and oppressive laws do not exist in Native States; but there tyranny is openly practised, while the same is done here under the pretence of doing good to the people. The reason why the English rulers of India are so utterly regardless of the true interests of Natives is that there is no check over them. If a sovereign has nothing to fear from his own subjects or from a neighbouring State, his subjects are sure to be ill-treated and oppressed. The natives of India are in an extremely effete condition, and hence their rulers have nothing to fear from them. They have been brought into their present degraded condition by the English themselves. The British Government has also nothing to apprehend from any powerful State in its neighbourhood. Here the *Vaibhav* compares the conduct of the British Government with that of an adulterous woman, who in order to conceal her own intrigues keeps a strict eye on her daughters and daughters-in-law. The policy which the British Government pursues towards Native States is somewhat of the same nature. The slightest mismanagement in a Native State is immediately noticed by the British Government, but unfortunately the latter cannot be brought to account for its own misgovernment. Such a state of things is not only ruinous to the people, but may ultimately prove disastrous to the British Government itself. For the good of the British Government itself it would be well if a powerful sovereign existed in the vicinity of India. The presence of such a foe would act as a check on the English rulers, and would oblige them to pursue a policy of conciliation and justice towards their Native subjects.

Says that India should not be made a party question between the Whigs and the Tories.

In noticing the speech of the Under Secretary of State for India on the presentation of the Indian Budget to Parliament, the *Bombay Samáchár* (85) of the 9th October observes that Mr. Cross asserted that the taxes on the Indian people were very light when compared with those levied in other countries, and that the Indian administration was carried on in the most economical manner. Neither of these assertions, however, is based upon facts. That the burden of taxation falls heavily on the people has been so often proved that a repetition of the proof is simply useless. Mr. Cross remarked that the tax on salt did not cause any irritation whatever. It is, however, notorious that the masses can with difficulty obtain this indispensable condiment of their daily food in sufficient quantity owing to its dearness. The Under Secretary further stated that the land tax was no tax; but that its incidence is very heavy and that the agriculturists are ground down by it has been abundantly proved by arguments which have been admitted to be unanswerable. Mr. Cross's assertion that the Indian administration is conducted in the most economical manner is not based on fact. The complaint about lavish expenditure is of old standing and many suggestions have been made for effecting reductions. Mr. Cross's speech was a rejoinder conceived in a party spirit, but it was not an exposition of principles. When the Conservatives were in power the financial condition of India was just the same as it is now. They tried to show that it was satisfactory, while the Liberals made assertions to the contrary. The Liberals are now in power. They endeavour to show that the finances of India are in a sound condition and the Conservatives allege the

reverse. Thus it is quite plain that India will not fare well so long as her interests are made the subject of a party question, and it is feared that in this political rivalry and strife she will be one day reduced to insolvency.

Some remarks in connection with the statement of one Amritlál Roy regarding the future of India which originally appeared in an American newspaper and which was recently copied in the *Times of India* of 29th September.

The *Dnyán Prakásh* (8) of the 8th October gives the translation of a certain statement regarding the future of India made by a Hindu traveller named Amritlál Roy, which originally appeared in America and was recently published by the *Times of India* in its issue of the 29th September, and observes that the opinion of a distinguished English philosopher that a foreign government, however civilized and superior, can never promote to any appreciable extent the happiness of the subject races is rigidly true. Since the conquest of India by England, the English rulers have made various attempts to improve the condition of Natives; but they have hardly been successful, since the country is being gradually drained of its wealth. The statements of Mr. Roy are not altogether true. What he says about the material welfare of the masses is pretty accurate; but it is not correct to say that the bulk of the people are dissatisfied with British rule. The natives of India have always been noted for their loyalty to the reigning power, and they would always continue to be so to their present rulers if they were treated with tolerable justice; but should they be governed by a succession of bad rulers like Lord Lytton, who should make it their business to trample the people under their feet, then even the Hindus would endeavour to regain their liberty. The present governors of India are aware of this and they are far-seeing enough not to allow matters to come to such a pass. Secret societies are unknown in India and have never existed here. The English have learnt wisdom from the example of America. The Americans may rest assured that a repetition of what happened in America will not be enacted here. To wish for their independence just now is perhaps the most foolish thing which the Hindus can think of. They are not strong enough to protect their own houses and will continue to be in need of the support of a powerful nation like England until they are able to repel aggression. Instead of wishing for their own independence the best Natives desire that India may be blessed by a succession of good rulers like Lord Ripon, who may confer rights and privileges which may ultimately prepare them for managing their own affairs.

Advocates the curtailment of the home charges.

The *Bombay Chronicle* (74) of the 7th October observes that the home accounts of the Government of India are the chief cause of the poverty of this country. They are the oppressive mill-stone round the neck of the people that undermines the resources of their prosperity. These accounts very often become the occasion of no trifling embarrassment to the financial member of the Government of India when called upon to make provision for the meeting of drafts for expenditure incurred at the sweet will of the Secretary of State for India or the English War Office. Sir John Strachey used to complain bitterly at times, and so did Sir Evelyn Baring. Both agreed in thinking that, however the Indian Finance Department might strive to be economical, there could be no real economy in the matter of the public expenditure so long as no check was placed on the extravagant propensity of the Secretary of State for India and the English War Office to act the spendthrift at the expense of India. Some independent, intelligent and active member of the House of Commons would do well to turn his attention to the subject with the view of getting the home charges placed on a proper footing.

Suggests certain reforms in the constitution of Indian Legislative Councils.

The *Mahrátta* (2) of the 7th October says:—It is said that India is not yet ripe for Parliamentary institutions. We humbly ask, why? Education has spread far and wide throughout the country with wonderful rapidity, and has taught the inhabitants to claim and exercise their own rights and privileges; science has advanced and is advancing with rapid strides; commerce is flourishing at a pretty brisk pace; orators and authors worth the name are not wanting; there are men who can fairly compete even

with the best statesmen of the West; persons have been found here who exhibit wonderful ability in the discharge of both executive and administrative duties and over and above all this varied forces are still constantly at work to raise the country in the scale of nations. We shall be quite content if the principle of election is applied to Legislative Councils in the first instance. In these days of liberal government it is not too much to expect the different sections of the community to be represented in the Legislative Councils. Under the benign rule of our present noble and generous Viceroy we have been most graciously favoured with the choicest boon of local self-government. In this respect we are undoubtedly under a deep debt of gratitude to Lord Ripon. Every opportunity that presents itself should therefore be scrupulously availed of in order to develop the scheme in all its principal parts. Now that the whole press is mustering its force to impress the necessity of placing our Legislative Councils on a sounder political basis, it is time that they should be remodelled in as perfect a manner as possible. The Legislative Councils in the several Presidencies as they exist at present are so many official institutions, and have maintained their character as such since the time of their birth. But the present is an age of popular institutions. In our good old days institutions like these were not uncommon. What was the *Panchâyat*? It was a purely popular institution. The practice of nominating members from the non-official community, which at present obtains in all the Presidencies, may with advantage be done away with, and a system of election substituted in its stead. The number of members, which now hardly comes up even to twenty, should likewise be increased to a considerable extent. The Councils being strengthened in the manner above indicated will do abundant good, not only to the country but also to Government. The system of election will insensibly create sound public opinion by affording to every eligible candidate a chance of being returned as a member at some future time. The public will do well to follow the example set by the memorialists in the North-West Provinces and claim for themselves a larger share of representation in our Legislative Councils.

Points out the necessity of doing away with the present system of nominating Natives to the Civil Service.

In an article headed "Statutory Civilians," the *Native Opinion* (10) of the 7th October says:—The statutory Civil Service has attracted much attention of late, and we might take this to be one of the beneficial results of the agitation against the Ilbert Bill. Now we are not prepared to accept the proposition that the members of this service ought not to be vested with jurisdiction over European British subjects. As to the matter of jurisdiction, if the statutory Civilian is held competent to try all the races which are natives of India and all Europeans not rejoicing in the artificial distinction of European British subjects, he might well be declared competent to try also those who come under the latter appellation. This is not the real question now at issue with regard to this service alone. The question of jurisdiction is not directed towards any class of Native magistracy in particular, but is rather a question of principle. The real issue now started with regard to statutory Civilians is whether their institution is on the whole a beneficial one, and whether it loyally satisfies the promises so repeatedly given to the natives of India of higher and more responsible State employment. The very principle of selection of the statutory Civilians is a vicious one, and a young man's being selected to be a Civil Servant does not so much depend upon his own exertions and acquirements as upon those of his father and uncle in earning by some means or other the favour of some high official. This patronage system, as was seen at its initiation, has not worked well, and has served to retard the very end in pursuance of which it was instituted. It does not require a great exertion of mind to perceive the immense inferiority of our patronage Civilians to their competition-brethren. In the one there is every guarantee of culture and strength of mind, while in the other these are entirely absent. The patronage man might be entirely uneducated, and the only certain thing we know about him is that he has some relation who basks in court favour. In opening this service we doubt if Lord Lytton acted with entire good faith, since any statesman who was internally resolved to see the natives of India declared incapable of higher employments could not have taken better means to attain that end. This system should be put an end to before it has had

time to work any great mischief, and measures should be introduced which will put Native Civilians on a par with those from England, not only on paper but also in reality. We think the time has arrived when we should insist upon the front door of the Civil Service being opened to our young men instead of their being allowed to slip in by the back door under sufferance. The universal condemnation which the patronage men have received in the present discussion evidently calls for reformation. The bracing effect of a competitive examination can be best illustrated by the confident tone of the Native Civilians selected by competition on the one hand and by the obscure and almost skulking silence of the patronage Civilians on the other. We think the end can best be attained by examining candidates here in the same papers that are set in England for the first test, and those that are selected after this examination should be sent to England at Government expense and should be obliged to pass two years there with the other candidates. Now we are sure the proposal of examining the candidates here unaccompanied by the obligation of a journey to England looks more tempting, but looking to the present circumstances a residence in England for some time in company with their *confrères* appears to us quite necessary for our candidates at least for some time to come. Unless our candidates pass some time in England they will not be relieved of their innate feelings of being members of a subject race and all the embarrassments that result from it. They must learn, play, talk and deal on an equal footing with the English Civilian to obtain the moral advantages which the latter so pre-eminently possesses. The English Civilian must cease in the eyes of his Native colleague to be a *sáheb* and a superior man, and must come naturally to be considered as an equal and nothing more. Thus only can an efficient Native addition to the Civil Service be effected. To ignore the advantages of such a residence and to insist upon an examination in India only would, we think, be not honest. We must admit what is good in the English Civilian and must try our best to secure for our own candidates the same. [The *Indian Spectator* (1) of the 7th and the *Hitechchhu* (76) of Ahmedabad of the 11th October express similar sentiments. The *Spectator* says that the limit of age for candidates competing in England must be raised to 21. The limitation of one-sixth must be superseded by one-half or one-third at the least if anything like justice is to be accorded to Natives. The existing superior Native ability to be found in the ranks of the uncovenanted service ought to be considerably utilised. Each Presidency or Regulation Province contains a number of Native gentlemen who from their ability, practical official experience and approved merit are eminently qualified to be honoured with membership of the statutory Civil Service. We lay great stress on the importance of this class of Native officials being first drafted into the superior service, and for this we can urge strong reasons. The *Hitechchhu* observes that the status of nominated Native Civilians should be raised and placed on a perfect equality with that of the Civilians coming from England. For this purpose the candidates for the Native Civil Service should be required to undergo a certain examination and those who pass it should be nominated. The persons so nominated may, if necessary, be made to take a trip to England so as to become acquainted with European habits and thoughts, a knowledge of which is considered by some to be a necessary ingredient of the qualifications of a Native exercising criminal jurisdiction over Europeans.]

Mode of selecting Native Civilians and remarks and suggestions in connection with this subject.

The *Subodh Patrika* (11) of the 7th October says:—The discussion on the Jurisdiction Bill has brought out two important questions of extreme importance to the Native public which our contemporaries and public bodies ought to take up in hand earnestly. The first of these questions is the status of what are called the statutory Civilians. All except the most demented opponents of the Bill admit it to be unjust to exclude those Native members of the Civil Service who have won their places by open competition with Englishmen in their own country, but there are many who think the men who are simply nominated locally by Government to the service afford no guarantee of their intellectual and moral fitness to exercise criminal jurisdiction over Europeans because of their social and caste prejudices. This argument is not at all sound in itself, for if these men

are fit to try Natives of different castes and creeds there is no reason why they should fail only in trying Europeans, and if their ignorance of European life and manners is held to disqualify them for the task, the European Civilians would be much more disqualified for trying Natives. But we oppose the system of nomination because it is in itself vicious; it has on that ground been discarded in the case of English candidates, and its adoption in our case inflicts an injustice on the Native community generally. We are therefore glad a reconsideration of it is likely to be forced on the attention of the authorities. The extreme opponents of the Bill say that it is a great boon to Natives to be nominated to posts in the Civil Service without examination, and therefore if such nominees are debarred from trying European criminals it should form no ground of complaint on their part or on that of the Native community. But it is not for the privileges of a few individuals that the community care, and certainly it cannot consent to a great principle being sacrificed for their sake and to the injustice of being represented in the highest branch of the public service of the country by indifferent specimens. The objection moreover ignores the true history of the case. After the Civil Service of India was thrown open to all, a few of our countrymen passed successfully; but the regulations afterward began to be so altered as to prove more and more disadvantageous to them. To remove some of the inequality Sir Stafford Northcote—who as leader of the Conservative party is now opposing the policy of Lord Ripon —when Secretary of State for India established nine scholarships to enable Native Indian youths to study in England for the Civil Service or other professions; but this boon was soon afterwards withdrawn by his successor, the Liberal Duke of Argyle, who considered nine scholarships a ridiculously small number for 250 millions of people, and the result was the statute of 1870, under which the Government of India was to nominate to posts in the covenanted Civil Service without examination such Native members of the uncovenanted branch of the service as had shown themselves to be possessed of talents and proved worthy of such nomination. In making rules to carry out this law, however, the Government of Lord Lytton entirely changed its aim and provided for the employment of young men of good families, but practically for those having interest with the powers that be, without exacting any educational tests but subject of course to the departmental examination and rules of conduct and discipline, and it is the men thus nominated who are called the statutory Civilians and whose qualifications are called in question. Now whether or not these men prove worthy of the service to which they are appointed—and it would be absurd to say that all of them would fail—the point we desire to draw attention to is that the Native community never asked for nomination without examination, nor has it approved of the system after it was thrust on it. Native opinion has always cried for fair field and no favour, and what was strenuously demanded on behalf of our countrymen was that to equalise the conditions of competition between English and Native youths a fair proportion of the Civil Service posts should be offered for open competition in India, and that the successful candidates should then be required, with such pecuniary help from the State as is given to their English *confrères*, to proceed to England and complete their training with the latter; and now that the question has again cropped up it is time to press it on the attention of the authorities. As the number of places to be annually assigned to Natives has already been fixed at one-sixth of the whole, one great difficulty is already solved; all that remains is to ask for a change in the mode of selection and extension to the successful candidates of the terms already granted to the competitors in England. No one can reasonably object to requiring the successful candidates on these terms to finish their education in England or to deny that a travel to and sojourn in that country after their success in the open competition will prove advantageous to them and to the service in a variety of ways. The evil effects which have been perceived even on English youths of the undue reduction in the maximum age of the Civil Service candidates unwisely effected a few years ago, and which are now engaging the attention of the authorities, are likely to result in a restoration of the former limit, and this circumstance is calculated to act in favour of the natives of India; for not only would they then have a reasonable time to prepare for the struggle, but before they leave for England they will have

acquired sufficient mental stability and judgment to resist those denationalizing influences which have been found to exercise an undue effect on minds which have been brought into a premature contact with foreign life and civilization. Thus from all points of view it is desirable to seek a change in the mode of selecting Native Civilians in the direction suggested, and the time and circumstances seem to be favourable for such efforts.

Says that the export of Indian wheat should not be encouraged by Government.

In alluding to the desire expressed to Government by the European exporters of Indian wheat to England that the revenue authorities should exercise strict supervision over the wheat trade so as to prevent frauds or mixture of hard and soft grain, and to the suggestion made by the Bombay Chamber of Commerce that Government should supply to the cultivators of this grain good seed, the Chamber contributing a portion of the cost of carrying out the proposal, the *Bombay Samáchár* (85) of the 8th October observes that there is no reason for making any fuss about this article of export. Why cannot the European exporters buy grain in the open market as is done in the markets of other countries? Why should the Government interfere in this matter at all? Mr. Caird and other experienced officials have shown that the production of food grains in India is not equal to the consumption in the country. It is a serious question for consideration whether large quantities of wheat should be permitted to be exported. At any rate no pressure whatever should be exercised on the cultivators and traders in wheat and the export trade in this article should not be encouraged. If the recommendations and suggestions of the European exporters are adopted they will not hesitate to ask hereafter for the enactment of a law to suppress frauds in wheat, and that law would prove as annoying as did the late Cotton Frauds Act when it was in existence. There are already too many laws in India, and no new law for the cultivation of any kind of grain in a particular manner ought to be enacted. The cultivators and traders know their own interests, and if they make any mistakes they should be pointed out to them, but Government should not exercise any pressure upon them, since such interference would check the trade.

Says that the suggestions made by the Bombay Chamber of Commerce for the encouragement of the wheat trade with England ought to have been adopted by the Bombay Government.

The *Jáme Jamshed* (98) of the 8th October observes that the Bombay Chamber of Commerce requested Government to take steps to prevent frauds being perpetrated in wheat, and suggested that Government should give rewards for the cultivation of good grain, but it is to be regretted that Sir James Fergusson's administration, though admitting the necessity for an improvement in the article, should have in its resolution of 2nd August last refused to adopt the suggestions, and should have remarked that the wheat merchants themselves ought to take the necessary steps. In 1861 and in subsequent years the Government of India annually distributed ten thousand rupees for effecting improvements in the cultivation of cotton, and if a similar amount be expended annually for three or four years in the shape of rewards to those who may improve the quality of wheat the result cannot but be satisfactory. The Chamber should again move the Bombay Government on the subject, and if it still persists in its present course should appeal to the Government of India. The village and higher authorities should explain to the agriculturists the advantages of cultivating good wheat and bringing it unadulterated for sale to the market. Government should supply to the cultivators gratis good seed. The *Jáme* hopes that cultivators and traders will take steps to prevent fraudulent mixtures of this grain being made, and trusts that no law will be passed to check frauds since such a measure is likely to hinder the rising trade in this grain.

Asks Government to give due encouragement to Indian iron industry.

The same of the 9th October highly praises Mr. O' Connor's annual reports on Indian commerce, and regrets that the Government of India should not have furnished a copy of it to the principal vernacular newspapers. After noticing some of the items in the report for the year ending 31st March 1883, the *Jáme* observes that a rising

iron industry is carried on in Bombay that has supplied the Panjáb and the North-West Provinces iron articles in large quantities. Messrs. Richardson and Craddas alone have taken a contract to supply two thousand tons of articles of iron to Simla. This shows that if encouragement is given, particularly by Government, to the Indian iron industry, iron works would multiply and superior iron work would be turned out. The Government of India indent for an immense quantity of iron material from England and sufficient encouragement is not afforded to the producers of iron in India. But it is said that the Department of Stores for India in England is rotten, and to improve it as well as to encourage the Indian industry the Secretary of State should call for tenders for supply in England as well as in India.

Wishes that a law should be passed for the regulation of religious and charitable endowments in the Bombay Presidency.

The *Bombay Chronicle* (74) of the 7th October observes that large sums of money or their equivalent in property, which ought to be devoted to the maintenance of religious and charitable works in the Bombay Presidency, are diverted to the personal use or benefit of their crafty or designing managers. Ignorance, cupidity or dishonesty on the part of such managers has been converting the income of large funds and the funds themselves to improper purposes, to the endless misery of individuals and the detriment of public good. The Government of Bombay ought therefore to persevere in the laudable effort to get passed a comprehensive law for the management of these endowments. The general accomplishments of the Honourable Mr. Raymond West, his knowledge of India and its people, and his special acquaintance with the details of such work as that under notice, point him out as eminently fitted to be a safe and sound adviser. His extensive experience as a member of the late Indian Law Commission ought to prove of great service.

Suggests the creation of a bench of Honorary Magistrates in Thána.

The *Arunodayá* (14) of the 7th October says that it is reported that Mr. Dáji Govind Gupte has been invested with the powers of an Honorary Second Class Magistrate in the town of Thána. If this report be true, the Government and the people of Thána ought to be congratulated as the selection is an extremely good one. Mr. Gupte was a distinguished Subordinate Judge and in his new career as Magistrate he is sure to win golden opinions. He is clever and independent and the public interests are not likely to suffer in his hands. The *Arunodayá* is however surprised that a bench of Magistrates like those existing in Hubli and Dhárwár should not be sanctioned in the town of Thána. Half a dozen individuals can be named in Thána who are perfectly competent to perform the duties of Honorary Magistrates. Such men would satisfactorily decide cases arising within municipal limits and would thus afford relief to stipendiary Magistrates. It is to be hoped that the Collector of Thána will recommend to Government the creation of a bench of Magistrates in the town of Thána.

Prays Government to distribute freely administration and other periodical reports among vernacular newspapers.

The *Kaiser-i-Hind* (101) of the 7th October considers it a great injustice to the Native press that the Government of Bombay should furnish copies of their periodical administration and other reports to the local English newspapers and not so freely to vernacular newspapers. The *Kaiser* points out the great help these volumes will render to Native newspapers in disseminating useful information among the Native public, and hopes that the published selections from the Government records will be freely distributed among the vernacular newspapers.

Disapproves of the open ground between the Marine Lines and Churney Road stations being utilized for building purposes.

The *Bombay Chronicle* (74) of the 7th October observes that a large portion of the open ground between the Marine Lines and Churney Road stations which forms the resort of Natives for taking exercise is advertised for sale for building purposes. The proposed sale of plots of land is objectionable on public grounds. The residents of the thickly populated parts of the Native town have a prescriptive right to the place for purposes of recreation. Young

and old, rich and poor, in the city are alike interested in seeing it left open or free of any buildings as it now is. Government itself is under an obligation to see that it is not studded with buildings. When the scheme of the Back Bay reclamation was promulgated the people of Bombay were promised that a large portion of the reclaimed ground would be left vacant for the free use of the inhabitants by way of compensation to them for the site taken up for building purposes on the esplanade. The municipal authorities ought to exert themselves to prevent the above-mentioned encroachment on the public rights. [The *Jáme Jamshed* (98) of the 8th and the *Akhbáre Sodágar* (81) of the 9th October express similar sentiments.]

Suggests that in lieu of the land on the Back Bay, plots of ground on the G. I. P. Railway line as far as Thána may be used for building purposes.

The *Jáme Jamshed* (98) of the 9th October observes that the strip of ground on the Back Bay between the Marine Lines and the Churney Road stations is to be given away for building purposes, because there is a scarcity of good airy buildings and a high rent is charged for existing residences of that sort. But the convenience and comfort of thousands of citizens ought not to be sacrificed for the well-being of a small number of individuals, for whom houses can be provided on the Back Bay shore. Again, open spaces of large extent are to be found along the G. I. P. Railway line as far as Thána. At Mátunga and Kurla there are desirable plots for building purposes, which ought to be utilized. But in order to be able to bring these places within convenient distance, the G. I. P. Railway must run about 25 local trains between Bombay and Thána, open some additional stations, and bring out from England such steam engines as are used on the B. B. & C. I. Railway which can be brought to a stop suddenly and easily.

Complains that the labourers employed in the destruction of locusts in the Sangameshvar Táluka of the Ratnágiri Collectorate have not been paid their wages.

A correspondent of the *Satyá Shodhak* (96) of the 7th October says that about the 12th August last an order came from the Collector of Ratnágiri to the Mámlatdár of Sangameshvar to divide all the villages in his táluka into groups of three and to appoint one supervisor over each group to superintend the labourers employed in the work of destroying locusts. In accordance with these instructions supervisors were appointed, who engaged labourers with the expectation that their services would be remunerated. The labourers also worked hard in the belief that they would be paid for their trouble. Even Mr. Logan, the Assistant Collector, and the Mámlatdár of the táluka, when on tour, held out hopes to the workmen that their services would be remunerated. Notwithstanding this, the labourers employed in the destruction of locusts found after several days' hard labour that their wages were not forthcoming, and hence they appealed for redress to the Assistant Collector, who replied that they would not be paid any hire. Such instances of bad faith have never before occurred under the English rule. One untoward result of not paying the labourers will be that the work of destroying locusts will come to an end. The damage which will ensue on an increase in the number of locusts will be very great.

Advocates the claims of Mr. Sitárám Dhákji to the chief clerkship in the Presidency Magistrates' Courts, Bombay.

With reference to the recommendation made to Government by the Chief Presidency Magistrate to confirm Mr. Lester in the post of chief clerk, the *Rást Goftár* (109) of the 7th October observes that Mr. Cooper has overlooked the just claims of Mr. Sitárám Dhákji to the post. Mr. Lester has been in Government service for about ten years; he is junior in the Police Office to several clerks, and was in receipt of a monthly salary of Rs. 125; while Mr. Sitárám has served for about thirty-five years, has been in the Police Office for eighteen years, and receives Rs. 200 per month. Mr. Sitárám has been conducting the duties of a magistrate's clerk since 1866 and is now head clerk in the Girgaon Police Office. He possesses, therefore, better claims to the chief clerkship than Mr. Lester. He has been superseded because he happens to be a Native. It is to be hoped that Government will not allow injustice to be done to Mr. Sitárám.

An instance of police oppression in Bombay.

The *Srishtidarpan* (62) of the 8th October states that on the 2nd October last about 2 o'clock after midnight a police peon near Bhuleshvar accosted a pointsman employed on the G. I. P. Railway line at Byculla, and asked him to explain why he was out at so late an hour. The pointsman replied that he had been at work until 2 and was then on his way home. He further added that he had then in his possession two gold finger rings, a chain and twelve annas. The police sepoy not believing the pointsman's statement, said that he must search his clothes and person. Upon this the pointsman submitted to the treatment, and on the police peon expressing his satisfaction the former asked the latter to give his number. Thereupon the police peon became enraged, caught hold of the pointsman by his arm, and declared that he would give him his number at the police station. The pointsman, who was quite tired by eight hours' hard work, finding that he might be troubled, said that he did not care to know the number. The police peon, however, would not let him go. When they reached the Girgaon Police Station the police peon handed over the pointsman into the charge of another police peon and himself went away. The pointsman was then kept waiting until the orders of his superior European officer could be made known. The latter, however, on that day was the worse for liquor, and hence, notwithstanding the efforts of his madam and butler, nearly an hour elapsed before he could be awakened. When, however, he woke up he ordered the pointsman to be locked up, who was accordingly forced to deliver up his things and valuables and was confined in the lock-up. The poor pointsman, who was in an emaciated condition brought about by work and hunger, found himself in an exceedingly filthy place, the stench of which was unbearable. On the following morning the European constable made enquiries and ultimately released the pointsman. The poor man, however, having been confined in an unwholesome place for several hours became sick and began to fear for his life. The *Srishtidarpan* considers the conduct of the police peon most disgraceful. He accosted the man and demanded an explanation from the pointsman in order to extract money. It is to be hoped that enquiries will be made into the above case.

Some remarks in connection with police regulations regarding the letting off of fire-works and crackers during the Diváli holidays.

The *Subodh Patrika* (11) of the 7th October says :—The Diváli is approaching and we may shortly expect the usual local police order regarding the letting off of fire-works and crackers. This order is beautifully vague as to restrictions of time or space, and hence its working is felt to be oppressive and destructive of all family joy during the holiday in many a Hindu household. We would therefore suggest that the leaders of Bombay Hindu society should address the Commissioner of Police asking him to define the time and the distance from public roads traversed by horses and carriages beyond which the police shall have no power to enter houses and forcibly snatch away innocent boys, and occasionally adults too, from the bosoms of their families and place them in lock-ups like felons just at the hours of sweet social reunion. No time should be lost in making the requisite representation. The police may restrict or even absolutely prohibit the letting off of fire-works if they like; all we care for is that no loop-hole in the order should be left for the exercise of what the most law-abiding of Her Majesty's lieges feel, and justly too, to be an unmitigated oppression on the most innocent members of society and at the most inopportune moment.

Complains of the improper conduct of the first class head constable of Rájápur in doing duty at the village of Sakhrinata in the táluka of Rájápur in the Collectorate of Ratnágiri.

A correspondent of the *Din Bandhu* (5) of the 7th October states that in the village of Sakhrinata in the táluka of Rájápur some marriages were celebrated among Mahomedan fishermen in or about the month of Shrávan last. These fishermen lived in the lower lane of the village mosque. In order to preserve order in the marriage processions the first class head constable of Rájápur with a few policemen was present. According to the usual practice and the magistrate's order the processions should have been allowed to be moved during day-time; but the head constable, in contravention of the spirit of this

order permitted them to be carried about till late in the evening and to let off fire-works when passing through the upper lane of the mosque. Upon this about one hundred residents (Mahomedans) of the upper lane called upon the head constable and protested against the proceedings. Thereupon the head constable got enraged and had hand-cuffs put upon four of the complainants, which, however, were immediately removed, and the rest were treated summarily with sticks and blows. On the following day the head constable sent for the complainants and threatened them with prosecution. Upon this the latter asked one Bahádur, a police constable, to intercede, and the matter was amicably settled. It is said that the inhabitants of the upper and lower lanes have been put to much expense. Last year the third class head constable of Jaitápur was present to preserve order during the careering of the marriage processions in this village, but the people were not fleeced to the same extent. The correspondent promises to give details hereafter.

An attempt alleged to have been made by a police officer at Broach to secure certain votes in favour of a candidate at the recent municipal elections.

A correspondent of the *Bombay Samáchár* (85) of the 12th October mentions a rumour that on the occasion of the recent municipal elections at Broach a police officer of that town sent some policemen and caused to be brought to him several voters of the Ghánchi (oil-men) caste in order to secure their votes in favour of a candidate in whom he took interest. The friends of the voters made efforts to effect their release and they were accordingly set free. If this had not been done the unfortunate Ghánchis would have suffered serious inconveniences. The poor fellows have been much frightened by this proceeding. In conclusion, the writer requests that an enquiry should be made into the truth of this report.

Local Self-government.

Maladministration of local funds.

The *Indian Spectator* (1) of the 7th October, in an article headed "More facts as to 'highly successful' administration of Local Funds!!" again dwells on the maladministration of the funds of the Ahmedabad Municipality by Mr. Fernandez, and remarks:—The construction of the "arterial road" at Ahmedabad had never been legally sanctioned. The expenditure thereon was therefore unlawful. It is not for us to say who should be brought to book for this illegal management. Properly speaking the late president must be called upon to account for it. But the series of alleged maladministrations of the funds by that officer are really astonishing. It is said that in the acquisition of houses required to be pulled down for so-called public purposes extravagant prices were paid. Nay, more; even the ordinary precaution of ascertaining beforehand the real ownership of such properties was in cases neglected! Law suits have been the result. Suits brought on by house-owners are pending in the court, notably one in reference to a property known as Radhan Máya's Haveli. It has been alleged that in the acquisition of all the houses purchased the municipal commissioners were never consulted. There was not even a semblance of consultation by the appointment of a formal committee to assess the value of the houses. Of what use their serving on the local fund committee when independent members are treated as so many ciphers? There must be a natural feeling of repugnance at such high-handed and arbitrary procedure. Who would care to attend meetings where his only business was to say "johookum" to the sáheb? Officials may proclaim from housetops that people even in advanced cities and towns are not able to manage their own affairs under the new scheme of Lord Ripon. We now know the true reason. What a travesty of the real state of matters! But who can expose the misdeeds of the all-powerful Collector or permanent chairman? We think we are justified in repeatedly recommending the necessity of having non-official chairmen everywhere under the new local and district boards. Why, if we had any hesitation before as to the advisability of even backward localities having non-official chairmen, we have absolutely none now. This nasty Ahmedabad affair has convinced us of the necessity of having a clause in the two draft Acts for elected chairmen as in the case of the Bill recently passed for the North-West Pro-

vinces. But to return to Radhan Máya's Haveli. It is alleged that this property was, like others, illegally purchased. It cost 6,000 to 7,000 rupees. Its purchase was never sanctioned by the committee or the general body of commissioners. It is now found that the vendor had no right to sell it. The real owner has, therefore, refused to give possession of the house. A suit is now pending in the Judge's court and meanwhile the real claimant is allowed to keep possession. The scandal in reference to this purchase is so great that attempts are being made to bring about a compromise so that the late permanent chairman may save himself the exposure which is otherwise inevitable! A more painful instance of the maladministration of local funds by the district official could not have been brought to light. We appeal to the good sense of Sir James Fergusson's Government to call for all the papers in connection with Mr. Fernandez's management of the funds. It is due to the public that all the facts should be made known. There ought to be no official condonation. It would compromise the reputation of the Bombay Government to burke investigation. In the interests of Ahmedabad as much as in the interests of the people at large of this Presidency, we demand that the required papers be laid on the editors' table. This course is necessary at a juncture when the boon of self-government is to be conferred on the people. Above all we submit that a commission of enquiry should be appointed consisting of independent persons to bring to light every unlawful act that the late permanent chairman of the local funds committee at Ahmedabad may have committed. The opinions recorded by the municipal commissioners on Mr. Borradaile's able minute should be published forthwith. These alone will enable the intelligent public to understand what value to attach to that high-sounding but empty phrase "highly successful" administration of local funds.

Legislation.

Approves of the Bill for rendering pecuniary help to agriculturists for the improvement of agriculture.

The *Bombay Samáchár* (85) of the 12th October heartily approves of the Bill for affording pecuniary aid to agriculturists for the improvement of agriculture, but regrets that help is to be given for sinking wells and tanks and no efforts on a sufficiently large scale are to be made for the extension of irrigation works. Of course canal irrigation is expensive, but compared to the miseries suffered by the people and the expense incurred by Government in their absence in times of scarcity and famine, their cost cannot be much and they ought to be ungrudgingly undertaken. [The *Jáme Jamshed* (98) of the same date expresses approval of the Bill.]

Education.

Criticises the conduct of Mr. Chatfield, Director of Public Instruction, Bombay, with regard to the appointment of Mr. Selby as tutor to the Thákor of Gondal.

The *Mahrátta* (2) of the 7th October quotes the remarks of the *Bombay Gazette* on the appointment of Mr. Selby as tutor to the Thákor of Gondal, and remarks:—Mr. Chatfield seems to be utterly regardless of the welfare and prosperity of the Deccan College. We fear his mind is not as yet completely dispossessed of that old hobby of turning the institution into a lunatic asylum. It will be remembered that the students of the Deccan College have been great losers by the removal of Professor Selby. Professors are highly paid, not for teaching the elements of a subject, but for teaching the higher branches of knowledge. They have also to perform a far more glorious task to which but few of them are capable of doing justice. But how is all this to be even partially accomplished if the head of the Educational Department does not think it necessary to make such departmental appointments as to have all important posts filled by the men most qualified to discharge the duties attached to them? Since his appointment as Director of Public Instruction, Mr. Chatfield has shown himself to be a thorough disciple of the absolute school, and has uniformly exhibited a cold shoulder to all public criticism of his acts. Yet from regard to the duty we owe to the public, we once more ask, what can he mean by keeping Mr. Selby out of his proper sphere

for such an indefinite period? If Professor Selby has found the easy climate of a Native court congenial to him, and is therefore unwilling to return to the hard intellectual work of a college, let him resign and let another competent Professor be ordered from Oxford to fill up his place. If we mistake not, there are men in the Department, both Natives and Europeans, who can better discharge the duties of the Principal of the Rájkumár College and those of a tutor to a Native prince than those of a Professor in an Arts college. With Professor Selby's removal from the Deccan College the study of logic and moral philosophy has altogether ceased, and there is no hope of its revival until his return! The Director of Public Instruction does not care a straw for such a miserable state of things. He will have his own way at all hazards. The loss the students suffer is a matter of no concern to him. If they show a refractory spirit on account of injustice to them, he knows how to check it peremptorily by rustication and forfeiture of scholarships. Bacon tells us that position showeth the man. The words of the sagacious philosopher appear to be perfectly realized in the case of Mr. Chatfield. Mr. Chatfield as the Director of Public Instruction is quite a different man from Mr. Chatfield the Principal of the Elphinstone College. We hear that Sir James Fergusson is going to pay a second visit to the Deccan College during the course of next week. We hope His Excellency will take notice of this grievance at the time.

Disapproves of the appointment of Mr. Selby as tutor to the Chief of Gondal after his return from England in November next.

A correspondent of the *Indu Prakásh* (9) of the 8th October, writing from Káthiáwár, says:—In your issue of the 24th September last you objected to the continuance of an Assistant Political Agent in Cutch when there was no longer any need for his services. What will you say to a worse job which has been perpetrated here? The young Chief of Gondal was sent to England last April. Colonel Barton wished Mr. Selby, Acting Principal of the Rájkumár College, to accompany him. Before the Chief's departure, Colonel Barton went on leave and Colonel Watson wished that Major Hancock should get the appointment. Consequently Mr. Selby's appointment was cancelled and Major Hancock was sent with the prince. The Government of India, it appears, did not approve of Gondal being saddled with the heavy cost of Major Hancock's large salary. The prince is to leave Brindisi on the 20th instant on his return journey. So he cannot be expected to be back before the middle of November. Yet the Bombay Government have appointed Mr. Selby his tutor from 6th October. The object of this appointment is not clear. No European tutor has ever been appointed in Káthiáwár to teach a young Chief after his leaving college. The Gondal prince has been praised on all sides, by the Political Agent, by the Principal of the College, and by his different examiners, for his superior attainments, industry, conduct and his excellent knowledge of English. He has resided in the College for more than 9 years. Where then is the need for a special tutor for him now? If, on the other hand, Mr. Selby is to go on tour with the prince through India, it is very hard on the latter that he should be sent on a second tour so soon after the completion of his first one. When he was sent to England it was well understood that he should not be made to go on a second tour after his return. But Colonel Barton's wish to send Mr. Selby on tour with him was not gratified owing to Major Hancock's appointment. The result is that the young prince has now to undergo a second period of banishment. This is how the strange appointment is interpreted in Káthiáwár. The additional expense is one objection. But the more serious objection is that the prince is to be compelled to continue travelling in order to provide certain European officers with desirable appointments and to enable them to travel inexpensively. It is believed that the Government of India expressed a desire to curtail the expenses of Major Hancock's appointment. But no change in the original programme took place in consequence. It is said that a son of Colonel Barton's sister-in-law is to be appointed to travel with the young Chief of Wála. The Political Agent can permit or refuse permission to a young Chief to retire from the Rájkumár College at a certain age. A vast field is here opened out to the relatives and favourites of a Political Agent.

Says that the true interests of the Deccan College have been sacrificed by the appointment of Mr. Selby as tutor to the Chief of Gondal.

The *Subodh Patrika* (11) of the 7th October says that the opinion which the public appears to have formed that Mr. Chatfield does not care for the interests of the Department over which he presides has received confirmation from some recent educational appointments. Several years ago the students of the Deccan College were caught committing what seemed to be a trifling breach of college discipline, for which the Director inflicted upon them the severest punishment possible. On that occasion he also recommended the abolition of the Deccan College. Again about two years ago Mr. Selby, who was specially brought from England to teach logic and moral philosophy at the Deccan College, was transferred to the acting Principalship of the Rájkumár College at Rájkot on a higher salary. Now the institution at Rájkot being intended for the education of Native princes is dignified with the name of a college although in reality the teaching which is carried on there is not superior to that in an ordinary high school. This being so, there was no necessity whatever to transfer Mr. Selby to that post, particularly when a qualified man could not be obtained to do his work during his absence. This very same gentleman is now appointed tutor to the Chief of Gondal for an indefinite period. In making this appointment Mr. Chatfield has benefited his friend Mr. Selby pecuniarily at the sacrifice of the true interests of the Deccan College. Besides the Chief of Gondal does not now require a highly paid English tutor. The *Subodh Patrika* has heard that the students of the Deccan College intend to make a representation on the subject. It is to be hoped that they will act with all due precautions.

Defends Mr. Oliver, Acting Professor of English Literature at the Elphinstone College, from an attack made on him by a correspondent of the *Mahrátta* newspaper.

A correspondent of the *Mahrátta* (2) of the 7th October, signing himself "Justice," says:—In a recent issue of your paper a correspondent has thought fit to make some impertinent and untruthful remarks about Mr. Oliver, Acting Professor of English at the Elphinstone College. Your correspondent's letter probably arose from the fact that a few students who had failed in three or four subjects at the terminal examination of the Elphinstone College were prevented from appearing at the Previous Examination this year. The arrangement for keeping back these students was made by the Principal of the College with the approval of all the Professors. But your correspondent appears aggrieved at an arrangement which was made as much in the interest of the students as of the College, and has not hesitated to insinuate that Mr. Oliver is incapable of explaining the two very simple English books which have been appointed for the Previous Examination. It may not be out of place to consider how far your correspondent's statements are in accordance with the real facts of the case. If anyone will take the trouble to refer to the Registrar of the Bombay University, he will learn that nearly all the students from the Elphinstone College who took up English at the last B.A. Examination passed in that subject; at the First B.A. Examination about 40 students passed in the same subject, and at the Previous Examination nearly 70 passed. Your correspondent apparently does not see that when he makes a false statement about Mr. Oliver he is indirectly implying that the examiners also were incompetent, for had they been competent so many students could not have passed in English from the Elphinstone College. Now I ask whether your correspondent is in a position to censure in such a conceited and impudent manner the three English examiners appointed by the University as well as the English Professor at the Elphinstone College? The conceit and the disregard for truth which characterize your correspondent's letter are the very qualities which are bringing graduates as a class into discredit with the public. These same qualities, there is no doubt, also prevent Government from appointing graduates to the much-coveted Native Civil Service. There is another point in your correspondent's letter which shows his ludicrous ignorance of English literature. He states that Goldsmith's plays, which have been appointed for the next Previous Examination, present almost insurmountable difficulties to the student. If the self-complacent correspondent will take the trouble to consult a few well-informed English gentlemen, he will learn that

those plays, though containing a certain number of idiomatic expressions, are not considered by English students as difficult as a book of Milton or a play of Shakespeare.

Native States.

Supports the demands of the Maiyás of Junágad.

After stating that Colonel Barton is said to have lent support to the appeal made to the Secretary of State for India by the Junágad Darbár in the matter of the slaughter of the Maiyás, the *Gujarát Mitrá* (75) of the 7th October observes that the Maiyás are reported to have prepared an appeal for submission to the Secretary of State, and it is prayed therein that as the Maiyás were slaughtered at Menderda within the territorial limits of the Agency thána (post), the guilty parties should be tried in a British court of justice, and that in accordance with the custom of the province the heirs of the slaughtered Maiyás should be presented with lands for their maintenance. These prayers are, it is believed, neither improper nor exorbitant. Perhaps Government hesitate to hold the trial on account of Junágad being a first class State; but since Malhár Ráo Gáikwád and a prince of Chhota Udepur were tried for comparatively minor offences, there ought to be no scruple about trying the Junágad offenders. The *Mitrá* also remarks that though Ráo Sáheb Haridás is appointed Diwán of Junágad he is not independent and has to submit to the counsels of Messrs. Sále Hindi and Bápálál, who have only nominally resigned their respective offices.

The desertion of a village in the Cambay State by its residents.

A correspondent of the *Gujarát Mitrá* (75) of the 7th October states that the inhabitants of the village of Amliyála in the Cambay State have deserted the place, and Mr. Lalubhái Nánábhái, the Revenue Commissioner, has been trying to bring them back, but they have flatly refused to return unless satisfactory arrangements are made for the redress of their grievances.

Says that Colonel Barton should be asked to leave Káthiáwár at once.

The *Gujaráti* (94) of the 7th October observes that if Colonel Barton is to remain in Káthiáwár for two months for communicating to Colonel West information about the different States of that province and their kárbháris, what was the good of appointing an independent officer to the Political Agency and setting aside the claims of Colonel Watson to that post? Colonel West is not such a stranger to Káthiáwár as to require advice from the retiring Political Agent. Colonel Barton's instructions will be favourable to his favourite States and injurious to the interests of other principalities. The Bombay Government ought therefore to ask Colonel Barton to leave Káthiáwár at once. The Colonel is about to visit several of these States, where he would receive expensive welcomes. His object in paying these visits appears to be to obtain honours from the Chiefs for himself and to instruct them how to act with the new Political Agent. This waste of money ought to be prohibited. The different Chiefs might be permitted to meet the retiring officer at some appointed place. [The *Samsher Báhádur* (110) of the 5th October also expresses disapproval of Colonel Barton visiting several Native States of Káthiáwár after vacating office.]

Disapproves of prince Kálubha, brother of the Ráo of Cutch, being compelled by Government to join the Rájkumár College.

The *Samsher Báhádur* (110) of the 5th October expresses surprise at prince Kálubha, brother of the Ráo of Cutch, being compelled by Government to join the Rájkumár College. Tutors on large salaries were engaged for the prince and all other arrangements for giving him a sound education were made by Mr. Manibhái. The true reasons of the present change cannot be understood. Why are not the two grown up Pálitána princes, who perhaps receive a nominal education at home, compelled to join the College? The Pálitána Darbár is not so well educated as to appreciate the advantages of a sound education and is not likely to give in without compulsion. When the Pálitána princes are not compelled to join the Rájkumár College, why is prince Kálubha forced to go there?

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
20*th October* 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 20th October 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyă Dipika	Bombay	Fortnightly ...	150
23	„ Daivadnyă Samáchár	Do.	Do. ...	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolhápur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitră	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitră[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
*44	„ Nibandh Chandrika	Poona	Monthly	200
45	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyă Prakásh	Bombay	Fortnightly ...	243
55	„ Satyă Sadan	Alibág	Weekly	400
56	„ Satyă Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
60	„ Shiváji[3]	[illegible]	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayă	Thána	Do.	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Svadesh Mitrá	Do.	Tri-weekly ...	600
67	„ Telagu Mitrá	Do.	Weekly	400
68	„ Varhád (Berár) Samáchár[3]	Akola	Do.	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vichárshil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
74	„ Vividh Dnyán Vístár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
*85	„ A'ryá Subodhak	Surat	Do.	200
86	„ Bombay Punch	Bombay	Weekly	500
87	„ Bombay Samáchár	Do.	Daily	1,090
88	„ Broach Samáchár	Broach	Weekly	700
89	„ Broach Vartmán	Do.	Do.	60
90	„ Buddhi Prakásh	Ahmedabad	Monthly	600
91	„ Dátardun	Bombay	Weekly	525
92	„ Deshi Mitrá	Surat	Do.	1,000
93	„ Dharmá Sadbodh Ratná	Do.	Monthly	200
*94	„ Dnyán Dipak	Junágad	Do.	100
95	„ Dnyán Vardhak	Bombay	Do.	400
96	„ Fursad	Do.	Do.	100
97	„ Gujaráti	Do.	Weekly	400
*98	„ Gujarát Monthly Journal	Do.	Monthly	200
99	„ Gul Afshán	Do.	Do.	659
*100	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
101	„ Jáme Jamshed	Bombay	Daily	525
102	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
103	„ Kaira Vartamán	Kaira	Weekly	115
*104	„ Kaiser-i-Hind	Bombay	Do.	200
105	„ Káside Mumbai	Do.	Tri-weekly ...	700
106	„ Kusum Guchchhá	Ahmedabad	Monthly	350
107	„ Nágar Udayá	Do.	Do.	300
108	„ Niti Prakásh	Kaira	Weekly	200
109	„ Nure Elam	Bombay	Monthly	381
110	„ Nyáyá Prakásh	Surat	Weekly	200
111	„ Pársi Punch	Bombay	Do.	814
112	„ Rást Goftár	Do.	Do.	1,225
113	„ Samsher Báhádur	Ahmedabad	Do.	200
114	„ Satyá Mitrá	Bombay	Do.	400
*115	„ Saurashtrá Darpan	Junágad	Monthly	200
116	„ Stri Bodh	Bombay	Do.	533
*117	„ Subodh Prakásh	Nadiád	Do.	200
118	„ Svadesh Vatsal	Bombay	Do.	408
*119	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
120	„ Umreth Samáchár	Umreth	Weekly	50
121	„ Vartamán Sár	Surat	Do.	200
122	„ Vidnyán Vilás	Rájkot	Monthly	738
123	„ Vidya Mitrá	Bombay	Do.	300
124	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
125	The Chandrodayá	Dhárwár	Weekly	150
*126	„ Karnátá Vritt	Belgaum	Do.	200
*127	„ Rasik Ranjani	Do.	Do.	100
	SANSKRIT.			
*128	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*129	The Armagán	Bombay	Weekly	200
*130	„ Dabdabe Islám[5]	Do.	Do.	200
131	„ Khádam-e-Hind	Do.	Daily	200
132	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
133	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*134	The Military Instructor	Poona	Weekly	200

3 Frequently admits English articles.

5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*a*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Enumerates some of the grievances of India.

The *Trimásik Tikákár* or the quarterly review (119) for the month of Shrávan of the Samvat year 1939, in a leader headed "The just rights of India, No. 4," severely censures the British Government for disarming Natives, for imposing a heavy duty on salt, and for administering the country in such a way as to impoverish her and enrich England. The disarming of the population has, observes the *Tikákár*, led to extensive destruction of human lives and cattle from the attacks of wild animals, and has made the people effeminate. Natives are loyal and grateful to their Empress, and therefore no danger need be apprehended from their being permitted to use weapons to protect their lives and property. If they are allowed to carry arms they would not only protect themselves from wild animals, but prove a source of strength to their rulers in an emergency. Salt is so heavily taxed as to make it almost unprocurable by the poor classes, and the very limited use of this indispensable condiment by the general population has increased diseases among them. On account of the disadvantages incident to foreign rule much of the wealth of the country is drained to England and the people are impoverished. Her Imperial Majesty should, in order to lessen the miseries of the people of India, send one of her sons to rule her Eastern Empire, and he should sympathize with the country and improve the condition of the Indian subjects. In conclusion, the *Tikákár* prays the Viceroy to alleviate the sufferings of the country.

Inveighs against the British rule in India.

The *Hitopadeshak Ratnă* (100) for October laments that India has come under the foreign yoke of Britain and is being oppressed by her foreign rulers. India was conquered by mean artifices and treachery, and yet England vainly boasts that she was vanquished by the sword and should be retained by the sword. Englishmen are intoxicated by power, and have little sympathy with the Indians, who are oppressed by them. Their tyrannical rule will cause the complete ruin of the Indian population, which is cowed by their oppressive policy and is compelled to show submission to the rulers.

Suggests certain reforms in the constitution of Indian Legislative Councils.

The *Mahrátta* (2) of the 14th October says:—We said last time that the existing Legislative Councils are the reverse of popular institutions. That they are so is an established fact and requires but little proof. To remedy the evil recourse must necessarily be had to the principles of free election, a system immensely superior in this respect to the system of nomination. Germs have already been laid out all over the country by our noble Viceroy, and the experiment has to this date proved a complete success. Not only this, but there exist no fears whatever in any quarter as to its failure in future. The nomination system too has its advantages, which, situated as we at present are, cannot of course be entirely overlooked. We therefore propose that a Council should henceforth consist of elected and nominated members in equal proportion and that half of the latter again should be from the official ranks. The manner of election may at the outset appear to be a difficult affair; but the fact of the existence of intelligent and influential associations amongst us capable even now of returning members qualified efficiently to discharge the onerous functions of their new office being taken into consideration, all fears regarding the practicability of putting our suggestion into execution will vanish away. These bodies might be asked to send fit persons from among their own number, which duty, we doubt not, they will perform with zeal and propriety. By the time of the next election the scheme of local self-government will be sufficiently developed and the new district and táluka boards will be in a fair position to send their representatives to the local Councils. These boards being by their very nature the centres of local intelligence and trained in the art of self-government will, we think, scarcely find any difficulty in returning members for the Councils. They might however be given the option of electing either an outsider or one of their own body to represent them as would best suit their convenience. Being thus permanently based on a sounder footing, our local Councils will in due course

of time be capable in their turn of sending members to the Supreme Council. This system, if introduced on the plan above mentioned, will give a healthier tone to public opinion. Candidates of various castes and creeds will strive their utmost to attain the requisite degree of qualification, and will each try to assert his own claims for membership. Government also will be greatly assisted in its legislative business by coming in closer contact with persons of various views and receiving non-official opinion at first hand. The invidious race distinction which has many a time materially injured the national cause and seriously undermined the growth and progress of the country will gradually disappear and cease to exist, as the Native and European Councillors will have frequently to meet each other face to face and discuss questions of the utmost political importance as persons of equal weight and worth. How smoothly and cordially persons of different denominations could work together may easily be learnt from the working of the Town Council and the Chamber of Commerce at Bombay. The number of members should be increased to 48 in the case of a local Council and 60 in the case of the Supreme Council. This, we think, is a reasonable number as being sufficient to secure a variety of views and information. It may, if need be, be further increased with the national development and the progressive advancement of the boards. As regards the extension of the powers of the honourable members, we suggest that besides their legislative powers they should be invested with further powers of general supervision over the administration.

Requests Government to adopt measures for the improvement of jute and the jute industry.

In alluding to the successful competition of American jute with the Indian produce, the *Bombay Chronicle* (75) of the 14th October observes that the Government and the people of India would do well to look round carefully in order to discover the means of counteracting the new danger to an important and valuable industry of this country and one of the principal sources of its material prosperity. The Department of Agriculture and Commerce ought to give careful and earnest thought to this subject at an early date. [The *Akhbáre Sodágar* (82) of the 15th October expresses similar sentiments.]

Disapproves of the enactment of a law for putting down adulteration in the wheat trade.

The *Arunodayá* (14) of the 14th October alludes to the mixing of inferior and superior kinds of wheats exported to Europe, and observes that the enactment of a law for putting down adulteration in this grain is unnecessary and undesirable. The English merchants have ample means in their power for protecting themselves. If they refuse to buy wheats in which there is a mixture of inferior and superior kinds of grain, the agriculturists will not resort to practices which tend to reduce the prices of their commodities and diminish their gains. Instead of proposing the passing of a law similar to the defunct Cotton Frauds Act, it would be well if English purchasers of wheats were warned to exercise due vigilance in making their purchases. The suggestion of the Bombay Chamber of Commerce that the cultivators of wheats should be supplied with superior seed is extremely good and should be acted upon. If some selected agriculturists are supplied with good seed gratis and are advised as to the best way of growing wheats, some progress will have been made in improving the quality of this grain.

Suggests that the appointment of the reported Law Commission should be deferred till the results of the labours of the Education Commission are published.

The *Bombay Samáchár* (87) of the 17th October is glad that the Government of India is about to appoint a law commission for enquiring into certain matters connected with courts and other things mentioned by a correspondent of the *Bombay Gazette*, but observes that it will be well if the appointment is deferred until the report of the Education Commission is published and the effects of its labours are known. For in such case the public would be in a position to express their sentiments as to what results they should expect from the proposed commission. There is no doubt that the particular matters mentioned by the correspondent of the *Gazette* urgently need reform, and some of them are so very important as to require a separate commission for enquiry into each of them.

Says that the seditious writings in the *Englishman* ought to be put down.

With reference to the article which recently appeared in the *Englishman* of Calcutta recommending Englishmen in India to make every preparation to assume the reins of government in India in case the Native Magistrates' Jurisdiction Bill is passed, the *Jáme Jamshed* (101) of the 20th October asks, Is there any government in Bengal? The *Englishman* has been writing seditious articles, and has been encouraged in its reckless course by the weakness shown by the Lieutenant-Governor of Bengal. If similar effusions had appeared in any newspaper in England the writer would have been severely punished. India is inhabited by persons of different nationalities, and hence the publication of such compositions is very dangerous. In the time of the late East India Company there existed a law that a European who excited inimical feelings between Europeans and Natives should be deported; and accordingly several Europeans were sent out of the country. This law would have proved of great service if it had been in force now. The *Englishman* alone of all newspapers has been guilty of exciting bad feelings between Europeans and Natives by its seditious writings. If the Lieutenant-Governor of Bengal fails to put down this nuisance, the Viceroy should not neglect to do so.

Disapproves of the Kennedy Sea face being covered with buildings.

With reference to the notification for the sale of building sites on the Kennedy Sea face, the *Rást Goftár* (112) of the 14th October observes that in place of the thatched bungalows in the Marine Lines and the Strangers' Line pucka-built houses should be built. In this locality the B. B. & C. I. Railway Company is going to erect a large building for the accommodation of its offices, and the Bombay Club will build a club house. And beyond the railway line on the Kennedy Sea face Government now propose to allow private people to build a line of bungalows and have advertized the sale of building sites. The erection of these buildings will cut off the supply of fresh air from the sea to the thickly populated parts of the fort. If the Kennedy Sea face is occupied by buildings, the people of Bombay will lose the only vacant ground which serves them for a cool promenade every morning and evening. Sir Bartle Frere promised to allow the reclaimed ground on Back Bay to be left vacant for the use of the public when it was decided to occupy most of the esplanade with new buildings. The erection of new edifices on the Kennedy Sea face will injuriously affect the health of Bombay, and for this reason the people, and particularly the municipality of the city, ought to request Government to give up their intention of parting with land for building sites. [The *Bombay Chronicle* (75), the *Kaiser-i-Hind* (104) and the *Gujaráti* (97) of the same date, and the *Jáme Jamshed* (101) of the 16th October express similar sentiments.]

Remarks in connection with the post of Sindi Translator to Government.

A correspondent of the *Indian Spectator* (1) of the 14th October, signing himself "Fair Play," writes:—Some time back there appeared in your columns a letter on the uselessness of keeping an Englishman as a Sindi Translator, who had for all practical purposes nothing to do but simply to draw a salary of Rs. 250 per month for putting his signature to three or four papers. I fully agree with the writer, and have further to add that Government for this mistake has, besides incurring useless expenditure, to undergo much inconvenience owing to the delay which on this account is caused in the publication of translations. As a rule the sinecure post of the Translator falls to the fortune of the Assistant Commissioner, who for about four months every year goes on circuit. All the Rules, Regulations, Bills, Acts, books, etcetera, that are to be translated go to him on circuit, whence at his convenience he sends them to Karáchi to the Assistant Translator, who after translating them sends them to the Translator for his signature, from whom after some delay they are sent to Karáchi to the Assistant Translator to be sent to press. Now imagine the inconvenience, delay and waste of time which thus ensue. This inconvenience has been admitted, but what is the remedy? Why, the Assistant Translator and the staff too are made to accompany the Translator on his tour. But does anybody think of the unnecessary and reckless expense that is caused by this peregrination? The Assistant Translator and his clerk are each

paid Rs. 60 a month as *batta*. Now all this expense is to be incurred for the sake of the Assistant Commissioner in order to justify the payment to him of Rs. 250, which he gets for doing nothing. Thus besides the objections against an Englishman serving as a Sindi Translator, the evils of a union of two offices are glaringly brought into prominence.

Prohibition to carry firewood from one village to another without a pass from a Forest Officer and inconveniences suffered thereby by the public.

The *Nyáyá Sindhu* (45) of the 15th October says that the prohibition to carry firewood from one village to another without a pass from the authorities of the Forest Department has caused and still causes the greatest possible inconvenience to the public. To bring a cart-load of firewood within the municipal limits of Ahmednagar, the driver has to engage the services of a man to take care of the cart while he himself has to move about in order to obtain a pass. When he at last succeeds in finding out the office of the Forest Officer whose duty it is to grant a pass, he is told that the sáheb is on tour. On account of the trouble and annoyance to which they are subjected, cart-drivers refuse the conveyance of fire-wood, and hence it has become scarce and dear. Even persons who collect firewood from their own jungles cannot bring it into Ahmednagar without a pass from the Forest Officer. The fee on each cart-load is two pies. For the payment of this small sum the drivers have to walk great distances and the public has to put up with the high price of one of the necessaries of life. It is to be hoped that the authorities concerned will take remedial action without delay.

Complains that the light on the lighthouse at Calicut is not kept burning all night.

A correspondent of the *Bombay Samáchár* (87) of the 17th October states that the masters of ships that visit the much-frequented port of Calicut complain that the light on the lighthouse in this port goes out at an early hour, and consequently they cannot safely steer their vessels during dark nights.

Complains of the outrages on respectable women perpetrated by sepoys of the 3rd Beluchi Regiment stationed at Hyderabad (Sind).

A correspondent of the *Indian Spectator* (1) of the 14th October, writing from Karáchi, says:—For a long time the roughs of the 3rd Beluchi Regiment stationed at Hyderabad have been causing serious trouble to the townspeople by insulting their women in byelanes and even in the open bazár. The principal citizens, Hindu and Mahomedan, more than three months ago waited upon the District Superintendent of Police with a petition, in which they complained that the Beluchi sepoys loitered in the lanes and alleys of the city inhabited by respectable families; that they affronted and harassed women in various ways by elbowing them, by making indecent gestures, and sometimes by rudely peeping into their faces through their veils; that the sepoys always managed to scatter about before help could arrive; and that unless the old order prohibiting the sepoys from visiting the native town except at certain stated hours, and then too not without a pass and full uniform, was restored, the nuisance would grow altogether intolerable and lead to serious consequences. The Superintendent promised to do his best to check the evil, but it nevertheless continues. Only the other day a correspondent signing himself "Hyderabadi" wrote to the *Sind Gazette* complaining of this grievance. His letter elicited a reply from the Captain and Adjutant of the regiment, who stated that every sepoy of the 3rd Beluchis who entered the native town did so with a pass and wore his regimental puggree, and ended his letter with the following suggestive passage:—"'Hyderabadi' is a good hand at romancing, but if he will take the advice of one who knows something about the temper of the 3rd Beluchis he will romance on some safer subject in future." What does this mean? Is the temper of the 3rd Beluchis such that even their officers cannot control it? The Captain of the regiment does not contradict the fact that they are a terror to helpless women, whom the police are unable to protect. They are a terror to the police as well. I believe the Police Inspector himself can testify to the rough, high-handed, free-and-easy treatment to which the sepoys subject the weaker sex. It was the sepoys of this regiment who lately fell upon a peaceful village near Hyderabad, beat the males and outraged the modesty of females. Of course not one of them could be identified and none was convicted, though

there was no doubt either about the beating or the outrages. I was recently told by an eyewitness that a couple of sepoys pounced upon two helpless *pardáh* women in a solitary street, that one of the women was actually prostrated on the ground and a rape would have been committed had not my informant been fortunately attracted to the scene by her cries. I sent my informant to the Police Inspector, and I believe his information is on the police records. Just as I am writing this letter I hear of another fresh outrage perpetrated in broad daylight near the Malkani lane. A party of sepoys caught a woman at the mouth of the street, surrounded her on all sides, and subjected her to unmentionably indecent assaults. She is said to have fainted, but I do not know if any of the malefactors have been apprehended. How long is this to last? Is the magistracy dead? What is the District Magistrate doing? If the police are altogether demoralized, is it not high time to replace them by some more efficient men, or at any rate to add to their strength? Scenes such as these are sure to lead to riots and bloodshed. Is it not the bounden duty of the executive to prevent such scenes? The offence of outraging the modesty of a woman is a cognisable one. Why is it that not a single arrest has been made, although the outrageous conduct of the Beluchis is notorious? What a commentary this upon all the tall talk about the security of person and property under British rule! Here is a peaceful city and an inoffensive people saddled with a regiment which they do not require at all, and meeting daily with wrongs and insults at the hands of this regiment, which make one's hair stand on end and which are sure one day to result in reprisals and revenge. The Hyderabadis are law-abiding, but not cowardly. The military are for the protection of the people and not for preying upon them. A Native can endure anything but an insult to his womenfolk. The editor, in a note, says that this is a scandalous state of matters and needs looking into.

Mentions cases of ill-treatment of Natives by Europeans and makes remarks.

The *Indu Prakăsh* (9) of the 15th October in a Maráthi leader alludes generally to the ill-treatment of Natives by Europeans, and after noticing the cases of Mr. George Hewett, who was dismissed from the public service for running after his peon with a loaded pistol, and of Captain Rogers, who was accused of assaulting at Meerut in July last one Bholánáth Mukarji, a pleader in the High Court of the North-West Provinces for not saluting him, observes that in the manner in which the trials of these men were conducted great injustice has been done. In the case of Captain Rogers the trying magistrate purposely fined him in a sum of less than Rs. 200 in order to prevent his decision being reviewed by his military superiors. The *Indu Prakásh* considers that the offence of which Captain Rogers was found guilty deserved a severe punishment. He ought to have been made to apologise to the complainant in open court. A fine of Rs. 200 or even of Rs. 2,000 would be no punishment to well-to-do officers like Captain Rogers, who like the Native population to look upon them as gods. It would be well if Lord Ripon were to send for the papers in this case, and after due deliberation inflict adequate punishment on Captain Rogers. The *Indu Prakásh* suggests that a book should be written containing narratives of trials in which Europeans have been found guilty of ill-treating Natives, and it should he made a subject for examination in the case of officers in the Revenue and Military Departments. Europeans would not then venture to assault innocent Natives as they do now. No real friendly feeling will spring up between Europeans and Natives so long as the former consider themselves as belonging to a superior race and refuse to accord proper treatment to the latter.

Advocates the claims of Mr. Shitárám Dhákji to the post of chief clerk to the Chief Presidency Magistrate, Bombay.

In a paragraph headed "An unjust supersession," the *Native Opinion* (10) of the 14th October remarks:—It is reported that the Chief Clerkship of our First Presidency Magistrate is to be filled up by an outsider, that is, one who has neither official experience nor official claims to the post. According to the standing practice, whenever there is a vacancy the next subordinate officer has the chance, but in this instance the right claimant is to be set aside for reasons hard to discover, while a new importation is to be pitchforked into it. Why

is Mr. Shitárám Dhákji's official experience of the last thirty-five years to be considered quite incommensurate with the chief clerk's official responsibilities? Even official precedents are in Mr. Shitárám's favour, and if the rule recently laid down by the Secretary of State were to receive due consideration Mr. Shitárám's claims cannot be disputed. But poor Mr. Shitárám cannot advance any other claims than those of experience, and it will not be surprising if these claims should have to give way before those of the skin. We hope the rumour is not true and the officials are not so inconsiderate as to pass over the best claims of a man who has honestly served Government for so long a period. [The *Subodh Patrika* (11) of the 14th and the *Indu Prakásh* (9) of the 15th October express similar sentiments.]

Complains of the injury done to crops by stray cattle in Ránder.

A correspondent of the *Gujarát Mitrá* (76) of the 14th October complains that several residents of Ránder keep cattle and let them loose at night to feed. These stray cattle wander into the cultivated fields and cause damage to the owners thereof. The cultivators are unable to seize and impound the cattle through fear of being maltreated by the owners of the straying animals. The police ought to take steps to protect the cultivators from the injury done to their crops.

Requests the Commissioner of Police, Bombay, to permit fireworks to be let off on roads in the out-of-the-way quarters of the city.

The *Jáme Jamshed* (101) of the 16th October observes that the notification annually issued by the Commissioner of Police, Bombay, prohibiting the letting off of fireworks on public roads in the Diwáli holidays is worded in general terms, and consequently the police have the power of prohibiting the letting off of fireworks even in out-of-the-way quarters of the city. Such interference mars the innocent pleasure which children derive from this amusement. It would be enough to strictly prohibit the letting off of fireworks on such public roads as the Kálbádevi, Apollo, Moti Bazár, Market, Paidhuni, &c., on which a heavy and continuous traffic is carried on. It is to be hoped that the Commissioner will this year specify the roads on which fireworks should not be allowed to be let off and exempt other roads from the prohibition.

Complaint against the postal authorities.

The *Satyá Prakásh* (54) of the 19th October says that when a short time ago the Postal Department agreed on the payment of three months' postage in advance by the proprietors of newspapers to allow their papers to pass without a stamp, it was distinctly stated that no extra charge would be made if the circulation of the paper increased during those three months, or a refund would be allowed in case the number of subscribers decreased during the same interval. But notwithstanding this clear pledge, the postal authorities have varied this rule and are demanding extra payment in the case of those newspapers whose circulation has increased. The conduct of the postal authorities is must unjust and ought to be strongly protested against by those whose interests are affected by it.

Local Self-government.

Maladministration of local funds.

The *Indian Spectator* (1) of the 14th October, in an article headed "Wanted a Commission of Inquiry for Ahmedabad," criticises the remarks made by the Honourable Mr. Peile in his speech on the occasion of the introduction of the Bombay Local Self-government Bills in the Legislative Council regarding the retention of official presidents of municipal boards, and remarks:—To those who have followed the several facts of alleged mismanagement of local funds of the Ahmedabad Municipality as stated in our last two issues, it will be clear that our demand for a commission of inquiry in the interests of the public at large is justifiable. We have temperately criticised the many high-handed acts of the late permanent chairman of the local funds committee, and now we cannot ask for less than a public inquiry by well-known persons of approved independence and integrity. The veil that has so long hidden from the public gaze the arbitrary exercise of official powers has been partially

removed. But in order that the whole truth may be sifted, it is necessary that a commission of inquiry should be appointed as soon as practicable. In a matter of this kind no time should be lost in order to prevent the chief actors working the oracle at head-quarters with the view to drop a curtain over a public scandal. We think the independent citizens of Ahmedabad should appeal for such an inquiry. It is their interest to do so. On the result of the investigation will very much depend the future of local self-government in this Presidency. We say that a commission of inquiry is much needed as it may, if it goes about acting honestly and independently, reveal a number of other facts in connection with the management of the Ahmedabad local funds. So convinced are we of the urgency of such a commission that we advise the people of Ahmedabad to memorialize Government if a commission is not soon ordered. [The *Vartamán Sár* (121) of the 16th October recommends the appointment of a commission of inquiry into the misdeeds of the Ahmedabad and Surat municipalities. It expresses disapproval of the conduct of Mr. Fernandez, the late permanent chairman of the Ahmedabad Municipality, and says that Mr. White has wasted the money of the Surat Municipality. When Government have expressed one opinion and the public another regarding the management of local funds it is highly necessary in the interests of justice and honour that a decision should be come to after due investigation. Not only have the local funds at Surat and Ahmedabad been mismanaged, but the same has been the case in many other places. It would be well if a commission were appointed to inquire into the management of local funds in general. If this is not practicable, a commission of inquiry ought at least to be nominated for Surat and Ahmedabad.]

Remarks in connection with the report made by the committee appointed by the Bombay Municipality regarding the transfer of certain institutions from Government to municipal management.

The *Indu Prakásh* (9) of the 15th October says:—The report on the subject of education made by the committee appointed by the Bombay Municipality is chiefly interesting on account of the Educational Board. The committee propose that the work of directing management and control of all primary schools within the municipal limits of Bombay shall be performed by a board composed of eight elected members, of whom four at least shall be members of the Municipal Corporation. To the constitution of the board we should like to add one more element, viz. a salaried permanent secretary as in England, where they have a permanent under-secretary in each department who is versed in the traditions and the details of work in the department. The secretary must be a responsible officer and not a mere clerk. He in conjunction with the chairman must have an initiative in all matters of reform, management and control, must have charge of the records of the office, and must be in charge of all correspondence. In a manner he must be a superior officer to Government Deputy Inspectors, and must occupy nearly the same position in Bombay as Educational Inspectors in the districts. The chairman and members, their offices being elective, will be ever-changing. The board as proposed will do well enough for a deliberative or consultative body, but it seems to us necessary that the executive functions should be performed by some person or persons who will be permanently in office. The constitution of our municipality itself makes provision for a similar division of labour. The Municipal Commissioner and his many assistants are the permanent executive officers, and they are controlled and directed by the Town Council and the Corporation, both of whom have more or less purely consultative functions. A similar arrangement must, we think, be made in respect to the educational board. If it is proposed to add an educational department to our municipal secretariat and place it under the Municipal Commissioner there would not be much objection, except that it will add to the work and responsibilities of that already over-worked officer, and the work of superintending education is altogether so inharmonious with the work of city conservancy and house-assessments, that we think it would be more conducive to efficiency if a separate officer, more conversant with educational matters and not distracted by any others, were made responsible for the proper management of our schools. The scheme as at present published makes mention of the primary schools only, but as the committee propose to include five

Anglo-vernacular schools among the institutions the municipality is to take charge of, those schools also will have to be looked after and the whole work will be quite enough to absorb the energies of one good officer. Under Government management the executive functions are performed by two Deputy Educational Inspectors under the guidance of the Educational Inspector, Central Division, and of the Director of Public Instruction. The Deputy Inspectors will now be merely examining and inspecting officers, while the two higher officers will be for all practical work non-existent for Bombay. Their places have to be filled, and they will be ill filled, whether by the ever-changing board or the Municipal Commissioner. The board, as we have said, will work well as a consultative body and not as one having executive functions, and the Municipal Commissioner is already sufficiently occupied with other work. While, therefore, the general work of advising on measures and passing estimates will be done well enough under the scheme as proposed, the work of putting the measures into force is, to our mind, left unprovided. It is desirable that adequate provision should be made for this branch of the work. Another point that requires observation is that no test has been laid down as to the qualifications of those persons who not being members of the Corporation are to be members of the board. We think some test of eligibility should be laid down, as, for instance, a man being a University Fellow or graduate of some standing, which will prevent incompetent persons from getting in. Further, the disqualification from sentence of imprisonment for a crime should, as we have suggested in the discussion on the Local Self-government Bills, be limited to convictions for non-compoundable offences. The provisions which define the functions of the board give it the power of opening new schools and abolishing others. In respect to this we observe that paragraph 12 expressly provides that the teachers appointed by the board shall hold office during the pleasure of the board. This rule makes the tenure of the office of a teacher very precarious. Under the existing arrangements the service of many of the teachers is pensionable. It is not quite clear whether the teachers hereafter appointed are to have no claim for pension. Further, as regards those whose service is at present pensionable, it is not clear to whom they are to look for their pension. We trust some satisfactory arrangement will be made whereby the present incumbents will be assured of their rights and the future teachers given a more secure and profitable footing in the service. The other report deals with the amendments proposed to be made in the existing municipal law. The point first considered is whether having regard to the increase of population from 614,000 to 743,196 there should be a corresponding increase in the number of seats in the Corporation. This question the committee propose to solve by suggesting that the number of seats should be increased from 64 to 72 and that the seats should be redistributed by giving half the number (36) as heretofore to rate-payers, 8 more seats, that is 24 in all, to the Justices by reducing the number of Government seats to 8, and by creating 2 new constituencies, viz. the Fellows of the University and the Chamber of Commerce, and giving them 2 seats each. We heartily approve of the increase in the number of seats and the creation of the two new constituencies. In fact, we suggested long ago that such intelligent bodies as the University ought to have the right of representation in our local parliament. But we think their claim is not yet sufficiently acknowledged. For our own part we would fain see the Justices limited to their old number and the remaining seats divided between the new constituencies. The University and the Chamber of Commerce are both quite important and numerous enough bodies to deserve to have at least six seats each if the Justices are honoured with sixteen seats. The canvassing which witnessed not altogether satisfactory results obtained at the last election by the Justices is enough to make us think that the number of seats the Justices have already got is not too small, and that it is not desirable to have it increased. If Government agree to have their number cut down, we think all available seats should be bestowed upon the University and the Chamber of Commerce. Besides like the Chamber of Commerce there are other bodies, as the Port Trust, the Mill-owners' Association and so forth, whose claims, we think, should not be overlooked. On the other hand the test of qualification for the rate-payers should be revised. The limit should be raised sufficiently high to prevent the whole hosts of unintelligent voters getting in that were to be seen

driven to the polling stations on the last occasion like so many slaves. It was altogether sickening to see the unscrupulous agents of wealthy candidates elbowing the crowd with troops of hack-carriage-drivers locked up in their arms. We certainly wish that the franchise should be as widely enjoyed as possible. But it ought to be conferred only on those persons who know its value and can use it well. On the subject of the number of votes each voter should possess, we are glad the committee adopt a suggestion made by us some time back, viz. that each voter should have as many votes as the number of seats in the ward in which he votes. The cumulative system of voting has also been advocated. Both these reforms are, we think, urgent and will tend to ensure the return of qualified members. The suggestions that the appointment of the Municipal Commissioner should be made by the Corporation, and that the Town Council should be made the chief executive authority, with the Municipal Commissioner as its head, have both been negatived by the committee, and, we think, rightly. We agree with the committee that the arrangements at present existing are good enough. The temptation of securing the patronage of appointing such a highly-paid officer as the Municipal Commissioner is great, though there is some reason in the argument that if the Commissioner is a servant of the Corporation the latter should have the right of choosing its own man. On the other hand the possibility of jobbery and favouritism is great when the appointment is vested in the Corporation itself. On the whole, we think it is well as it is.

Observes that the present chairman of the managing committee of the Nadiád Municipality is not fit for the post of president of the corporation.

The *Gujarát Mitrá* (76) of the 14th October observes that the present chairman of the managing committee of the Nadiád Municipality is to be appointed by Government president of the corporation on the re-construction of the municipal machinery under the scheme of local self-government. He is not a Government servant, but it is remarkable how little he shows independence of character. In the matter of the underground privies and other questions a certain proposal was made which had the concurrence of the general body of rate-payers, but it was afterwards withdrawn. Some member then made another proposal and it was carried. The president wrote to Government, who, however, severely censured the corporation. .When the leaders of the people evince instability of character and fail to act with vigour and disregard the true interests of the public, there is little hope of local self-government prospering. It is said this gentleman has in his capacity of chairman wrested certain lands from their legitimate owners, and that this fact has now come to light. If this report be true, he is not a fit person to perform the duties of president. If he is appointed to that office the scheme of local self-government is sure to miscarry.

Legislation.

Points out the necessity of passing the Bengal Tenancy Bill.

The *Mahrátta* (2) of the 14th October says:—The Bengal Tenancy Bill, if it passes in the shape it is now or with slight modifications, will appear to the judgment of future generations as a measure second only to the local self-government scheme in point of deep political foresight and enlightened love of humanity. Local self-government is a small beginning of independent political existence; the Bengal Tenancy Bill is a small beginning of that equal distribution of physical comforts which the advancing world from its existing feelings and instinctive propensities seems to be destined to possess at some remote date. Political independence and physical comfort seem to be the two chief factors of human happiness; and the memory of the noble Viceroy who has made their "small beginnings" in this conquered land cannot but be indelibly imprinted on the sympathetic hearts of the people. Let the zamindárs raise what cry they like, we trust His Excellency and His Excellency's liberal advisers will not shrink for a moment from completing the righteous work of the amelioration of the Bengal tenantry. Interested parties will try to cry down a noble measure, but a far-sighted statesman should not yield to the threatening attitude assumed by the losers of power, wealth and patronage. The Bill as it stands appears to us to be perfectly just, and

the arguments adduced against it in the memorial of the British India Association are altogether untenable. The decentralization scheme and its corollary, the establishment of local self-government, found complete favour with us. We hailed the introduction of these measures with great delight, and a faithful carrying out of the principles involved therein will lead to our permanent welfare. Why should we object to a measure which, if passed, is sure to avoid the repetition of the horrible scenes of murder and assassination which have so often disturbed the peace of Ireland ? We cannot reasonably blame a policy which anticipates dangers and provides safeguards against them beforehand. The greatest purpose which history serves is that it enables us to profit by the experience of the past. If the zamindárs of Bengal be wise enough to see that the maintenance of *landlordism* is certain to result in producing ere long Irish difficulties here, they will willingly prepare themselves to make some sacrifices in favour of their tenants and show their readiness to permit without opposition the Government of Lord Ripon to extend to their tenants some benefits of the permanent settlement. We are prepared to show that the Bill contemplates no radical changes; it only seeks to make the tenants partners to a certain extent in the system of the land tenure which has immensely benefited the zamindárs. We look upon the changes proposed in the Bill as nothing but an attempt to give a further extension to the permanent settlement. The zamindárs will necessarily have to part with a certain portion of their profits ; but the question is whether the profits which they have been so long enjoying are legitimate, or whether they assert their right to them only because they have long been in enjoyment. We will grant for argument's sake that Lord Cornwallis made them proprietors or landlords of the soil in the widest sense of the term. We may even go a step further and grant that oven under the Moguls the zamindárs had full proprietary rights over the soil (as they are sure to maintain) and Lord Cornwallis simply confirmed them. Even supposing that the zamindárs have held these proprietary rights from time immemorial, what rational man can say that Government are bound to uphold them in their full integrity, paying no attention whatever to the change of circumstances which inevitably comes on with the march of time ? We are not blind to the sacred character of vested rights, nor are we inclined to show the least favour to radical and revolutionary legislation. But we emphatically deny that the changes proposed in the Bill have radical or revolutionary tendencies. On the contrary we hope to show that if in deference to the combined opposition of the landlords or some other cause the present Government fail to pass the Bill, the growing indigence and heart-rending poverty of the ryots will cause changes and revolutions of a terrible nature. If the zamindárs will think, they will find that their self-interest requires that the Bill be passed. They earned their jághirs or ináms either by doing some valuable service to the State (whether to the Mogul or to the British Government) or by paying their equivalent in money. Whatever may be the way in which they obtained the possession of their vested rights they are equally sacred, and a government in this country or in any other must maintain them as far as it may be compatible with the general welfare of society. When that is threatened to be shaken to its foundation some modifications have to be made, notwithstanding their inviolable character and their sacredness. Some may say that these opinions breathe a spirit of rank radicalism. But whatever some may think or say, when circumstances are ripe for them, changes will find their way into society and force themselves upon it. Wisdom lies in timely foreseeing this inevitability and in creating, counteracting or balancing situations. When this is done, the catastrophe is averted, and peace and prosperity continue undisturbed. When a nation fails to show such wisdom, it falls an easy prey to the ambition of demagogues and what is called Revolution is the result. To such revolutions France fell a prey; Ireland and Russia have partly been their prey. Let us, therefore, be wise and profit by the example of other countries. Let us not look to England and its *landlordism*. England is a manufacturing country, and therefore its peace has not in recent times been disturbed by agrarian risings. India is an essentially agricultural country, and therefore it will not do for Indian zamindárs to imitate the conduct of the English landlords or to hold fast to their principles.

In noticing the enactment of the Land Improvement Bill the *Bombay Chronicle* (75) of the 14th October observes that the measure received the best attention of the most clever experts on land tenure and land revenue questions as well as questions affecting the rights and duties of landlords and tenants and their relations and obligations to one another, not in India only but in England also. If practical effect is given to this Act with discretion and care, the new law will not fail to exert the happiest effects on the condition of the peasantry throughout the country.

Approves of the Land Improvement Act.

The *Rást Goftár* (112) of the 14th October observes that though the Government of India have altered the original Native Magistrates' Jurisdiction Bill so that it is now intended to confer the jurisdiction on Native covenanted civilians who have passed the competitive examination in England and have attained to the position of a District Judge or a Magistrate, yet the selfish opponents of the Bill are not satisfied and wish to see the measure completely thrown out. Its assailants think that Parliament will coincide in their views, and therefore insist upon the passing of the Bill being deferred till after the re-assembling of the British Senate. But at the last session the opponents met with a signal defeat, and hence it is more than probable that the Bill will receive at the next session more support than has been hitherto accorded to it. It is not discreet that an important political measure like the present should be delayed and trifled with in this fashion. Since the Supreme and the Home Governments have resolved to pass the measure there is no use in delaying its enactment, particularly when it has created great dissatisfaction, which is likely to increase still more by reason of this delay. Every enquiry has been made and due precaution taken in regard to it and nobody is likely to derive any advantage from further procrastination. The delay which has already taken place has done much harm. [The *Akhbáre Sodágar* (82) of the 16th October expresses similar sentiments.]

Recommends that the Native Magistrates' Jurisdiction Bill should be enacted before the re-assembling of Parliament.

Education.

In alluding to the approaching publication of the report of the Education Commission, the *Lok Mitrá* (78) of the 14th October observes that it is a great satisfaction to find that the unanimous opinion of the Commission leaves the question of higher education quite unprejudiced, and the fears that were entertained that an undue prominence given to middle-class education might interfere with the prospects of higher education are now practically set at rest. India cannot yet afford to forego the fostering care extended to higher education by Government, and it would be one of the most fatal blunders that the interests of higher education should be disregarded out of a laudable desire to extend the benefits of middle-class education. If any portion of the State educational machinery requires further development, it is collegiate instruction. Every effort should of course be made to bring education within the reach of the masses, but any diminution of State support to higher education, at least at present, would be an evil which would far counterbalance any benefit to be derived from a more general spread of education. It is the highly educated young men of India that must be looked to for some time to aid in her regeneration, and they will go forth as pioneers of progress amongst the masses, who would then doubly and more surely benefit by any system which has for its object their elevation in an intellectual point of view.

Is glad that the Education Commission have not recommended the withdrawal of support from higher education.

The *Indu Prakásh* (9) of the 15th October refers to the rumour that Government intend to prepare and publish a manual of morality for use in Government schools and colleges, and remarks:—We doubt the practical utility of teaching morality through moral catechisms and manuals, but we do not mean to imply that there is no room for improvement in the present secular system of teaching adopted in Government institutions. In his evidence before the Education Commission, Principal Wordsworth

Remarks in connection with moral instruction in Government schools.

offered his own opinion upon the question of moral training, and it seems to us that, as he has observed in the course of that evidence, in a matter like this more depends upon the personal example of the teachers than on formal instruction. Such instruction seems to us to be not only useless from a practical point of view, but in some cases dangerous. Students who are made to dabble in lessons on morality are often tempted to ask the why and wherefore on several points, and if their curiosity is not satisfied or their doubts not solved they are perforce driven to the conclusion that all they are made to learn is moonshine. As an instance, let us take the following. In a manual of morality such as the educational authorities are said to have in view, such as the Education Commission is said to have expressed itself in favour of, we doubt whether that well-known lesson of morality taught by Christ which says that if thy enemy smite thy right cheek give him thy left one can be omitted; and if it is not, a Native student who may have to learn the lesson may well feel perplexed to find that for practical purposes the lesson is hardly worth consideration. It is said that there is a good deal of cramming in education, and manuals of morality will only add to the evil. Rather than light upon a policy so dubious in its results, Government should begin to think seriously of making a change in the personnel of teachers in Government schools. It is not difficult to indicate the directions in which such a change seems both desirable and necessary. In the first place teachers are selected without any special examination of their qualifications for the profession of teaching. No care seems to be paid to the fact that it is not everybody that can prove a good teacher and that the profession is a profession by itself having its own specialities. In the second place the teachers and their pupils in Government schools do not come in contact with each other beyond the school hours or outside the school room, and there is thus hardly enough scope for the influence of personal example to which Professor Wordsworth has drawn attention. The teacher remains only a teacher, but as a guide of the morals of his young pupils he proves unavailing. It has been aptly said by the biographer of the late Dr. Arnold that the secret of his success as a school-master lay in the fact that he established a friendly intercourse between the masters and the pupils under their care, that he always endeavoured to impress upon his pupils in the highest class the notion that they were as much his and his fellow-teachers' co-adjutors in the government of the school as they were pupils, and, above all, that he wished to lead—his own conduct being exemplary—rather than to drive his pupils into the ways of morality. It is this sort of teaching that one would wish to see introduced in the educational institutions of Government in preference to the introduction of moral catechisms, the practical usefulness of which is after all a matter of question. It is true that Government cannot make rules for the guidance of teachers in such matters, but must trust to their discretion and judgment. But special encouragement by way of promotion should be given to those teachers who do more than they are strictly bound to do for their pupils, *i.e.*, devote their energies to the profession in the spirit which actuated the late Dr. Arnold. At present promotion goes by seniority, and if not by seniority, by favouritism. The head-master of the school which passes the greatest number of boys at the Matriculation examination earns the favour of the Director. This of course is as it should be. But it is not all that ought to be. The head-masters of Government schools should be directed to report on the measures adopted by them for the purpose of bringing themselves and the masters under them in contact with their pupils outside the school and beyond school hours. The Educational Inspectors ought to be asked to bring to the notice of the Director the teachers who may have exerted themselves in the interests of their pupils so as to be their real guides and friends. It seems to us that the Educational Department ought to devise some measures such as these instead of fondly indulging the idea that if they put catechisms of morality in the hands of Native students they will have done their duty.

Approves of the suggestion made by the *Bombay Gazette* for increasing the usefulness of the Wilson Philological Lectureship.

The *Native Opinion* (10) of the 14th October says:—The *Bombay Gazette* has our hearty support for the change it proposes with regard to the Wilson Philological Lectureship. Though we cannot profess to lay down limits to which philological research should be confined, it cannot be denied that lectures in this science do not add much to

human resources. What is wanted to be done with regard to this lectureship is to put its operation on a broad basis so as to include history and other collateral sciences within its range, and such extension of its scope can, we believe, in no way interfere with the primary intentions of its founder. To say the plain truth, lectures in this branch,—perhaps lectures on Sanskrit, Prákrit, and English excepted,—have been interesting to a few only, and no wonder that to his amazement a lecturer should often find himself compelled to address empty benches. Were the proposed change to be carried out, the real utility of the foundation will be realized and the lectures made more interesting and more attractive than they have hitherto been. To the educated Native as a student of political science a knowledge of history is of greater practical use than of any other branch, and we should merely be wanting in our duty were we to spare any effort to bring about the proposed change. [The *Indu Prakásh* (9) of the 15th October also expresses approval of the change proposed by the *Bombay Gazette* for increasing the usefulness of the lectureship.]

Says that Mr. Wordsworth, Principal, Elphinstone College, should be appointed Director of Public Instruction, Bombay, during Mr. Chatfield's absence on leave.

The *Indu Prakásh* (9) of the 15th October says:—The *Times of India* believes that the Government of Bombay intend to appoint a junior civilian to act as Director of Public Instruction during Mr. Chatfield's absence and protests against it, inasmuch as it will be a slight offered to the members of the Educational Department. The slight, apart from its more immediate effects, is sure to tell mischievously on the future of the department. Educational Officers have already some reason to complain that in the matter of pension they are placed at a considerable disadvantage, and it is pretty well-known that the present learned Principal of the Elphinstone College had almost made up his mind to resign the service in the ealier part of 1880 owing to its unfavourable conditions. Had Sir Richard Temple not interfered, the Educational Department would have suffered a serious loss in the retirement of one whom all of us have learnt to respect and admire. Sir James Fergusson might well imitate his predecessor in the appreciation of the services of Professor Wordsworth. The *Times of India* seems to fear that the learned Professor may decline the appointment if offered to him on the score of want of administrative experience, but Government cannot do worse than anticipate in this way. What is there to show that Professor Wordsworth will reject the offer or that he thinks he is not fitted to administer the Educational Department? Nothing except his learning, with which people are apt sometimes to associate the idea of want of practical experience. Sir Alexander Grant had had no administrative experience when he was chosen for the place; and yet, reputed scholar as he was, he did not fail to make an excellent Director.

Observes that one of the officers of the Educational Department should be appointed Director of Public Instruction during the absence of Mr. Chatfield on leave.

In noticing the report that during the absence of Mr. Chatfield on leave to England Government intend to appoint a covenanted civilian in his place, the *Jáme Jamshed* (101) of the 15th October observes that it would be an injustice to the officers of the Educational Department to bestow the post on an outsider. Messrs. Wordsworth, Oxenham and Cooke are perfectly competent to perform the duties of the office and one of them ought to be selected. The Secretary of State for India has ruled that the Directorship of Public Instruction should be conferred on an Educational Officer, and if a qualified gentleman is not to be found in the department then only should an outsider be selected. If in the face of this order Government should determine to appoint a covenanted civilian who is comparatively unacquainted with the Educational Department, the proceeding would be tantamount to a condemnation of the above-named officers. With reference to the report that Government intend to appoint Mr. Lee-Warner, the *Jáme* observes that he is no doubt very able, but lacks experience of the Educational Department and ought not to be allowed to over-ride the just claims of the officers of the department. [The *Yajdán Parast* (124) of the 14th October expresses similar sentiments.]

Mr. Oliver as Professor of English Literature at the Elphinstone College and remarks in connection therewith.

The *Subodh Patrika* (11) of the 14th October says:—The appointment of Mr. Selby as tutor to the Thákor of Gondal has taken the educational world by surprise. It leaves the chair of moral philosophy and logic at the Deccan College vacant for an indefinite period, as Professor Barrett, though nominally holding that chair, does not himself profess to be master of the subject and almost all students of philosophy and logic have come over in the beginning of the year to the Elphinstone College, as no provision was made for their teaching at the Deccan College. This is sufficiently unsatisfactory. The whole affair, however, wears a much worse aspect when we see that these changes involve a longer continuance of Mr. Oliver as Professor of English Literature at the Elphinstone College. In the last two issues of the *Mahrátta* there appeared some correspondence in connection with this matter, which shows that the students of Elphinstone College are not satisfied with the teaching of Professor Oliver. A correspondent signing himself "Elphinstonian" made certain definite statements calling in question the competency of Professor Oliver for the chair he now occupies. The correspondents who followed him in the next issue have indeed tried to defend Professor Oliver, but as they seem to have met argument by abuse it is evident that they cannot make out a case in favour of Professor Oliver. On enquiry we learn that the most difficult part of the work which falls legitimately to the share of the Professor of English Literature is taken up by Professors Wordsworth and Macmillan and that Professor Oliver is asked to teach English only to the P. E. class. This is a sufficient indication of the Principal's estimate of Mr. Oliver's abilities. The matter needs to be brought to the notice of Government, as it is certainly undesirable that so important and honourable a post should be occupied by an incompetent person. We hope that Mr. Wordsworth, in whom the public has the greatest confidence, will give the subject the attention it deserves.

Railways.

A complaint regarding overcrowding in third class carriages at intermediate stations on the B. B. & C. I. Railway line.

The *Umreth Samáchár* (120) of the 14th October complains of overcrowding in third class carriages and the consequent trouble and inconvenience to passengers at intermediate stations on the B. B. & C. I. Railway line. The writer himself on one occasion witnessed a pitiful sight. So many passengers were thrust in one carriage at the Mehmadabad and Nadiád stations that there was hardly standing accommodation for them. An old ryot who had a baby in his hand and a bundle of goods on his head kept on his legs till the train reached Boriávi. After leaving the Boriávi station tears began to trickle down his cheeks, and the writer taking pity on him took the baby in his lap. The ryot had still to keep standing, but when nearing the A'nand station he began to faint. Moreover passengers sit on covered holes kept for urinary purposes and oblige others to get down at stations to answer the calls of nature, when they are sometimes left behind. It is advisable, therefore, that two or three spare third class carriages should be attached to each passenger train from the point of starting, and that the covered holes for urinary purposes be partitioned off. It is to be hoped that the railway authorities will attend to this matter.

Native States.

Complains of the conduct of the Junágad State in regard to the shares of certain girásiás.

A correspondent of the *Gujaráti* (97) of the 14th October observes that the Rájasthánik Court disposes of the claims of the *mul* or original girásiás of Káthiáwár, but takes no cognizance of the grievances of a very large number of ordinary girásiás. The Political Agency afforded due protection to girásiás of all classes until Colonel Keatinge effected a change in this practice and ruled that the Native States should dispose of the claims of their respective girásiás. Since then this class of landholders are much oppressed by their respective rulers, and the Agency pays no heed to their grievances and the aggrieved parties sometimes go into outlawry. The Rájasthánik Court has nearly finished its work and it would

be well to entrust it with the disposal of the claims of all girásiás. The Chiefs are willing to accept the jurisdiction of this Court, and so there would be no difficulty in making the arrangement. The Junágad State has given no compensation for the girás lands that have been transferred to the Káthis in the division of Jetpur, Bagásara and Majmu, and has discarded the Hindu law of inheritance in regard to girásiás and resumed grants notwithstanding the existence of the heirs of deceased persons. This evil course was first taken by the late Gokulji Jhála, and Messrs. Sále Hindi and Bápálál followed in his footsteps. The Political Agent well knows that Junágad has resumed the rights of the girásiás in the division made of Jetpur and other villages, and ought to appoint a commission to enquire into the matter. The Desái of Junágad held certain rights and privileges which were granted to him by the Emperors of Delhi. He is of the same status as the *mul* (original) girásiás, and yet the Junágad State has resumed his lands in the division of the village of Majmu. The Political Agent interceded for him on several occasions, but the State acts in opposition to Hindu law, has not returned to him his papers and foments quarrels in his family. According to Hindu law the son of a daughter is an heir of his maternal grandfather, and the Junágad State has continued to Kalyánrái, Morlidhar and Anandrái their girás and the Political Agency has confirmed the proceeding. Gokulji allowed the son of the daughter of Narsidás Desái to succeed to the estate of his maternal grandfather. And yet the claims of Nawalrái's paternal relation have been disallowed.

Berár Affairs.

Condemns the practice of employing uneducated men in positions of trust and responsibility which has recently grown up in the Berárs.

The *Varhád Samáchár* (70) of the 15th October says that in the Berárs the practice of giving appointments to men of birth and position irrespective of their intellectual qualifications has very much increased of late. If a graduate of the Bombay University applies for employment, he is appointed to a clerkship on Rs. 30 ; but if the son of a Jághirdár or Inámdár wishes to enter the public service he is at once posted to a Tahsildárship although he may not have passed the entrance examination for admission into a high school. A system under which such jobs are perpetrated ought not to be allowed to exist. The *Varhád Samáchár* trusts that the Resident and the Commissioner will not appoint ignorant and uneducated men to positions of trust and responsibility. Should Government desire to honour men of high birth and position, the object can be achieved by assigning them the foremost places in Darbár and by increasing their pensions or allowances. They should not be entrusted with power over others. By placing value on educational acquirements in giving public employment great encouragement will be given to men of high birth and position to study and reap the advantages of high education. In the Presidency of Bombay a University degree is indispensable for employment in the Revenue Department. Why should it be otherwise in the Berárs? It is to be hoped that the Resident and the Commissioner will take remedial measures soon.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
27*th October* 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 27th October 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	{280[1] 160[2]
	MARA'THI			
*13	The Aranyá Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayá	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyá Dipika	Bombay	Fortnightly ...	150
23	„ Daivadnyá Samáchár	Do.	Do. ...	500
24	„ Dhárwár Vritt	Dhárwár	Weekly	425
25	„ Dnyán Bodhak	Belgaum	Do.	140
26	„ Dnyán Ságar	Kolhápur	Do.	116
27	„ Ganga Lahari	Násik	Do.	100
28	„ Hindu Punch	Thána	Do.	285
29	„ Hitechchhu	Kaládgi	Do.	85
30	„ Israel[3]	Bombay	Fortnightly ...	400
31	„ Jagadádarsh	Ahmednagar	Weekly	185
32	„ Jagan Mitrá	Ratnágiri	Do.	145
33	„ Kalpataru	Sholápur	Do.	130
*34	„ Karnátak Mitrá[4]	Belgaum	Do.	200
35	„ Kesari	Poona	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtrá Mitrá	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
*44	„ Nibandh Chandrika	Poona	Monthly	200
45	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[3]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti) ...	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Satyá Prakásh	Bombay	Fortnightly ...	243
55	„ Satyá Sadan	Alibág	Weekly	400
56	„ Satyá Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
60	„ Shiváji[3]	Poona	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayá	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Telagu Mitră	Do.	Do.	400
67	„ Varhád (Berár) Samáchár[3]	Akola	Do.	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vichárshil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitră	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitră	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Suryă Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'ryă Dharm Prakásh	Do.	Monthly	304
83	„ A'ryă Dnyán Vardhak	Do.	Do.	500
*84	„ A'ryă Subodhak	Surat	Do.	200
85	„ Bombay Punch	Bombay	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitră	Surat	Do.	1,000
92	„ Dharmă Sadbodh Ratnă	Do.	Monthly	200
*93	„ Dnyán Dipak	Junágad	Do.	100
94	„ Dnyán Vardhak	Bombay	Do.	400
95	„ Fursad	Do.	Do.	100
96	„ Gujaráti	Do.	Weekly	400
*97	„ Gujarát Monthly Journal	Do.	Monthly	200
98	„ Gul Afshán	Do.	Do.	659
*99	„ Hitopadeshak Ratnă	Ahmedabad	Do.	200
100	„ Jáme Jamshed	Bombay	Daily	525
101	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,400
102	„ Kaira Vartamán	Kaira	Weekly	115
*103	„ Kaiser-i-Hind	Bombay	Do.	200
104	„ Káside Mumbai	Do.	Tri-weekly ...	700
105	„ Kusum Guchchhă	Ahmedabad	Monthly	350
106	„ Nágar Udayă	Do.	Do.	300
107	„ Niti Prakásh	Kaira	Weekly	200
108	„ Nure Elam	Bombay	Monthly	381
109	„ Nyáyă Prakásh	Surat	Weekly	200
110	„ Pársi Punch	Bombay	Do.	814
111	„ Rást Goftár	Do.	Do.	1,225
112	„ Samsher Báhádur	Ahmedabad	Do.	200
*113	„ Saras Sár	Do.	Monthly	200
114	„ Satyă Mitră	Bombay	Weekly	400
*115	„ Sauráshtră Darpan	Junágad	Monthly	200
116	„ Stri Bodh	Bombay	Do.	533
*117	„ Subodh Prakásh	Nadiád	Do.	200
118	„ Svadesh Vatsal	Bombay	Do.	408
*119	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
120	„ Umreth Samáchár	Umreth	Weekly	50
121	„ Vartamán Sár	Surat	Do.	200
122	„ Vidnyán Vilás	Rájkot	Monthly	738
123	„ Vidya Mitră	Bombay	Do.	300
124	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
125	The Chandrodayă	Dhárwár	Weekly	150
*126	„ Karnátă Vritt	Belgaum	Do.	200
*127	„ Kannadă Suvarte...	Bombay	Do.	200
*128	„ Rasik Ranjani	Belgaum	Do.	100
	SANSKRIT.			
*129	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*130	The Armagán	Bombay	Weekly	200
*131	„ Dabdabe Islám[5]	Do.	Do.	200
132	„ Khádam-e-Hind	Do.	Daily	200
133	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
134	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*135	The Military Instructor	Poona	Weekly	200

3 Frequently admits English articles.

5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Defends the Native character from the charge of perjury levelled against it.

In an article headed "Perjury in India," the *Indu Prakásh* (9) of the 22nd October says:—Are the opponents of the Ilbert Bill correct in appealing to the prevalence of the crime of perjury in India? Is it a fact that the Indian courts have daily to adjudicate on a vast mass of lying and falsehood? A good deal of late has been said on the subject, and the Bengal officials who have written against the Ilbert Bill have grown eloquent over what they consider to be the worst and special feature of Indian character—the tendency to concoct evidence. One of the gentlemen consulted has even gone so far as to assert that in an Indian bazár a witness can be procured at a trifling cost. Charges brought in an indefinite manner against a people wholesale are difficult to rebut. The prejudice against Natives because they are Natives may be to a certain extent at the bottom of the feeling that in India alone more than anywhere else false evidence can be easily obtained. But not one of the many gentlemen who have recorded their opinions in this manner on the prevalence of perjury in India seems to have taken care to enquire whether, assuming that the fact is what it is said to be, the way in which justice is administered in India and by British courts of justice is not to blame for it. In the first place the opinion itself seems to us to arise out of the prejudice against Native character, so common among Anglo-Indians. They take a text or two from one or two Hindu writers who have somewhere said that it is not a sin for a man to depose falsely if thereby he saves his own life, or, if not his own, the life of a Bráhman. It is inferred from this that a people whose *Shástras* inculcate principles of this kind cannot be supposed to have any great regard for justice and truth. European judges are often known to decide cases with notions derived in this way. They start with the prejudice and act upon it. Every Native witness that comes before them is a perjurer, and to such an extent is the prejudice carried that even respectable witnesses bearing character of the most unimpeachable kind have been disbelieved without much regard to their position or to the probabilities of the case to which the said witnesses have deposed. Not many years ago one of the best District Judges in this Presidency fell into this error. A certain murder case was before him for adjudication, and the person who was pounced upon by the police as the culprit happened to be a Bráhman. The prosecution endeavoured to show that the accused had been at the place where the murder had been committed, whereas on behalf of the accused a plea of *alibi* was set up, and a very respectable gentleman holding a situation of trust and responsibility appeared to depose that on the day on which the murder was alleged to have been committed the accused had been with him (the witness) in a town some hundred miles away from the scene of murder. The Judge summarily disbelieved this witness, and argued that he had perjured himself in his anxiety to save the life of a Bráhman. The accused was found guilty and sentenced to be hanged. The case came before the High Court, which found that the evidence for the prosecution on which the Judge in the court below had found the prisoner guilty was full of improbabilities, and that fact only went to support the evidence of the respectable witness who had deposed in favour of the accused as entirely trustworthy. The conviction and sentence were reversed and the accused was acquitted. The Judge, who had devoted several pages of his judgment to show that however respectable a Native might be he would not hesitate to perjure himself, was thus found to have committed a mistake of a most serious character in that he had allowed himself to be led away by his prejudice against Native witnesses in general. It appears to be very much forgotten that the procedure of the British courts is of itself such as to encourage the getting up of false evidence. From the first to the last stage of a trial every facility is afforded to litigants to frame their cases in a particular manner so as to achieve success. Their first business is to consult a professional adviser and ascertain from him what ought to be the nature of the evidence they should adduce. The idea that a professional adviser is at perfect liberty to ascertain how many witnesses his client is able to produce to depose in his favour and to what fact those witnesses are prepared to depose was quite foreign to this country, and it cannot be denied that this wide privilege given

to the professional classes is liable to be abused. Most of the litigation in India proceeds now upon this ground. It is not that professional men encourage the concoction of false evidence, but seeing that the law makes it their duty to direct the course of the evidence in favour of their clients in a particular manner they endeavour to do the best for them. The opposite party's professional adviser does the same for his side; and although in theory we presume that in this way the courts are able to see into the truth, in practice the courts get at facts which, in the process of examination, cross-examination and re-examination, are apt to turn out quite different from the real facts of the case. It is said that cross-examination tends to expose a lying witness; but in the hands of a skilful cross-examiner it often serves as a weapon used to destroy the very best of truth. If a witness should happen to be a simple man not used to the courts and a little nervous, it is ten to one that he will break down under cross-examination skilfully conducted, and contradict himself in the course of it in respect of facts deposed to, it may be correctly and truly, in the course of his examination-in-chief. What are we to think of the procedure sanctified by British law which allows a professional man to defend even the worst of felons and cross-examine in his favour although he may happen to know from the felon himself that he is pleading the cause of a man who is guilty? Mr. Sergeant Ballantyne in his "Reminiscences" says that an instance of this kind happened in his own case, and perhaps many other professional men experienced in the practice of British courts in India are able to speak to similar instances. While the law itself allows an anomaly so repulsive if not to lawyers at any rate to laymen, we find theorists ready in India to carp at the failings of a system of legal procedure which allows many loop-holes of escape to real offenders, and sanctions practices that are calculated to encourage, if they do not actually encourage, subornation of perjury. "The glorious uncertainty of British law," which has passed into notoriety, is thrust upon a people not used to it. The huge machinery of British law with its courts and professional men is set to work, and we delude ourselves with the idea that under its auspices justice is being administered to the people of India as it never before was administered to them. But the fact is that this huge machinery, so far from encouraging people to speak the truth when placed in the witness-box in a court of justice, is apt to teach them that they are not responsible if when examined and cross-examined by counsel they give answers and say things which they would not have said if they had simply to say what they knew. Of facts notorious such as these no one takes cognizance; it occurs to no one that it is a calumny of the worst kind to say that Natives are fond of perjury. It is the British law and its practices; it is the fact that Native testimony in Indian courts has to be weighed by foreign judges, who know very little of Native society and get their judgment warped by notions of pride and exclusiveness—it is these which are to blame. To those Anglo-Indians who appeal to the fact that perjury is rife in India, well may we appeal in return to the evil their own notions of legal procedure have done by their premature introduction in this country.

Comments in connection with Sir Lepel Griffin's article on "Indian Princes at Home" in the *Fortnightly Review*.

The *Dnyán Prakásh* (8) of the 25th October, in noticing Sir Lepel Griffin's paper on "Indian Princes at Home" in the *Fortnightly Review*, remarks:—Sir Lepel appears to us to be a firm believer in the Jesuitical doctrine that the end justifies the means. Treason ceases to be treason when it succeeds. If George Washington had not succeeded in his attempt to establish a republic in America, he would have been executed as a traitor. The simple fact that his attempt succeeded served to invest that attempt with a glorious and immortal character of patriotism. It is evident then that whether a particular action is branded as treason or is extolled as patriotism depends all upon the result. Suppose Warren Hastings and Robert Clive had not succeeded in their unscrupulous proceedings and had signally failed, what would have been the verdict of history and posterity upon their doings? Sir Lepel Griffin and others, who in season and out of season extol those questionable proceedings and still in the same breath and with strange inconsistency condemn the same proceedings in others, will do well to bear the above considerations constantly

in mind. For our part we agree with Sir Lepel in holding that the logic of facts must be accepted, inasmuch as we are firm believers in the truth of that Maráthi proverb which declares that no attempt should be made to trace the origin of rivers or the descent of illustrious saints. Such a task serves no useful purpose and only serves to cover the man who is foolish and rash enough to undertake it with shame and ridicule. As regards education and medical charity no comparison need be made between the British Government and the Native States of India for the obvious reason that they are only modern conceptions; even in Europe it is only recently that education and medical charity have been recognized as the legitimate functions of the State. We accordingly confine ourselves to the two points on which Sir Lepel challenges a comparison. These two points are that the rulers should cherish their people as their own flesh and blood, and secondly, that the material prosperity of the people should be advanced by their rulers disinterestedly, that is, for its own sake, pure and simple, without the slightest intention of sharing in it. Now supposing these two tests are applied to the British Indian Government, does Sir Lepel believe for a moment that that Government will satisfy those tests completely? We will take the last test first and see how the ideal is practically realized. Railways, canals, are roads have been and are being constructed by the British Government and thus the country is opened out. It is true that all this has contributed to the prosperity and comfort of the people to some extent; but nothing can be a greater mistake than to suppose that all this has been done by the British rulers out of pure disinterestedness. As regards these improvements it is sufficient to say that none of them have been made disinterestedly. Is Sir Lepel prepared to deny the fact that over and above the somewhat natural pecuniary profits which have accrued to Government they have increased the burden on land vastly in consequence of these improvements? In all these respects the policy of the British Government has been based upon commercial principles,—principles which are so very foreign to the genius of Native rulers. It is well known that the Mahomedan rulers of India have left a good many canals in Northern India as permanent memorials of their power and generosity. Now we pointedly ask whether or not the Mahomedan rulers made these canals a free gift to the people of the area in which they were situated or whether those rulers ever followed a commercial policy like that of the British Government. In the same way the Peshwás too in some places left similar memorials, of course on a smaller scale. To take a recent example, the enlightened and accomplished father of the present Chief of Bhor, a small principality in the Sátára District, supplied his capital town with an ample supply of water and made a free gift of it to his subjects. Can the British Government show a single instance of such magnanimity? And is it for British officers to carp at Native rulers on such a ground? We have not the slightest doubt that if a comparison is made at all on such a ground between the two sets of rulers every thoughtful and impartial observer must perforce admit that the comparison is favourable to Native Chiefs and against the British Government. Of course we are willing to admit that whether the Native policy or the British policy in this respect is sound is an open question, and for our part we are inclined to fancy that the British policy is more sound than the other. The Native policy is calculated in the long run to demoralize the people by making them rely on the bounty of their rulers and to deprive them of local self-government. But one thing is at any rate certain that in point of mere magnanimity the Native rulers possess an absolute advantage over the British Government. As regards the remaining test, the less said the better. Has Sir Lepel so soon forgotten the exquisite manner in which Lord Lytton, Sir John Strachey and Sir Richard Temple between them managed to cherish the people committed to their care as their own flesh and blood during famines? The blood of the countless millions of people that were starved to death during that period rests upon the heads of these three representatives of the British Government. Would these three gentlemen have ever cherished their own flesh and blood on one-pound rations? Can Sir Lepel point to one single instance of such heartless and fiendish inhumanity on the part of any Native ruler under such circumstances? Such a proceeding is infinitely worse than slavery, which in India does not prevail in that form which has invested that practice with such a hideous character in the

Western countries of Europe and America. In those countries slaves are treated as worse than brutes, whereas in India they are treated by their masters as part of their own family. Slavery is not the proper word to designate the practice that prevails in this country.

Some remarks in connection with Lord Ripon's visit to Cashmere.

In a paragraph headed "Lord Ripon and Cashmere," the *Indu Prakásh* (9) of the 22nd October says:—We expect much good to come from this visit of the Viceroy to Cashmere. It is only natural that His Excellency's maligners should have attempted to put the most ridiculous construction conceivable on Lord Ripon's resolve to spend the recess, customarily allowed to the members of the Supreme Government after the Simla season is over, on a tour through Cashmere, which has of late attracted some attention. During the Viceroyalty of Lord Lytton, and apparently encouraged by his aggressive ideas of unscrupulous imperialism, the enemies of Native States set themselves to work and spared no attempt to show that Cashmere was a hot-bed of administrative iniquities. Lord Lytton was appealed to and the appeal sought nothing short of annexation. But enough had been done by His Excellency to cause suspicion and anxiety throughout India, and if he had not known this fact he would ten to one have sent off the Mahárája of Cashmere bag and baggage and accomplished another imperialistic feat. Now Lord Ripon has gone about the business in a totally different manner. He thinks—and not even the most friendly advocate of Native States can cavil at it—that there may be some foundation for what is now and then said against the administration of Cashmere; but he does not wish to act upon information obtained at second-hand. So he visits the State personally, but his detractors, who never raised a finger against the round of gaieties which made the sum of Lord Lytton's residence in India, have attempted to connect Lord Ripon's most sensible policy with a desire for pleasure on His Lordship's part. If Lord Ripon had let serious cares of State alone and made the giving of dinners to the social *parvenus* about Simla and Calcutta his chief business, they would have not said a word against him. And these are the successors of the men who could find no language adequate to express their sense of indignation against the late Lord Lawrence, because immediately on the assumption of the office of Viceroy he cut down the sumptuary expenses of Government House and refused to issue frequent invitations at the expense of the State to those who think that all the Viceroy has to do is to strive for their aggrandizement, equivocate with and strut before the Natives, and spend public money freely on State dinners.

Approves of the rumoured appointment of the Law Commission.

The *Kaiser-i-Hind* (103) of the 21st October expresses gratitude to the Viceroy for having passed several administrative measures calculated to help the material and moral progress of the Indian subjects of the British Crown. It then thankfully alludes to the Law Commission which Lord Ripon is said to think of appointing for enquiring into the judicial administration of the country, and for suggesting proper measures for the re-constitution of the Native or statutory Civil Service and for improving the judicial courts. The *Kaiser* expects many important benefits to accrue from the labours of the proposed commission.

Requests Government to increase the pension of five rupees per month paid to a grandson of the ex-Emperor of Delhi.

With reference to the report that recently appeared in a vernacular newspaper of the North-West Provinces that a grandson of the ex-Emperor of Delhi was seen working as a labourer, the *Akhbáre Sodágar* (81) of the 23rd October observes that it is to be regretted that a member of the royal family of Delhi should be reduced to such a miserable condition, but there can be no doubt that the members of that family have drawn upon themselves and their posterity the misery they are suffering. Very likely the prince above alluded to had no hand in the mutiny of 1857, and hence the British Government have given him a compassionate allowance of five rupees per month. Any other government except the British would not have kept any member of the disloyal family alive. The prince deserves credit for performing honest labour in order to maintain himself and his two wives. But the merciful British Government ought not to allow him to pass

his days in misery. They should increase the amount of his pension or give him suitable employment under the State, or make a present to him of a piece of land on the produce of which he might be able to subsist in ease and comfort.

Says that the Arms Act should now be made applicable only to the criminal tribes of India.

The *Native Opinion* (10) of the 21st October says:—While British criminal tribes can in all immunity arm themselves with every sort of weapon and even shoot the peace-preservers, natives of this country, however high their character or position, are not entitled to carry a single weapon of defence for fear of the law. It is not as if this absurdity of confidence and its absence in the two different people was not recognized during the regime of the last Cabinet; a hope was even held out that the question would be seriously considered when the Liberal party should come into power. That party is now in office, and since its enthronement a very good account can be given of its stewardship in respect of India. Nevertheless the Arms Act is still allowed to remain as a standing distrust of Native loyalty. With so many proofs of our allegiance to the Crown it is a pity that Government should still persist in retaining this reflection upon Native character. Let a compromise of the Act be made and let Government take an opportunity of showing to the outside world that it is willing to give fair play. Let the Arms Act be made applicable only to the criminal tribes and those who may be supposed likely to make an improper use of such freedom. This cannot be looked upon as an unreasonable demand. This along with other legislative measures was the offshoot of the misguided regime of Lord Lytton, and like the Gagging Act it deserves to be relegated to the limbo of oblivion never to be invoked again to soil the good name of British Government in this country.

Disapproves of the proposal made in some quarters for depriving Native soldiers of the ammunition supplied to them.

The *Native Opinion* (10) of the 21st October says:—The murder of a military officer in Sind has afforded an opportunity to some to propose that the twenty rounds of shot which a Native sepoy carries should henceforth be disallowed. By itself the proposal is not unreasonable, but what is remarkable is its one-sided character. Those who make the suggestion are possibly blind to the oft-repeated murders committed by European soldiers in the name of game-hunting amongst Native villagers. We hope the life of a Native villager is not less valuable than that of a military officer, at least to his family. We have a shrewd suspicion that there is something behind this sad event that must have tempted the sepoy to commit the fatal deed. But apart from this, evidence may be gathered to show that the number of murders committed by European soldiers is greater than that committed by Native sepoys, and under the circumstances the deprival of the rounds of shot in the case of Native soldiery will hardly be an act of justice. We do not believe the military authorities can afford to allow such an invidious proposal. We are not against the proposal itself, but we wish it to be thorough and not one-sided.

Approves of the rules for enquiry into faults committed by Government servants and for their dismissal from service.

The *Bombay Samáchár* (86) of the 27th October heartily approves of the rules recently promulgated by the Bombay Government for the investigation into faults committed by Government servants and for their dismissal from service, and expresses gratitude to His Excellency the Governor for passing such considerate rules, in which there appears nothing wanting to secure complete justice to Government servants who incur the displeasure of their European superiors.

Passed students of agricultural classes and neglect of Government order regarding them.

A correspondent of the *Gujarát Mitrá* (75) of the 21st October observes that in Government Resolution No. 1334, dated 4th November 1879, it was ruled that in employing subordinates in the Revenue Department preference should be given to candidates who have obtained a certificate of having attended the agricultural school course prescribed for high schools over those who have simply passed the

Matriculation Examination. In the circular of the programme of agricultural studies issued by the Director of Public Instruction on 2nd October 1882 the same statement is repeated, and yet none of the vacancies have been filled up by the appointment of students who have attended the agricultural classes. The reason of this strange neglect appears to be that Collectors do not know the names of the passed students. The Educational Inspector, Northern Division, should therefore issue the necessary certificates to the successful candidates and send their names to the different District Collectors for being recorded in their respective offices.

Sale of land on the Kennedy Sea-face for building bungalows and remarks in connection with this policy.

The *Bombay Samáchár* (86) of the 23rd October alludes to the great inconvenience which would be felt by the Native public of Bombay if the ground on the Kennedy Sea-face between the Marine Lines and Charni Road stations on the Back Bay were sold for erecting buildings, and requests Government to give up its intention. If notwithstanding this appeal Government should persist in adhering to its resolution to sell the land in question, it should be done by public auction and the purchasers should be left free to let the bungalows which they may build to European or Native tenants indiscriminately. There is no reason why Government should make it a condition of sale that Europeans alone shall be allowed to live in the houses which may be erected on this land.

Requests the authorities concerned to enquire into the management of the David Sassoon Reformatory.

The *Yajdán Parast* (124) of the 21st October observes that five lads have within the last twenty days run away from the David Sassoon Reformatory, and this fact proves that the institution is not properly managed. Either the police do not keep a strict watch on the young culprits, or they are not properly treated in the asylum. The authorities ought therefore to enquire into the working of this important institution.

Exacting labour from Kunbis without giving them any remuneration.

A correspondent of the *Satyá Shodhak* (56) of the 21st October, writing from Dápoli, states that the officials engaged in the work of destroying locusts seize poor labourers and do not give them any remuneration for their labour. Many of these labourers are taken away from their own legitimate business and are forced to work without wages from morning till night, and hence they do not find time to earn anything in order to make provision for their households. The khots and police pátils mostly seize gangs of Kunbis and retain them for a long time before their services are actually required. The correspondent trusts that the officials engaged in the work of destroying locusts will stop the above-mentioned reprehensible practices.

Complains of the way in which the license tax is levied in the mofussil.

The *Hítechchhu* (76) of Ahmedabad of the 25th October complains of the way in which the license tax is levied in the mofussil. It says that there are two strong objections against the manner in which it is collected. As a certain fixed amount is to be collected in each Collectorate, the Collectors do not pay attention to the liability of persons to pay the tax but care only for the realisation of the stated amount. Again injustice is done because appeals against the levy of the tax have to be made to Collectors only and the door of civil courts is closed against them. In the mofussil the Mámlatdárs, who are entrusted with the work of levying the tax, do not send for persons liable to pay the tax, ascertain their income and examine their books, but merely fix the amount of the tax from information supplied to them. When appeals are made before Assistant or Deputy Collectors against the amount at which persons are assessed, the books of the appellants are not carefully examined and their appeals are rejected on the ground that they are untrustworthy or not properly kept. In villages Mámlatdárs appoint talátis to do the work of assessment. It cannot be said that entire confidence can be placed in these low-paid and greedy servants. Many instances of improper conduct have come to light. The *Hítechchhu* has heard of cases of irregular conduct on

the part of these officials and the injustice done by them. But people are afraid to expose these wrong-doers. It is useless to expect redress when the officers appointed to hear appeals themselves order the collection of a certain amount of money in a certain district without enquiring into the capacity of the people to pay it. It is to be regretted that Government does not attend to the public cry on the subject. The *Hitèchchhu* here states that there were about forty appeal cases from Dhandhuka, one from Sánand and one from a beggar of Sarkhej, which were all rejected, and remarks that it is evident from these cases how the people in the mofussil are subjected to injustice and tyranny. How can the district officers be justified in fixing the amount of the tax to be paid by a beggar at Rs. 10? What grounds had Mr. Morison, the 2nd Assistant Collector at Ahmedabad, in confirming the amount? If this appellant from Sarkhej carried on the business of a money-lender, he would not have allowed his utensils to be sold for the realisation of a paltry sum of Rs. 10. Many traders put up with such an injustice and do not allow writs of attachment to be executed against them with a view to save their honour. It is a matter for regret that the Government of Lord Ripon has been unable to attend to this matter. It would be better if officers charged with the work were compelled to act justly and impartially. Sir James Fergusson is requested to give his attention to the unsatisfactory manner in which the license tax is levied.

Use of abusive language by Mr. Woodward, Assistant Collector, towards certain students of the Sholápur High School.

The *Kalpataru* (33) of the 21st October publishes in its columns a letter written by students of the first and second class belonging to the Sholápur High School. They state that on Friday the 19th October they had gone to Motibág on the invitation of Mr. Ozanne, the Director of Agriculture, for the purpose of practising in the fields. While they were doing their work Mr. Ozanne and the District Collector arrived, and after them came Mr. Woodward, the Assistant Collector. The last-named gentleman, who was on horseback, wanted to dismount, and therefore called some of the students to come and hold his horse as his syce (groom) was not at hand. The students refused as they considered the work of a groom rather beneath their position and dignity. Upon this Mr. Woodward got very angry and used foul and abusive language to the young lads. The Head Master of the High School, who was in charge of the students, then went forward to Mr. Woodward and told him that the lads belonged to respectable families and that they would not hold his horse, and that it was not proper to use opprobrious epithets to them. Mr. Woodward did not relish the protest of the Head Master and asked him what right he had to interfere. The Head Master declared that he had spoken as he did as the students were in his charge. The students, in conclusion, express surprise that a gentleman in the high position of Mr. Woodward should have behaved as he did. The editor of the *Kalpataru*, in commenting upon the above scene, says that the conduct of Mr. Woodward in asking the students to hold his horse and afterwards abusing them for their refusing to do so is very discreditable to him as a gentleman and a member of the Covenanted Civil Service.

Considers that the offenders in a certain case of assault at Bandora have not been adequately punished.

A correspondent of the *Indu Prakásh* (9) of the 22nd October says:—It is a matter for regret that the English dailies have taken no notice of a case of assault at Bandora decided by Mr. Loch, first class magistrate of Thána, on the 17th instant. The complainant was one Krishna Sonu, a sweeper in the service of the local municipality, and the offenders were Mr. Symons, an exchange broker carrying on business in Bombay and residing on Bandora Hill, and his two servants. The charge was that of voluntarily causing hurt by deliberately whipping the sweeper with the assistance of his two servants. The offenders were convicted and Mr. Symons was fined Rs. 10 and the two servants 8 annas each.

Requests the attention of the Commissioner of Police, Bombay, to an accident that recently occurred near the Charni Road station.

The *Subodh Patrika* (11) of the 21st October says:—We are informed by an eyewitness of an accident which occurred near the Charni Road station on the Queen's Road between 5 and 6 P. M. on Monday last. A European lady was furiously driving an open carriage and pair towards the Esplanade with her two servants sitting behind her. A Boráh, who was knocked down by her

carriage, was seriously injured and was lying flat on the road bleeding profusely from the wounds he had received. One might expect under such circumstances that a lady in such a high position in life would show a proper sense of duty and responsibility. But no; the lady drove on without caring for the poor fellow, and refused even to give her name to the Native policeman who made her a respectful request to that effect on the spot. The latter therefore hastily removed the Borâh to one side of the road, clung to the carriage and ran with it as well as he could. What the result was we do not know, as no notice of the accident or of any proceedings in connection with it before any magistrate appeared in the English dailies. What inference is to be drawn from this? Is it possible that the police at that hour and on that road were unable to arrest the carriage? Or is the affair hushed up on account of the position and sex of the offender? Neither alternative seems to us to be probable or creditable to the police. We therefore wait for explanation and further light on the subject. We may however here notice an incident related by our informant, viz. that a European police officer, who happened to be at a short distance from the scene of the accident and who may be reasonably supposed to have noticed it, instead of hastening to help his Native comrade, quietly walked across the road into the English cemetery and thus assisted the lady's escape. We trust our energetic Commissioner of Police will inquire into this affair. There were many intelligent and respectable persons who witnessed the occurrence as a railway train had just arrived there.

Mentions certain grievances in connection with the Dákor fair.

A correspondent of the *Bombay Samáchár* (86) of the 27th October observes that the policemen employed in preserving order among the crowd of pilgrims who assemble near the temple of Ranchhodji at Dákor on the Mánekthári Punam day use whips of twisted cloth on the pilgrims, who are sometimes seriously hurt thereby. Sometimes pilgrims fall down on account of the use of these whips and are crushed by the crowd. The police ought to be prohibited from making use of their whips. At the last Mánekthári Punam fair the temple priests levied a new tax of four annas per head from such pilgrims as desired to touch the feet of the idol. This tax is an innovation and is also heavy and ought to be discontinued. The roads leading to the temple are narrow, with wide open gutters on their sides, and consequently the crowds of pilgrims are much inconvenienced. The municipal corporation of the town has not erected a sufficient number of latrines for the use of the pilgrims, and though the water of the Gomti tank is rendered impure and filthy by bathing and washing, yet it is used for drinking and culinary purposes. At the last fair the pilgrims were carried in waggons on the railway; the railway carriages were not lighted, nor was any accommodation made on the station for passengers awaiting the arrival of trains. [The *Kaira Vartamán* (121) of the 24th and the *Hitechchhu* (76) of Ahmedabad of the 25th October, in a communicated article, express approval of the police arrangements made on the occasion of the recent fair. The *Kaira Vartamán* complains of overcrowding in railway carriages and recommends the railway authorities to discontinue the use of storeyed carriages and to keep a separate carriage for low-caste passengers. The *Hitechchhu* is sorry that the sepoys inside the temple should have used the lash, and thinks that the European officers are unaware of this practice.]

Legislation.

Criticises the memorial of the British Indian Association on the subject of the Bengal Tenancy Bill.

The *Mahrátta* (2) of the 21st October, in reviewing the memorial of the British Indian Association on the subject of the Bengal Tenancy Bill, observes:—As is natural, the zamindárs are perfectly opposed to the Bill. They maintain that their time-honoured rights are infringed and that the Bill is likely to do more injury than good to the parties concerned. These are the two possible heads under which all the arguments of the zamindárs must fall. The inviolability of contracts will fall under the first, the increase of useless litigation under the second. In this manner all their forces must rally round either of the two great centres. The first charge which the Association brings against Government is the un-

called-for character of the Bill. It is said that a proper inquiry was not made into the condition of the tenants to ascertain whether it necessitated the introduction of the Bill, and therefore the Association thinks that the whole project of legislation is based mainly upon speculation and sentiment. We fear that even the repetition of the Pubna riots will not induce the zamindárs to think that the time has come for legislative interference. Those who are immediate losers can never concede that the time ever has or will come for circumscribing their privileges. The zamindárs hold that the ryots constitute the bulk of the population of Bengal, and that it is shown by universal testimony that they are well-to-do and prosperous and as a body they understand their rights and are independent and strong enough to maintain them. Well-being and prosperity are after all comparative terms. If the zamindárs were to compare the prosperity and well-being of the ryots with their own and judge impartially, they would find that there is as yet immense scope for the further increase of the prosperity of the ryots. To say that the ryots as a body understand their own interests and are able enough to maintain them is saying exactly the reverse of truth. It is not the agriculturists of India alone that are wretched and miserable. That has been the fate of agriculturists of almost every civilized country in the world. As a rule this class is more ignorant, more ill-fed and ill-clothed, and more exposed to the attacks of natural calamities than any other. Their life is one of incessant hard work and drudgery. Their ambition is very low, and it is easy to secure their gratitude and attachment by doing them small acts of kindness. But so partial and unjust are the laws of the distribution of agricultural produce all over the world that these tenants, the feeblest, the most loyal and obedient and well-behaved part of social organization, are often driven to rebellion for want of the bare necessaries of life. Every year we hear of agrarian risings in one country or another, and the hungry and thirsty tenants gratify their hunger and cool their thirst with the flesh and blood of their tyrannical landlords. Whatever may be the primary causes, whether superiority in the field or superiority in the court, that fastened crushing hard work and slavery on one section of society and gave perfect leisure and exemption from manual work to the other, it is now perfectly clear that the tendencies of modern civilization and the growing sense of equality will not permit those unequal and unjust relations between them to subsist for a long time. The day of re-arrangement must come sooner or later, and we must be prepared to welcome it without grumbling. What the landlords can expect is a due indemnification for the loss of their long enjoyed rights. The landlords may have earned their jághirs, ináms or zamindáris either by doing some valuable services to the State or by paying their equivalent in money. They are therefore lawfully entitled to claim that portion of agricultural produce which would be equal to the interest on the amount of money for which their services or their purchases may be computed. If the State undertakes to guarantee so much to them, it has done its duty and is entirely relieved from every kind of moral obliquity. They cannot be allowed to appropriate to themselves the ever-increasing value of the agricultural produce which increases with the growth of population. The State and the cultivators must have a fair share in them. Let the tenants prosper, and the State will be a partner in their prosperity by its system of direct or indirect taxation, whose fundamental principle ought to be to establish equality of burden as far as possible. We should have proposed a more thorough and radical change than is contemplated in the Bill. We think that landlords should have the right of claiming nothing from their tenants beyond a fixed quit-rent. If the State binds itself according to the permanent settlement not to increase its share in the produce of the land, why should the landlords be unwilling to do the same towards their tenants? It will not be unjust to force them to do so. But the Bill is moderate; it does not contemplate making landlords the receivers of fixed annuities. It does not commit the sin of making a wholesale massacre of the vested rights of the zamindárs. It fully recognizes their right to a participation in the increasing value of agricultural produce. It only seeks to prevent its exclusive appropriation by them. But the zamindárs think otherwise. They maintain that facts do not warrant the interference of Government in the existing relations between landlords and tenants and that the grievances of the latter are merely speculative and sentimental.

The *Shivájí* (60) of the 19th October says that the Europeans in Lower Bengal have been raving in the most frantic manner on account of the determination of Government to proceed with the Ilbert Bill. They have not hesitated even to intimidate the highest officials in the country. Until lately Natives believed that Europeans would not proceed to extremities but would endeavour to criticise the shortcomings of Government in a loyal and constitutional spirit. But this belief has been completely dissipated by the recent conduct of the Europeans in Bengal. It is not only the lawyers, merchants and planters who are annoyed with Government, but even the officials are at feud with those from whom their authority is derived. The *Shivájí* is unable to understand why so much uproar should be made with respect to the Ilbert Bill. It is not as if the privileges of Europeans are in jeopardy. Several eminent Englishmen are in favour of passing the Ilbert Bill, while its opponents do not include in their number any men of conspicuous ability or of high position. The Europeans in Bengal have worked themselves into a state of wild excitement, not because their rights are in jeopardy, but simply because their pride is touched. If Government now recede from the position which they have taken, the result will be disastrous in many ways. Government would be exposed to the charge of yielding to intimidation, and Natives would henceforth not hesitate to employ the artifices to which the Europeans have resorted in their opposition to the Ilbert Bill. The adversaries of the Ilbert Bill ought not to forget that India contains two hundred millions of human beings. If they wish to keep their prestige intact, they should try to help Government in this matter instead of opposing it.

Remarks in connection with the conduct of Europeans regarding the Native Magistrates' Jurisdiction Bill.

The *Rást Goftár* (111) of the 21st October observes that the Europeans in Bengal generally, and the planters in particular, consider the natives of India as mere instruments for contributing to their happiness and desire to hold them in bondage. These Europeans assault and sometimes murder poor Natives, and the European judges either acquit them or punish them only slightly. These culprits fear that if Native magistrates and judges are invested with authority to try them they would be duly punished and would suffer check in their arbitrary conduct towards Natives. Finding that their opposition to the Native Magistrates' Jurisdiction Bill has been unavailing, the unruly Europeans are now threatening Government with creating disaffection. After ridiculing the Europeans of Calcutta for their intention to give parties to European ladies and gentlemen in order to draw them away from the gatherings held at Government House, the *Goftár* severely censures the *Englishman* for presuming to recommend Europeans to be prepared to assume the reins of power in India if the Jurisdiction Bill is passed and to conduct the administration of the country until the Radical party in England is defeated. The *Goftár* also expresses satisfaction with the Viceroy's order in excluding the Calcutta volunteers from forming a guard of honour at his approaching return to the metropolis. [The *Bombay Samáchár* (86) of the 22nd October also condemns the *Englishman* for writing the above-mentioned seditious matter, and requests the Viceroy to prevent that newspaper from putting forth such effusions hereafter as they are dangerous in a country like India.]

Severely censures the *Englishman* of Calcutta for creating disaffection against Government in connection with the Jurisdiction Bill.

Education.

The *Mahrátta* (2) of the 21st October says:—Appalled by the progress of theism and free thought in our Government schools and colleges, the Education Commission, it is rumoured, has made certain suggestions and recommendations for the vigorous propagation of religion and morality so as to impart a saintly character to everyone that lays his foot within the hereafter sanctified boundaries of Government seminaries. It is said that the principal of every Government college and the head master of every Government school

Remarks in connection with the rumoured introduction of manuals of moral instruction in Government schools and colleges.

will be required to deliver at the end of every term a number of harangues on the duties of man in his relation to God and to his fellow-beings. It is also proposed that religious catechisms should be composed to be put into the hands of college and school-going boys. Now it appears to us that the plan of conveying ideas of morality to young minds in this way is entirely absurd. It is impossible to lecture young students on the philosophic utility of several moral principles that we observe in everyday life. Higher students may take up Sidgwick or Butler, or Locke or Hume, read their works, and discuss with their professors the moral topics treated of by these writers. The study of the works of these writers is not intended to create a direct influence upon conduct; Butler's Sermons or Locke's Essay do not contain specific remedies for specific moral diseases like medical prescriptions. These and such other books contain a discussion of the primary principles of morality on which rules of practical conduct are based or would be based. At present morality is taught as a science and not with the object of inculcating moral discipline. Once this element is introduced into our college and school systems, they will become scenes of wrangling. The spirit of worthless and wordy controversy will grow rampant, the time of the students will be wasted in useless religious feuds, and unrest and disquietude will prevail everywhere to the great detriment of real progress and learning. The schools are not the only places where practical morality can be taught. Parents, friends and relatives are the proper teachers of morality. The life of a school-boy is monotonous and his relations with his fellow-students and teachers are fixed in whatever class or position he may be. Knowledge of moral laws and moral action were confounded by Socrates. It was Aristotle who made the distinction between them clear for the first time. From the days of the great Stagirite down to the present day no sensible man has lost sight of the distinction. It is true that knowledge influences conduct to a certain extent, but it does so very feebly. It is practice on which moral action largely depends. Schools and colleges are places where knowledge of moral laws can be given, but for moulding the moral action of boys in a particular way we must look to other means and sources. It is true that something can be done in this direction by the personal example of the teacher; but this something will compare most unfavourably with what can be done by a father, a mother, a brother, a sister, or even a friend. We are altogether opposed to the idea of teaching practical morality in our schools and colleges as a regular branch of the educational course. The introduction of this subject will make them worse than missionary institutions. They teach only one gospel, but the Government catechisms will contain an indefinite number of them. This will necessarily lead to undignified party spirit and vain war of words. The popularity of Government schools and colleges is at present due to their strict neutrality in religious matter. If it be shaken at any time by the excessive zeal of the over-enthusiastic section of European or Native propagandists of religion and morality, they will soon come into discredit and disrepute to the neglect of public instruction. Faith and reason are two distinct and irreconcileable departments of human intellect, and notwithstanding the great struggle of the religionists to secure their mutual peace and co-operation even in the most palmy days of religious fervour and prestige, they are separated and none can tell how great will be the angle of divergence between them in times to come. Any attempt to bring them together is tantamount to reviving the old quarrels about absolute and empirical truths, which without doing any good will do positive injury by hindering the advancement of really valuable culture. We are however at one with the *Indu Prakásh* in wishing that friendlier and closer relations should be established between teachers and their pupils, and that the former should mix freely with the latter in order to secure their affections and to influence their moral conduct.

Remarks in connection with the selection of an officer to act for Mr. Chatfield during the latter's absence on furlough.

The *Bakul* (16) of the 21st October alludes to the rumour regarding the selection of a civilian to act for Mr. Chatfield during the latter's absence on furlough, and observes that such an appointment would be tantamount to disregarding the undoubted claims of several members of the educational service. Properly speaking Mr. Wordsworth has the strongest right to the Acting Directorship. The Bombay Government appear to have made the choice of

a civilian in the belief that Mr. Wordsworth would not care to accept a post the duties of which are of a laborious and harassing nature. But it is not right to overlook his claims without giving him an opportunity to refuse the appointment. The *Bakul* considers that there is not another European gentleman who is Mr. Wordsworth's equal in point of learning, ability and educational experience. If the appointment is offered to Mr. Wordsworth, it is not improbable that he may waive his own scruples and undertake the onerous duties of the Directorship in the interests of education. The *Bakul* trusts that Mr. Wordsworth's well-known large and liberal views on high education and on the Ilbert Bill may not prejudice his claims for the highest post in the educational service. The Native public would rejoice, should Mr. Wordsworth be selected to act as Director of Public Instruction during Mr. Chatfield's absence. [Several other newspapers express somewhat similar sentiments.]

Professor Selby's appointment as tutor to the Chief of Gondal and remarks in connection therewith.

The *Kesari* (35) of the 23rd October says that it is rumoured that Professor Selby has been appointed tutor to the Rája of Gondal because it is intended that he should not revert to his substantive appointment at the Deccan College on account of his promulgation of atheistic views, which formed the subject of an attack in a former number of the *Quarterly Journal of the Poona Sárvajanik Sabha*. It is also stated that should circumstances oblige him to return to the Deccan College he will not come back in the capacity of a Professor of Logic and Moral Philosophy. Whatever may be the truth in these rumours, one thing is quite clear that the students in the Deccan College have been great losers by the transfer of Mr. Selby from that institution. If he does not return to the Deccan College and if, as is reported, Messrs. Wordsworth and Oxenham retire on pension and their places are filled by Messrs. Hathornthwaite and Forrest respectively, then the favourite idea of Mr. Chatfield of converting the Deccan College into a lunatic asylum will be very near accomplishment. Sir James Fergusson has recently done much for enhancing the material comfort and convenience of the students of the Deccan College, but this will not avail much if their intellectual needs are not satisfied. If Mr. Selby cannot be sent back to the Deccan College or he is himself unwilling to return, then a competent Professor of Logic and Moral Philosophy should at once be obtained from England. The practice of promoting European head masters of high schools to professorships in colleges is not a good one. Many recent appointments to professorships have been made solely on the ground of the colour of the skin of head masters of high schools and not on their acquirements or learning. The *Kesari* suggests that the students of the Deccan College should send a petition to His Excellency the Governor through their Principal on the subject of the professorship of Logic and Moral Philosophy. Sir James Fergusson has of late taken peculiar interest in the Deccan College, and it is therefore likely that he will be disposed to do what lies in his power to improve its efficiency.

Objects to Mr. Best's appointment as an examiner at the ensuing Matriculation Examination in the Ahmedabad circle.

With reference to the curt reply given by the University authorities to Mr. McAfee of the Ahmedabad Mission School in answer to his protest against the appointment of Mr. Best as one of the examiners at the ensuing Matriculation Examination, the *Lok Mitrá* (77) of the 21st October observes that there is great likelihood of injustice being done to other high schools and to the Ahmedabad Mission School in particular, which has to compete under such obvious disadvantages with the school under the management of Mr. Best. The Syndicate has made matters worse, and has been guilty of a double piece of injustice by appointing Mr. Best to the Ahmedabad centre, where he will have to examine his own pupils and assess the value of his own work. Mr. Best is no doubt quite incapable of making any but a conscientious use of the powers given him as an examiner; but the principle of appointing head masters as examiners at the Matriculation is in itself unjust. Mr. McAfee was certainly entitled to a courteous reply if not an explanation, and no such reply was sent nor any explanation vouchsafed, only because, as is suspected, there could be no defence to what is obviously an utterly indefensible proceeding on the part of the Syndicate. There is yet time to correct the error by transferring Mr. Best

to any of the other centres in the Presidency. [The *Yajdán Parast* (124) and the *Kaiser-i-Hind* (103) of the same date express similar sentiments.]

Municipalities.

Severely censures the secretary of the Surat Municipality for causing the death of a Mahomedan by carelessness.

The *Gujarát Mitrá* (75) of the 21st October observes that recently the secretary to the Surat Municipality called some Khárwás with the intention of employing them on the fire-engines, and informed them that preference would be given to those who could swim. Accordingly fourteen of them went to the river in order to show their skill in swimming. The current of water was at this time rather strong, and yet the secretary ordered them to dive without making provision against accidents. Among the fourteen persons was a dumb Mahomedan, who was carried away by the current and was drowned. The secretary says that he permitted only thirteen men to go into the river, that the Mahomedan was not among them, and that he went into the water of his own accord. The reader can well imagine how far to believe this statement. The *Mitrá* can point out certain questionable acts of the secretary which would justify his dismissal from service, but he has many supporters. [The *Vartamán Sár* (121) of the 23rd October wishes to be informed whether the secretary made any report on the subject to the municipal commissioners or informed the managing committee of the accident. If the secretary has not done so, why does not the committee enquire into it? The officer who is guilty of carelessness in this matter ought to be reprimanded after due enquiry with a view to set an example.]

Railways.

Disapproves of the refusal of the G. I. P. Railway authorities to reduce their grain rates.

The *Indu Prakásh* (9) of the 22nd October refers to the refusal of the authorities of the G. I. P. Railway to reduce their grain rates, and observes:—The view taken by the Home Board of this question of reducing the grain rates is essentially narrow, short-sighted and suicidal. The Board seems to consider its interests in the manner of a Márvádi money-lender, to squeeze as much out of its debtor as possible without any regard for the capacity of the debtor himself. It is unwilling to relinquish its present gains because it thinks other persons are making as good profits as itself, while it seems to be wilfully blind to the fact that rival companies are gaining an advantage over it by adopting the very same steps which it is asked to take. We hope the spirited remonstrance which the Bombay Chamber of Commerce has made against the extremely illiberal attitude taken by the Board of Directors of the G. I. P. Railway Company will induce the Board to alter its decision in the light of the new facts and figures placed before it by the Chamber. The Bombay Chamber of Commerce has done invaluable service in thus drawing the attention of the public to the importance of the subject of the G. I. P. Railway grain rates in connection with the development of the wheat trade, and we trust the public will not fail to agitate the question in the proper manner and to remove this obnoxious impediment to the success of the trade.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
3rd November 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 3rd November 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Dip Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	{280[1] 160[2]
	MARA'THI			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyă Samáchár	Bombay	Fortnightly ...	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	4,200
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly ...	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárâshtră Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárâshtră Mitră	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
*43	„ Nibandh Chandrika	Poona	Monthly	200
44	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Sanmárgă Dipika	Bombay	Fortnightly ...	150
54	„ Satyă Prakásh	Do.	Do. ...	243
55	„ Satyă Sadan	Alibág	Weekly	400
56	„ Satyă Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
60	„ Shiváji[3]	Poona	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayă	Thána	Do.	240

[1] Marathi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Telagu Mitră	Do.	Do.	400
67	„ Varhád (Berár) Samáchár[3]	Akola	Do.	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vichárshil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*74	The Bombay Chronicle	Bombay	Weekly	200
75	„ Gujarát Mitră	Surat	Do.	400
76	„ Hitechchhu	Ahmedabad	Do.	349
77	„ Lok Mitră	Bombay	Do.	800
78	„ Surat Akhbár	Surat	Do.	600
79	„ Suryă Prakásh	Do.	Do.	137
	GUJARA'TI.			
80	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
81	„ Akhbáre Sodágar	Bombay	Daily	750
82	„ A'ryă Dharm Prakásh	Do.	Monthly	304
83	„ A'ryă Dnyán Vardhak	Do.	Do.	500
*84	„ A'ryă Subodhak	Surat	Do.	200
85	„ Bombay Punch	Bombay	Weekly	500
86	„ Bombay Samáchár	Do.	Daily	1,090
87	„ Broach Samáchár	Broach	Weekly	700
88	„ Broach Vartmán	Do.	Do.	60
89	„ Buddhi Prakásh	Ahmedabad	Monthly	600
90	„ Dátardun	Bombay	Weekly	525
91	„ Deshi Mitră	Surat	Do.	1,000
92	„ Dharmă Sadbodh Ratnă	Do.	Monthly	200
*93	„ Dnyán Dipak	Junágad	Do.	100
94	„ Dnyán Vardhak	Bombay	Do.	400
95	„ Fursad	Do.	Do.	100
96	„ Gujaráti	Do.	Weekly	400
*97	„ Gujarát Monthly Journal	Do.	Monthly	200
98	„ Gul Afshán	Do.	Do.	659
*99	„ Hitopadeshak Ratnă	Ahmedabad	Do.	200
100	„ Jáme Jamshed	Bombay	Daily	525
101	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,400
102	„ Kaira Vartamán	Kaira	Weekly	115
*103	„ Kaiser-i-Hind	Bombay	Do.	200
104	„ Káside Mumbai	Do.	Tri-weekly ...	700
105	„ Kusum Guchchhă	Ahmedabad	Monthly	350
106	„ Nágar Udayă	Do.	Do.	300
107	„ Niti Prakásh	Kaira	Weekly	200
108	„ Nure Elam	Bombay	Monthly	381
109	„ Nyáyă Prakásh	Surat	Weekly	200
110	„ Pársi Punch	Bombay	Do.	814
111	„ Rást Goftár	Do.	Do.	1,225
112	„ Samsher Báhádur	Ahmedabad	Do.	200
*113	„ Saras Sár	Do.	Monthly	200
114	„ Satyă Mitră	Bombay	Weekly	400
*115	„ Saurâshtră Darpan	Junágad	Monthly	200
116	„ Stri Bodh	Bombay	Do.	533
*117	„ Subodh Prakásh	Nadiád	Do.	200
118	„ Svadesh Vatsal	Bombay	Do.	408
*119	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
120	„ Umreth Samáchár	Umreth	Weekly	50
121	„ Vartamán Sár	Surat	Do.	200
122	„ Vidnyán Vilás	Rájkot	Monthly	738
123	„ Vidya Mitră	Bombay	Do.	300
124	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
125	The Chandrodayă	Dhárwár	Weekly	150
*126	„ Karnátă Vritt	Belgaum	Do.	200
*127	„ Kannadă Suvarte...	Bombay	Do.	200
*128	„ Rasik Ranjani	Belgaum	Do.	100
	SANSKRIT.			
*129	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*130	The Armagán	Bombay	Weekly	200
*131	„ Dabdabe Islám[5]	Do.	Do.	200
132	„ Khádam-e-Hind	Do.	Daily	200
133	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
134	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*135	The Military Instructor	Poona	Weekly	200

3 Frequently admits English articles.

5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Some remarks about the future of India.

The *Shiváji* (60) of the 26th October, in an article on the future of India, observes that it cannot be denied that the people of India have derived many advantages from British rule. The introduction into India of arts and manufactures which have flourished in the West has done incalculable good. The natives of India enjoy security of life and property and freedom of movement under their present rulers. All are treated equally before the law. These and many other benefits which can be mentioned are patent and manifest. But the other side of the picture must not be omitted. That the British Government is just is true only in a certain sense. It will act justly towards its subjects so long as its interests are not touched or attacked. Justice and equity are set aside where the interests of Englishmen and Natives come into conflict. The Government showed its solicitude for the welfare of its subjects by passing the Deccan Agriculturists' Relief Act and by relieving the ryots from the clutches of the Márwádi money-lenders, but it has done nothing to afford relief to the tillers of the soil from the exorbitant and rigid demand on account of the land-tax. A liberal policy relating to the recovery of the land revenue demand would have affected the coffers of Government, and therefore no attention is paid, or will be paid, to this grievance. The partiality of Government in abolishing the duty on cotton goods because it affected the interests of the merchants of Manchester is well known. Justice is done where Natives alone are concerned, but the moment there is a conflict between Europeans and Natives, the latter invariably go to the wall. If expenditure is to be reduced the peons and clerks are the first to suffer, but the salaries of Europeans are never cut down. Englishmen are cunning and deceitful, while Natives are meek and honest. If this were not so, the latter would not now be in their present degraded condition. The history of India will bear out the truth of the above remark. Englishmen did not win India by their might. They conquered this country because Natives were simple and confiding. The British Government is never backward in making promises, but in fulfilling them it is never forward. The future of India is gloomy. The natives of India will never rise from their present low condition.

Remarks in connection with the cry raised by some Europeans regarding British ascendancy in India.

The *Indian Spectator* (1) of the 28th October, in an article headed "Sir James Stephen on British Ascendancy," says:—True it is that a representative government for India in the sense in which it is understood in England is out of the question for perhaps centuries to come. Few natives of India are so sanguine as to cherish the hope that any such government is possible of attainment in the near future. We all accept that for the present and for many years to come the government of India must be "absolute," that is to say, a mild and enlightened form of despotism. But is it necessary that for the maintenance of such despotism the British Parliament should adopt the policy for which Sir James so vigorously contends in his new paper in the *Nineteenth Century?* Is it in consonance with the genius of the British nation? Nay, more—is it possible in any civilised form of human government that India should be placed in the condition in which the agitators against the Ilbert Bill would put her? The whole principle formulated by Sir James Stephen and men of his school, when reduced logically to a practical issue, comes to this only that Englishmen should maintain that ascendancy of which the present agitation against the Jurisdiction Bill in its most aggressive form is perhaps the best sample, and that the Indians should be a congeries of nations of slaves. That would be in practice the effect of the principle if carried out. But it has been uniformly discarded by far-sighted British statesmen and successive Parliaments for fifty years past. The prevailing ideas of what a wise and beneficent government for the people should be must sooner or later penetrate the chambers of the Government of India. However strongly Sir James may dread the introduction of such ideas there, the progress of time, the march of civilization, and the increasing triumph of democracy in Europe must perforce make it inevitable. It would be as absurd to prevent the introduction of those ideas in the Government of India as to stem a rising

tide. The whole argument of Sir James was met, as it were in anticipation, by Macaulay half a century ago. His observation in that memorable minute on the Black Act is as true to-day as it was fifty years ago. If at all, it has derived greater emphasis and greater significance owing to the rapid strides India has made in the interval intellectually and politically. "We know that India cannot have a free government, but she may have the next best thing—a firm and impartial despotism. The worst state in which she can possibly be placed is that in which the memorialists would place her. They call on us to recognize them as a privileged order of freemen in the midst of slaves." But this is the condition to which the whole non-official Anglo-Indian world, strongly supported by the influential Indian bureaucracy, are ever anxious to bring the country. Do they not know that such a condition is repellent to the political instincts of the English nation? Is it not at variance "with reason, with justice, and with the honour of the British Government?" May it be asked whether by the policy advocated by Sir James Stephen the good of the subject people of India can really be attained? On the contrary, is it not fraught with evil—the evil being no less than that a handful of the advanced, from purely selfish motives, should grind down the subject people and keep them perpetually enthralled? According to John Stuart Mill there cannot exist a government of one people by another. The policy of Sir James, if acted upon, would soon reduce India with the active aid and over-ardent enterprise of the Bengal planters to a human cattle farm for their own benefit. But the British Parliament has strenuously set its face against so fatal a policy being adopted in the administration of India. It has striven for half a century past to provide India "with the best attainable government and with the conditions most favourable to future permanent government"—short, of course, of representative government. This is the ideal. It is being more or less slowly carried out in practice. On it alone will rest the future good of the Indians and the permanency of British rule in India. Our rulers have honestly tried to make a gradual approach to this standard of government, and any departure from it will only expose them and their empire to grave danger. In short, if ever such a retrograde policy as that which Sir James has suggested is adopted in the future administration of India, then we have no hesitation in saying, in the words of Mill, that they will be "guilty of a dereliction of the highest moral trust which can devolve upon them" as a civilized nation, and they will be considered as "selfish usurpers, on a par in criminality with any of those whose ambition and rapacity have sported from age to age with the destiny of masses of mankind."

Says that there are perjurers in England as in India.

The *Yajdán Parast* (124) of the 28th October observes that for some years past several Europeans in India have been speaking of the natives of India with contempt, both in public and in private. In their opposition to the Native Magistrates' Jurisdiction Bill the thoughtless Europeans of Calcutta abused Natives as a set of rascals and perjurers, meaning thereby that there were no evil characters of a like description among their own countrymen. But the *Daily Telegraph* reports that a certain County Court Judge, in giving judgment recently in a case at Llanidloes, remarked that the infamous perjury committed all over Wales made one's blood boil. What have those who condemn the people of India as a set of perjurers to say to this?

Says that the administration of Native States is not so bad as Sir Lepel Griffin has described.

In alluding to Sir Lepel Griffin's article on "Indian Princes at Home" the *Gujaráti* (96) of the 28th October observes that Sir Lepel had such good opportunities as few have had of becoming closely acquainted with Native States, and yet he says that they are mismanaged in every way. The petty States are really mismanaged, but the larger principalities have considerably improved. The States of Baroda, Gwalior, Indore, and Hyderabad are almost free from the shortcomings of British rule. What can be the aim of Sir Lepel in condemning them? It is true that Native administrations labour under some defects, but it must not be forgotten that they have their excellent points also in which British rule is

wanting. Sir Lepel would have done good service to the country had he shown the bright as well as the dark side of Native administrations. It would seem as if Sir Lepel Griffin had purposely written the article in order to create a bad impression against Native rulers. The Native States have a bad name and are therefore slandered. But is the British mode of administration, which is gradually taking the life-blood from India, better?

Says that the limit of age for entrance into the Indian Civil Service should be increased and that the examination should be held simultaneously in India and England.

The *Arunodayă* (14) of the 28th October in a leading article observes that the British Cabinet appears disposed to do justice to India, as is evident from the policy which has been pursued since its accession to power. That policy is creditable to the English Ministry and is calculated to promote the happiness of the people of India. A change in the limit of age for admission into the Indian Civil Service is imperatively demanded in the interests of English and Native candidates. The question about holding the examination simultaneously in India and England is also equally important and requires immediate solution. The *Arunodayă* cannot understand why the business of selecting men for the Indian administration should be done at a distance of five thousand miles from India. If the Civil Service examination is held in England simply because Englishmen rule India, then on the same ground Natives might as well be excluded altogether from competing. If, however, the English nation wishes to govern India with equity and impartiality, then the competitive examination ought in strict justice to be held in India. If the entrance competitive examination into the Indian Civil Service ought to be held in England on account of the vast interests which Englishmen have in India, the same reasoning would lead to the conclusion that it should be held in India because the natives of India have an immense stake in their own country and because those who are invested with power over them should possess intimate acquaintance with their manners and customs. The *Arunodayă* considers that when the candidates have once been selected it is very desirable that they should pass a couple of years in England. The limit of age ought to be increased since Indian candidates have to pass the examination in a foreign language and because they are out-weighed in the struggle with English youths, who have the advantage of answering questions in their own vernacular. The *Arunodayă* trusts that justice will be ultimately done in this matter to the natives of India.

Says that Uncovenanted Civil Servants should be appointed to the Statutory Civil Service.

The *Surat Akhbár* (78) of the 29th October, in writing on the subject of Statutory Civilians, says that honesty and trustworthiness are the chief adjuncts of high offices. These two qualities cannot be tested in the Civil Service examination held in England, but it is inferred that Statutory Civilians are possessed of them. It is therefore disappointing to these Civilians that they should be granted less privileges than those enjoyed by Civilians coming from England as suggested by some persons. It is better not to make any such appointments than to nominate as few individuals to high posts and make them disaffected. There are two objectionable features in the present Statutory Civil Service: firstly, the sons of well-to-do men and flatterers are nominated, irrespective of their experience or abilities; secondly, the limit of age is a great defect. By it the large class of Government servants which possesses experience and abilities and which is loyal is given an excuse for becoming disaffected. Some of the officers in the Judicial, Educational, Political and other departments excel some of the members of both the English and Native Civil Services in manners, honesty and abilities; but it is to be regretted that Lord Lytton has done them an injustice by excluding them from the Statutory Civil Service. Government have lost the advantages that might accrue from the support of these servants. This is a real anomaly, which it is hoped Lord Ripon will remove before doing away with other anomalies.

Comments in connection with the resolution regarding the dismissal of Government servants.

The *Subodh Patrika* (11) of the 28th October says:—The Government of India has again issued a resolution directing the heads of departments not to dismiss their subordinates without recording reasons. This has become a recurring complaint with the Government of India, and the wonder of it is that seeing that resolutions like the one in question are admittedly violated in practice we do not find that any official has been made to pay the penalty of such violation. Occasion was probably given for the publication of the present resolution by some instance coming to the notice of Government. And yet the public does not yet know how Government have dealt with the official or officials whose disobedience of the standing orders has led to the present resolution. This is becoming a perpetual farce with the Indian Administration—for Government to go on complaining that its orders are not minded, and for its officials to go on violating them in spite of check and admonition. The regime of resolutions has proved a failure, and if the Government of India seriously means what it has had so often to say and repeat, it should enforce its orders and never spare those who persist in breaking them.

Expresses gratitude to the Government of Bombay for issuing the resolution regarding the dismissal of subordinates in Government service.

The *Lok Mitra* (77) of the 28th October observes that the recklessness with which some heads of departments dismiss from Government service for alleged misconduct their Native subordinates, to whom such dismissal must mean absolute ruin, is so reprehensible that the Government resolution just issued on the subject cannot certainly be said to be uncalled for or inopportune. The action which the Local Government has thought right to adopt in the matter is as just and considerate as it is humane, and will be the means of affording a salutary check to the exercise of their practically irresponsible powers on this head on the part of some of the excitable *sáhebs*, who rarely condescend to investigate with care or patience cases of alleged misconduct, or to consider the defence which the unfortunate subordinates may have, before casting them adrift on the world by a stroke of the pen. That the Government of Sir James Fergusson should have taken up the matter so promptly in the interests of the subordinate servants in Government employ speaks volumes for his humanity, and his zeal to protect the rights and interests of the humblest servants of Government will meet with sympathetic and hearty response from the whole community. [The *Bombay Chronicle* (74) of the same date expresses similar sentiments.]

Strongly urges Government to repeal altogether or to amend partially the Arms Act.

The *Bakul* (16) of the 28th October advises all local associations, leading Natives and newspaper writers to petition Lord Ripon to abolish the Arms Act altogether or to amend it so as to make its provisions less harsh and oppressive. It was generally believed that this Act would be repealed during the administration of the present ministry. There was good reason for anticipating that the Arms Act would be dealt with in the same manner as the Vernacular Press Act. It is stated that the dissolution of the present Parliament is close at hand. If this be so and if the Conservatives succeed in ousting the Liberals, then the idea of repealing or amending the Arms Act must be given up as chimerical. Lord Ripon has been of late so much occupied with the scheme of local self-government and the Ilbert Bill that he has had no time to attend to the rectification of the Arms Act; but the above two measures are now very near the goal of passing, and hence no time should be lost in urging him to give his attention to the law relating to the possession of arms. The inconveniences suffered by the people on account of the prohibition to carry arms should be brought prominently to the notice of the authorities. The destruction of human life which annually happens on account of the inability of the people to protect themselves against the attacks of wild animals is very great. The public records will testify to this fact. If Government does not doubt the loyalty of the Native population, and if the highest authorities sing the praises of Natives for their strong allegiance to the British power, then it is difficult to understand why the Arms

Act should be allowed to remain in force. If the inveterate enemies of the English like the people of Ireland are allowed to keep arms, then the idea of keeping the meek and loyal natives of India disarmed cannot be explained on any rational principle. The Arms Act may be applied to the wild and turbulent tribes of India, but it is a stain on the loyalty of the great mass of people to prohibit them from retaining weapons. The *Bakul* trusts that Government will direct its attention to this subject and relieve the people from the oppression of the Arms Act.

Some remarks relating to the evils resulting from the enactment of the Arms Act.

The *Poona Vaibhav* (48) of the 28th October says that it is not easy to guess what misfortunes are in store for India. The people are in the worst state of misery and degradation. The just British Government cannot be too highly praised for the benefits which it has conferred on the inhabitants of India, but it is unaccountable that it should in some respects show indifference to the true interests of its subjects. The Forest and A'bkári laws are harsh and unnecessarily harassing to the people. The sufferings of the population on account of the prohibition to carry arms have been frequently brought to the notice of the authorities, but no remedial measures have been adopted. It is desirable that the agriculturists should be permitted to keep weapons in order to protect themselves against the attacks of wild animals. If Government is really solicitous for the welfare of its subjects, then it is strange that it should turn a deaf ear to this complaint. If Natives are allowed to possess arms and weapons it is extremely unlikely that they will use them against their rulers, since they are satisfied with British rule and would not willingly bring themselves into trouble. In case of a foreign invasion Natives will not be able to render any assistance to the British Government, since by the disuse of arms for long periods they have become inert, cowardly and utterly bereft of self-respect. In the Sholápur Táluka wild pigs and jackals have immensely increased in number owing to the extension of the area occupied by forests. These animals will do much harm to crops and to human beings unless the people are permitted to keep weapons for their own protection.

Remarks in connection with the introduction and success of agricultural banks in India.

The *Native Opinion* (10) of the 28th October, in an article headed "Agricultural Banks in India," observes:—The one important consideration which would materially affect the question of the success of our agricultural banks is, as admitted by Sir W. Wedderburn and Sir James Caird, the variable nature of the Government assessment. If the assessment continues to be increased at every successive revision, then, as Sir W. Wedderburn expresses it, the enhancement may swallow up the margin of profit upon which the mortgagee depends. Therefore until Government are prepared to grant us, for some time at least as a tentative measure, an exemption from these periodical enhancements, there can be no reasonable hope of seeing the beneficial efforts for the establishment of these banks bearing any fruit. Now the settlement of a permanent system of revenue would no doubt cause great disturbance in the financial arrangements of the country, and seems at first sight rather a serious, if not a dangerous, undertaking for any Government to take up. The land being the principal source of our revenue, and what is more, the only possible elastic one, that statesman must be bold indeed who would attempt to crystalize this one grand income in the face of the present existing expenditure and the possible contingencies. But we think this difficulty must be faced if the country is to be extricated from others still more formidable. If something like the bank system of Sir William be not taken in hand, the whole country will be very soon in a condition which will not leave time to our administrators to ponder what remedy they should apply, but will compel them to act at the command of circumstances. As Mr. Bright, speaking on this very question on the 4th July last, said, "the prospect—the political prospect in India would be greatly improved if such a scheme as this would succeed, because if you have population in a state of constant distress they must be in a state of constant discontent of some kind." This vast and constant discontent by making the back-bone of our population constantly hateful of life might incite them to do things of which we have

already had but a faint foretaste in the Deccan and the Poona riots. Let the appearances of our so-called civilization be as glowing as possible; let our land be laid throughout with electric telegraph and railways; let our ports be crowded with shipping;—yet so long as a majority of our people is groaning under poverty and distress, we are not only not civilized but we are, as it were, standing on a mine, the more treacherous because covered with a screen of solidity. This one fact now presents to our administrators a problem which surpasses all others in the difficulty of its solution. Hitherto this difficulty has not received the attention due to it, while every successive Government of the land is treating its consideration with the same carelessness which made the polemarch of Thebes exclaim "Serious matters to-morrow." But the Nemesis of such blind security will not be long in overtaking us if we persist in this egregious folly. We wish some strong-minded statesman would look our agrarian problem direct in the face and address himself to its solution with that seriousness which it deserves. In our opinion the only solution that can be found at present will be to establish a permanent settlement throughout the length and breadth of the land. Such an undertaking requires a predetermination to reduce the expenditure of our administration materially and not only nominally. The home charges must be wiped away in the first instance and the Native element must be introduced into the administration to a very large extent. If Sir W. Wedderburn succeeds in his efforts to induce the English capitalists to invest their capital in our land banks, he will have gained a great assistance to India besides that of the starting of the banks themselves. The chief difficulty at present in the way of the improvement in the condition of our people is the want of interest which Englishmen evince towards Indian affairs. It is a fact, though surprising yet true, that questions affecting turnpikes have hitherto attracted greater attention in Parliament than Indian questions notwithstanding that they involved the well-being of millions of human beings. This remarkable feature has now become somewhat less marked, and we hope to see it vanish before we become much older. It was a political maxim with both the Parliamentary parties that Indian subjects should not be made party questions. But happily this maxim has come to be more obeyed in its violation than in its observance, and the more it is violated the better shall we be looked after. And the tendency of our drifting into party arena will, we think, be hastened if English capitalists begin to have a tangible interest in the well-being of our ryot, which will be the certain result of Sir W. Wedderburn's success in the task which he has so nobly set to himself. He has begun under very fine auspices, and we anxiously await his future achievements.

Expresses gratitude to the Bombay Government for the destruction of large numbers of locusts.

The *Bombay Chronicle* (74) of the 28th October observes that the saving of the crops of several districts of this Presidency, chiefly the Konkan, from the attacks of locusts, has been widely attested by officials and private individuals. The credit of saving the crops and of the prevention of misery to the poor peasants and others is justly attributed on all sides more to the paternal anxiety and care of the Government than to the work of nature. Myriads of the destructive insects have been already destroyed, and the extermination of the remainder is going on on the system of payment, at first of four and latterly of two annas per *ser* of the insects killed, to the villagers for voluntarily getting rid of them. The Konkan alone will thus cost to Government over thirty thousand rupees. But this sum will be much less than what the remissions in land revenue to be made to the cultivators would have amounted to had the locusts been left to grow and take wing to pursue their career. The Konkan harvest is now nearly free from such a catastrophe, and it is to be hoped that the uncertainty that now prevails regarding the later crops in the Deccan districts will likewise soon be replaced by more cheering prospects.

Says that the ground on the Kennedy Sea-face should not be sold for building purposes.

After regretting that Government has not yet withdrawn its advertizement for the sale of land on the Kennedy Sea-face for building purposes, the *Jáme Jamshed* (100) of the 2nd November observes that in October 1862 the Bombay Chamber of Commerce and some Europeans and

Natives suggested to Government that the walls of the Fort of Bombay should be pulled down and the land occupied by them be utilized for erecting buildings. A counter-petition signed by a large number of respectable persons was presented to Government requesting it not to grant the prayer preferred in the first petition. In reply to the latter memorial Government stated that a portion of the reclaimed ground would be occupied by buildings and the remainder would be reserved for the recreation of the public. This promise was not kept, for in the days of the share-mania a large portion of the reclaimed land was covered with buildings. On this occasion also the people protested; but they were told that the reclamation on the Back Bay would be reserved for public use. If this last promise was really made, Sir James Fergusson ought to act according to it. Europeans complain that they have no bungalows to live in within easy distance of the Fort, and their demand may be met by replacing the ugly cottages in the Marine Lines by airy and ornamental edifices. This locality is far better than the Kennedy Sea-face, which Government ought to reserve permanently as a public promenade.

Says that in the mode of collecting and levying the license tax much injustice and oppression are done.

The *Gujaráti* (96) of the 28th October observes that complaints against the manner and mode of levying and collecting the license tax are heard from every quarter. This tax is unequal in its incidence on individuals and great severity is practised in recovering it from poor people, who can ill afford to pay it. No attention is paid to the injustice done in particular cases of over-assessment. Much oppression is practised in levying it. There is no probability of the tax being abolished, but some leniency ought to be shown in its assessment and recovery.

Advises Government to suppress the seditious writings that have appeared in the *Englishman*.

The *Yajdán Parast* (124) of the 28th October observes that the *Englishman* of Calcutta and its partizans have now ceased to abuse Natives, but they are trying to raise disaffection against Government. In one of its recent issues the *Englishman* published a communication signed A. F. and has written an article on the ravings of the writer. The correspondent states that one of the results of passing the Native Magistrates' Jurisdiction Bill would be that Natives would cut the throats of the Europeans in India and would afterwards murder each other, and then Russia would come and occupy India. The correspondent wishes that an internecine war should prevail in England, and that a single individual should assume the reins of government because he would show more concern for the power and the credit of England. The *Englishman* approves of this, but observes that the Europeans of Calcutta are confident that if they unite together and devise the necessary means, they would be able to expel the rebellious House of Commons and assume the reins of the Indian Government, and then Natives would not be able to cut the throats of Europeans. If Government passes into the hands of such brainless people, the country would be vastly benefited! The haters of Natives alone are fit to write such seditious matter, which, however, cannot produce any effect. It ought, however, to be suppressed at once. Though the inciters of sedition and war against the State are weak, yet they to a certain extent endanger the safety of the country and ought therefore to be put down at once. Perhaps the Government of India have desisted from taking the step, fearing that their doing so would only increase the dissatisfaction already existing. But the sedition-mongers have put a wrong construction on this inactivity of Government, and have taken undue advantage of their position. There is therefore a great need of suppressing them with a strong hand. [The *Samsher Báhádur* (112) of the 26th October asks why the *Pioneer* newspaper, which has made it its special object to revile the Government of India and the Home Government, is not suppressed? It is manifest what suggestions Europeans would have made if a Native paper had dared to write against the Viceroy in a much milder tone than the *Pioneer* is doing.]

Legislation.—The Native Magistrates' Jurisdiction Bill.

Some remarks regarding the attitude of English settlers and the *Englishman* newspaper against the Jurisdiction Bill.

The *Arunodayá* (14) of the 28th October in a leading article says that the Ilbert Bill has been so much discussed that any allusion to it is sufficient to produce nausea, but it is obliged to return to it through unavoidable necessity. Most of the Europeans in India are strongly opposed to it, and they are supported by the Anglo-Indian press, among whom the *Englishman* of Calcutta is foremost and most bitter in its opposition. The conductor of that journal has become so wild with excitement that he is unable to distinguish truth from falsehood. He has been heaping opprobrious epithets on Lord Ripon and suggesting various means for insulting His Lordship, but that nobleman is notwithstanding calmly carrying out his own policy. Latterly the *Englishman* has become so frantic as to propose that in the event of the passing of the Ilbert Bill the Europeans in India ought not to hesitate to act as the Americans did and assume the reins of power in India. This threat is so silly and childish that it will have the effect of inducing Lord Ripon and the English Cabinet to persevere in their present wise policy and treat those who are creating opposition to it with contempt and ridicule. There is no analogy between the state of things which prevails in India now and the events which were enacted in America about a century ago. If the handful of English settlers in India were to create disturbance, the millions of Natives would rally round Government and support it in its wise and beneficent rule. When the Government is backed by the whole Native population, the handful of English settlers will not have the slightest chance of success.

Education.

Says that there should be a permanent board of examiners for the Bombay University examinations.

In noticing the complaints made about the nomination of examiners for the University examinations, the *Yajdán Parast* (124) of the 28th October observes that no rules are prescribed for their appointment and the unfortunate candidates have to submit themselves every year to the freaks of new examiners. The question papers in Gujaráti, Persian, Sanskrit and Latin are answered in English, but some of the examiners in these subjects do not possess a competent knowledge of the language in which they are asked to examine and therefore cannot do justice to the replies given by the candidates. The Syndicate ought therefore to be careful in the selection of examiners, and should not adopt the recommendations of the Registrar with implicit confidence. In order to remove all chance of scandals that arise from the nomination of new examiners Mr. H. P. Jacob recommended eight years ago the appointment of a permanent board of examiners, but the Syndicate paid no attention to the recommendation. Since then the necessity for adopting the suggestion has become more evident and ought not to be neglected any more. The advantages of a permanent board are manifold: there is every probability of competent examiners being selected; the candidates will have confidence in them; the candidates will be saved from the freaks of new examiners every year; no scandals will arise from the appointment of head-masters of high schools as examiners; and the candidates will be better able to prepare for the examination. [The *Gujarát Mitrá* (75) of the same date expresses similar sentiments.]

Railways.

Complains of the treatment given by the G. I. P. Railway Company to its Native employés.

In an article headed "The G. I. P. Railway Employés," the *Native Opinion* (10) of the 28th October says:—Those who travel along our railways with their eyes open must have observed the amount of marked ability, regularity, precision and vigilance which the Native section of our railway employés display in discharging the duties entrusted to them, and yet with all this dutifulness to their masters we cannot say that they are considerately treated or that their services are duly paid by

some of the railway companies. We are not prepared to say this of all the railway companies, though we are certain that the statement holds good in respect of some and particularly of the one on our side. The assertion may at first sight appear either absurd or even outrageous, but we have not the least doubt that those who will look under the surface will be convinced that what we say is not quite gratuitous. The employment of a large number of Natives makes the working of our railways cheap, and if the machinery were to be employed on a still larger scale, the working, we have no doubt, would be still more cheap, bringing in greater profits to the shareholders and a cheaper mode of conveyance to the people. But we do not propose to dwell upon this part of the subject on the present occasion; what we mean to insist upon is their better treatment and better payment. Next to Government service the railway service is regarded by the people of this country as an additional field wherein they may display their usefulness, and we must confess that the railway authorities have, whether in their own interests or in those of their constituents, engaged a large number of them. What we would endeavour to impress upon them is that they should be generous towards this class of public servants. The question of salaries apart, the Native branch of the G. I. P. Railway service is, we make bold to say, miserably situated in comparison with another branch of it in regard to leave rules. While there existed no rules in this respect, well disposed officials were often induced to consider individual cases and grant leave in proportion as necessity required. By itself such a state of things is never favourable to the well-being of a public service, but the leave rules made since the time of the late Traffic Manager have made matters still worse, and the railway servants now make no secret of the hardships they are labouring under since the creation of these leave rules. Under the latter the superior officers do not seem to be left any discretion, and the longest privilege leave they can give under any circumstances is altogether 10 days, casual leave being entirely out of the question. The absurdity of the smallness of this margin is too apparent to require any comment; no sane man would ever think that a period of 10 days in a year is in any sense adequate to any one wishing to go on leave for his own business. Possibly 10 days may suffice in a very small country intersected by a net of railways, but where people have to stay at long distances from home, it is simply ridiculous to say that the said period is enough for forward and return journeys and stay at home. It is a pity that no casual leave should be allowed. As to what privileges uncovenanted servants in Government service enjoy we need make no mention; they are already known to people. Compared with these privileges the period of privilege and casual leave accorded by the B. B. & C. I. Railway Company to its uncovenanted servants is quite adequate. The servants of this company get 40 days' leave every year, and even sick leave, we believe, whenever necessary. Some such rule in the case of the G. I. P. Railway servants is desirable, and it is surprising that the company's authorities in India should have lost sight of this absurdity, so far at least as the uncovenanted section of the service is concerned. As to the covenanted service on the G. I. P. Railway line there are certain rules under their covenant, and so we need say nothing about them. But it is difficult to understand how the authorities themselves should not have perceived this hardship, and how the railway servants should not have made any protest against such a state of things so long. Everybody knows how the company's Native staff of servants is hard-worked, and it is a reflection on their superiors that the interest of their subordinates should have been allowed to go to the wall. The company should consider itself fortunate that it has not got such a demonstrative set of servants as we see in England; otherwise there would have been numberless strikes and protests, and railway work would have been brought to a dead lock at any moment. But of such occurrences we scarcely hear amongst us in consequence of the docile character of the people. We hope the company will show greater consideration for the convenience and well-being of its uncovenanted servants. Leave rules based on the lines of those of the B. B. & C. I. Railway will quite satisfy their necessities. What is wanted is that the company should take up the subject in hand.

Native States.

The *Gujarát Mitrá* (75) of the 28th October states that the subjects of the Rája of Nándod have loudly complained against his oppression and several successive Political Agents have reported him to the Bombay Government, but, strange to say, no notice has been taken of his conduct. A correspondent writes that on the 6th instant the Rája, accompanied by one thousand military sepoys, his seven or eight Ránis and children, went to Rájpipla, and has almost deserted Nándod. The Diwán has also gone with him, but there is not a good understanding between the two; the Rája suspects and closely watches the actions of the Diwán. He even tried to dismiss the Diwán from his office, but it is gratifying that the Bombay Government did not permit him to do so. The eldest son of the Rája is named Chhatrasing, whose mother died some time ago. The Chief has four other sons by living Ránis, by whose instigations he has contracted a dislike for his eldest son. Chhatrasing is anxious to study in the Rájkumár College, but the Rája opposes the accomplishment of his wishes and otherwise attempts to keep him ignorant through fear of himself being deposed on the heir-apparent becoming an able ruler. The unfortunate prince is oppressed by the father and the step-mothers and his life even is in danger. The Bombay Government ought to exercise their influence with the Chief and induce him to send the heir-apparent to the College. The Chief is surrounded with evil advisers whom the Political Agent had instructed the Rája to dismiss from his service and presence, but the advice had no effect on him.

Prefers several complaints against the Rája of Nándod.

Berár Affairs.

The *Varhád Samáchár* (67) of the 29th October says that the people of the Berárs hardly know anything about the Calcutta Exhibition or the advantages resulting from it. The local authorities seem indifferent in the matter. It would be well if the Resident and his Assistants were to take measures to spread information regarding this exhibition among the people through municipal committees and other local bodies. Rich merchants and agriculturists in the Berárs should be induced to visit the coming exhibition at Calcutta. In the jungle districts medicinal plants are found in plenty. It would be well if some of them, with accurate descriptions of their properties, were sent to the Calcutta Exhibition.

Says that information regarding the exhibition about to be held in Calcutta should be freely communicated to the people of the Berárs through the municipal committees.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
10*th November* 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 10th November 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
°19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyă Samáchár	Bombay	Fortnightly ...	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	4,200
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly ...	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárashtră Mitră	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
*43	„ Nibandh Chandrika	Poona	Monthly	200
44	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Sanmárgă Dipika	Bombay	Fortnightly ...	150
54	„ Satyă Prakásh	Do.	Do. ...	243
55	„ Satyă Sadan	Alibág	Weekly	400
56	„ Satyă Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
60	„ Shiváji[3]	Poona	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayă	Thána	Do.	240

1 Maráthi portion. 2 English portion. 3 Frequently admits English articles. 4 Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Telagu Mitrá	Do.	Do.	400
67	„ Varhád (Berár) Samáchár[3]	Akola	Do.	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vichárshil	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
*73	„ Vinod Mallika	Jalgaon	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
*85	„ A'ryá Subodhak	Surat	Do.	200
86	„ Bombay Punch	Bombay	Weekly	500
87	„ Bombay Samáchár	Do.	Daily	1,090
88	„ Broach Samáchár	Broach	Weekly	700
89	„ Broach Vartmán	Do.	Do.	60
90	„ Buddhi Prakásh	Ahmedabad	Monthly	600
91	„ Dátardun	Bombay	Weekly	525
92	„ Deshi Mitrá	Surat	Do.	1,000
93	„ Dharmá Sadbodh Ratná	Do.	Monthly	200
*94	„ Dnyán Dipak	Junágad	Do.	100
95	„ Dnyán Vardhak	Bombay	Do.	400
96	„ Fursad	Do.	Do.	100
97	„ Gujaráti	Do.	Weekly	400
*98	„ Gujarát Monthly Journal	Do.	Monthly	200
99	„ Gul Afshán	Do.	Do.	659
*100	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
101	„ Jáme Jamshed	Bombay	Daily	525
102	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
103	„ Kaira Vartamán	Kaira	Weekly	115
*104	„ Kaiser-i-Hind	Bombay	Do.	200
105	„ Káside Mumbai	Do.	Tri-weekly ...	700
106	„ Kusum Guchchhá	Ahmedabad	Monthly	350
107	„ Nágar Udayá	Do.	Do.	300
108	„ Niti Prakásh	Kaira	Weekly	200
109	„ Nure Elam	Bombay	Monthly	381
110	„ Pársi Punch	Do.	Weekly	814
111	„ Rást Goftár	Do.	Do.	1,225
112	„ Samsher Báhádur	Ahmedabad	Do.	200
*113	„ Saras Sár	Do.	Monthly	200
114	„ Satyá Mitrá	Bombay	Weekly	400
*115	„ Sauráshtra Darpan	Junágad	Monthly	200
116	„ Stri Bodh	Bombay	Do.	533
*117	„ Subodh Prakásh	Nadiád	Do.	200
118	„ Svadesh Vatsal	Bombay	Do.	408
*119	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
120	„ Umreth Samáchár	Umreth	Weekly	50
121	„ Vartamán Sár	Surat	Do.	200
122	„ Vidnyán Vilás	Rájkot	Monthly	738
123	„ Vidya Mitrá	Bombay	Do.	300
124	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
125	The Chandrodayá	Dhárwár	Weekly	150
*126	„ Karnátá Vritt	Belgaum	Do.	200
*127	„ Kannadá Suvarte	Bombay	Do.	200
*128	„ Rasik Ranjani	Belgaum	Do.	100
	SANSKRIT.			
*129	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*130	The Armagán	Bombay	Weekly	200
*131	„ Dabdabe Islám[5]	Do.	Do.	200
132	„ Khádam-e-Hind	Do.	Daily	200
133	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
134	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*135	The Military Instructor	Poona	Weekly	200

3 Frequently admits English articles.

5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Some incoherent remarks about the policy of the British Government during the last thirty years.

In an article headed "Present Rulers and past," the *Military Instructor* (135) of the 3rd November says:—The moral pigmies who followed the great men who ruled India fifty years ago tell you that you *cannot* conduct your relations with other States on the Christian principle of doing unto them as you would have them do to you. Still less will they allow that a Nizám, or Sálar Jang, or Holkar, should be treated as Metcalfe would have treated them. The fall has been very great. We have seen in the interval that passed between Metcalfe's retirement early in 1838 and our own time, the first Afghan War, the conquest of Sind, the confiscation of the Panjáb, the open day-light robbery of Sátára, Jhánsi, Tanjore, Págpur, the seizure of the Oudh treasury, a gigantic effort all over the country to seize the freeholds of the people, the fraudulent appropriation of the Berárs, and a host of minor iniquities of the same order, finally followed up by the crime of this last Afghan War with its cost of thirty millions sterling. A painful reflection forces itself upon us in connection with this subject, namely, that the administrative policy of the last thirty years has been to a very large extent in the hands of men whom we may call "religious professors." It would have been impossible for Metcalfe to take part in a "prayer-meeting," but he could not do what our prayer-meeting-goers of the last thirty years have done over and over again without scruple. At the time when the mutiny broke out in the midst of the wickedness by which we were heaping up wrath against ourselves, the "prayer-meetings" were going at high pressure, and the way to rise in the official ladder was to be pious and saintly. Never was more strikingly illustrated the danger of a man persuading himself that he was too good, too right-minded, too religious to do what is wrong. These wrong-doers have been the very men whom the world has nick-named "saints." In private life they have been of pure character; in official life they have not known what common honesty, common fairness, common justice meant. The hypocrisy has been awful and profound.

Recommends a reduction in the expenditure of Government.

The *Gujaráti* (97) of the 4th November censures Government for the unsatisfactory condition of the Indian finances, and requests Parliament and the Secretary of State for India to do all in their power to improve it. The army, the civil establishments and the public works cost large sums, which may be curtailed without any disadvantage. There is no need for retaining Commanders-in-Chief at the several presidencies; the number of European soldiers is much too large and should be reduced; the cost of the civil establishments should be curtailed as pointed out on several previous occasions; and no loans should be raised for the carrying on of public works in times of peace except on the occasions of dearth or famine. The expense incidental to famine works should usually be met from the current revenues of the country.

Disapproves of the purchase of the French possessions in India by the British Government.

The *Arunodayá* (14) of the 4th November says that it is stated in a Calcutta newspaper that the Indian Government wishes to buy the French possessions in India. If the above statement be true, it is impossible to reconcile it with the declared intentions of the British Government that it has no desire to add new territories to its dominions. Some years ago a rumour prevailed that the British Government was going to purchase Goa, but it only succeeded in assimilating the working of the salt and ábkári departments in that territory with its own. The French possessions in India are few and small in extent, and compared to the interests involved, their administration is costly and expensive, and therefore it might be urged that they would be more economically and better governed if they formed an integral part of the British dominions. But by similar reasoning every other territory might be absorbed into British India in the same manner. The *Arunodayá* considers that in the interests of the British Government it is desirable that the French should keep their possessions in India. The method of government in French territory must form a contrast to that in British India and must necessarily lead people to compare the merits of the different systems of administration.

The *Indian Spectator* (1) of the 4th November says:—We observed the other day that not only on grounds of justice but economy also it is needful to enlarge the limit of annual admissions into the statutory Civil Service. If our rulers are sincere in their professions to find extended employment for Natives in the higher branches of administration, then it would be rash to assert that one-sixth is a liberal limit. It practically means that 4 or 5 Natives will be admitted to the service to the 24 or 25 Englishmen that annually gain admission to the other and higher branch of the service by means of open competition in England. We have shown how the door to that service, though nominally open, has been practically shut against Natives; and unless the present agitation bears some fruit, so far as the limit of age being again fixed at 21 goes, there is little likelihood of any considerable number of Indians entering the Civil Service by competition; so that the admission of 4 or 5 Native gentlemen to the other service every year can scarcely be considered satisfactory. For a better idea of the insufficiency of the number we would assume a hypothetical case which would illustrate the illiberality of the concession Government so grudgingly made four years ago. If the present system of admitting 25 members, successful at the competitive examination held in England, is continued without any alteration, we shall have at the end of 35 years—the average duration of the service of a Civil Servant—775 *competitionwálás* in the enjoyment of an average annual salary of Rs. 20,000 and upwards, besides being entitled on retirement to an annual average pension of £800. The number of Native statutory Civilians during the same term will be 125, in the enjoyment at the best of an annual maximum salary of Rs. 12,000, with a right to pension averaging £600. We appeal to the common sense of our rulers to say whether, consistently with the rapidly increasing class of educated Natives and their aspirations, the result of the so-called extended employment of Natives in the higher branches of administration would be considered at all satisfactory. We appeal to their sense of justice to say whether the arrangement would be thought equitable. Can it be at all consistent with their professions to lessen the burden of foreign agency, which eats away so much of the country's wealth? Is such an arrangement at all conducive to economy? Is it really in the true interests of the children of the soil? We are aware of the answers that will be made to these questions. The people will be told, as Sir Evelyn Baring has done in his paper in the *Nineteenth Century*, that in the present condition of India it would be extremely dangerous to reduce the number of European Civil Servants. This is the stock argument. What the danger is we have not been told, while the Government of India has repeatedly acknowledged that Natives are so far advanced and capable as to be fully entitled to be trusted with many an appointment in the higher branches of administration. If it be dangerous to have a less number of Europeans in the civil administration, why not boldly state what those dangers are? Are they real or imaginary? If the former, then Natives would be the first to cease clamouring for the diminution in the strength of foreign agency in the employ of Government; if imaginary, then they should insist upon having a greater share. The question, therefore, at issue is, who is to decide that the diminution will lead to danger? Neither the Government of India nor the Natives ought to pass an opinion. Both are interested parties. A committee of independent gentlemen, members of Parliament, and others well-known for their impartiality, presided by such a gentleman as Mr. Fawcett, should be appointed to report upon this question. But it will not do for our rulers to simply say they are the proper judges of what is right, and under their own *ipse dixit*, right or wrong, perpetually exclude large numbers of Natives from being employed in higher offices. We are firmly of opinion that no danger whatever will happen by reducing the number of European Civil Servants. We do not advocate, and it would be rash to do so, that the entire European agency should be abolished. That is not at all possible. Those who cherish any such delusion must be fools or madmen. But we do maintain that there is enough room for a reasonable reduction. We contend that no harm will be done by reducing it on the one

Says that no danger whatever will happen by reducing the number of European Civil Servants and by proportionately increasing the number of annual admissions into the statutory Civil Service.

hand and proportionately enlarging the present limit fixed under Lord Lytton's rules. If one-half be fixed as the limit, Natives would be quite satisfied. It might then be left to the future when that limit could again be increased to two-thirds, at which it should be finally fixed for the rest of the time that the British are masters of India. Meanwhile Natives should not rest until their agitation has so far borne fruit as to compel our rulers to concede to the demand for one-half as the number of annual admissions into the statutory Civil Service.

Says that the limit of age for the competitive examination for the Indian Civil Service held in England should be raised and the constitution of the statutory Civil Service should be improved.

In alluding to the telegram received by the *London Times* from its Calcutta correspondent that Lord Ripon is desirous of increasing the limit of age of candidates for the Indian Civil Service to 21 years in order to give facilities to Indian students to compete at the examination, the *Jáme Jamshed* (101) of the 9th November advances the usual arguments in condemnation of the present limit of 19 years, and hopes that His Lordship will obtain the concession, which, if granted, will not fail to stamp his name indelibly in the grateful memory of the Indian people. The *Jáme* also hopes that the Viceroy will alter the present defective constitution of the Native Civil Service, substituting in its place the system of competitive examinations in India. The successful candidates should then be sent to England for the purpose of improving themselves and for obtaining an insight into English manners and customs. The raising of the limit of age for the entrance examination in England will enable the sons of well-to-do parents to enter the Civil Service by the door of competition, and an improvement in the mode of electing statutory Civil Servants will afford a similar opportunity to poor students.

Requests Government to take measures to improve the pay and position generally of the soldiers of the Native army.

The *Military Instructor* (135) of the 3rd November states that the Native soldier is not so well cared or housed as the English soldier. In every respect the condition of the former is inferior. The pay of the Native soldier is very small. From it he has to maintain himself and his family. Even the money required for clothing him is deducted from his small allowance. The *Instructor* is of opinion that rations should be served out free to Native soldiers as is done in the case of European soldiers. Additional funds, if necessary, should be voted in order to improve the status and position of Native soldiers. The loyalty of Native soldiers is undoubted and their entire devotion to the service to which they belong must also be admitted. It is unaccountable that Government should act in a niggardly manner where the interests of the Native army are concerned. Promotion in the Native army is also very slow. Most soldiers never advance beyond the position of privates. It is no wonder if crime is rife in the Native army on account of the poor prospects which it holds out.

Approves of the views of Sir Evelyn Baring on recent events in India except in the matter of the increased employment of Natives in the public service.

In an article headed "Sir Evelyn Baring on recent events in India," the *Indu Prakásh* (9) of the 5th November says:—In an article on recent events in India in the *Nineteenth Century* for October Sir Evelyn Baring gives an excellent exposition of the policy of Lord Ripon's administration, of the true character of the Anglo-Indian opposition to that policy, and of the just claims and aspirations of the natives of India to a share in the government of their country. He points out with peculiar felicity and emphasis that what has been characterised as Lord Ripon's policy is really the policy of His Lordship's predecessors and of successive Secretaries of State, both Conservative and Liberal, and of the Imperial Parliament. Even among Anglo-Indians themselves there are not a few who admit the justness of the principles which regulate that policy but who cannot brook to see those principles put into practice. Sir Evelyn shows conclusively that Lord Ripon is not the revolutionary Viceroy the champions of the Anglo-Indian cause make him out to be, but is really an honest follower of the policy he inherited from his predecessors and a sincere worker in the interests of both India and England.

Such a certificate coming from the late Finance Minister will no doubt be altogether lost upon the extreme antagonists of the Jurisdiction Bill, who probably regard him as an accomplice in crime; but to those who are willing to read events in the light of history and truth, Sir Evelyn's explanation will be eminently satisfactory. His account of the origin and the true character of the Anglo-Indian opposition likewise substantially corroborates the view held by us in common with many of our contemporaries. Sir Evelyn shows that while misunderstanding may in part, but to a very slight extent, have caused the opposition, the real cause is the general disapprobation of, and the deep-rooted antipathy to, Native preferment. The politicians who lead the counsels of the Anglo-Indian Defence Association, and who give vent to their thoughts in the columns of the *Englishman*, base their opposition to what they call the revolutionary policy of the present Government of India on principles which raise an uncompromising claim to political superiority on behalf of Anglo-Indians and totally deny any right in Natives for consideration or advancement. To these the whole policy of admitting Natives into the Civil Service or any other service, of educating them and instilling into their minds the ideas of liberty and constitutional government, of giving them a share of political power and training them to habits of self-government, is thoroughly distasteful. To them the Jurisdiction Bill was the last straw that broke the camel's back. The outcry against this Bill, says Sir Evelyn, must indeed be regarded as the explosion at last of long pent-up discontent. The Criminal Jurisdiction Bill was the spark which set the mine on fire. Local self-government and some other acts of Lord Ripon's administration precipitated the explosion, as also did the fact that the Liberal party is in power in England. Anglo-Indian society is, generally speaking, Conservative. But the explosion must in any case have taken place before long. It has been preparing for many years, and is due to the resentment felt by a portion of the Anglo-Indian community at the philo-Native tendencies of successive Viceroys, Secretaries of State, and Parliaments. Of these tendencies the constant pressure kept up to extend the sphere of employment is perhaps that which has created the greatest amount of resentment. There are some circumstances,—for instance, the reduction in the salaries of the Calcutta Judges and the Roorkee resolution—which have contributed to increase the discontent, but for which the Viceroy is really not responsible. In the main it is the resentment at the philo-Native tendencies of Government, as Sir Evelyn puts it, that raised the storm which has been shaking all India since February last. On the subject of the treatment of Natives Sir Evelyn's views are catholic. We do not entirely agree with him as to the extent to which Native agency may be employed by Government in the work of administration. Sir Evelyn seems to think that the proportion of European and Native elements in the public service is at present nearly equal, and that any greater employment of Natives will not be conducive to economy. In regard to the first point we apprehend that though the proportion may be equal in numbers there is a very considerable disproportion in the ranks and salaries of the respective classes of officers. For obvious political reasons the highest executive officers must be Europeans. But we venture to think that in the judicial, the educational, the public works and other services there is yet considerable scope for the employment of Natives, which while it will be not wanting in efficiency will result in an appreciable saving of expenditure. We have the highest respect for the opinions of such an eminent statesman as Sir Evelyn Baring, but on this subject we venture to dissent from his views. Among the recent events noticed by Sir Evelyn, the chief are the Criminal Jurisdiction Bill and the scheme of local self-government. In regard to the first he answers successfully the now stock arguments about anomalies, investment of British capital, inexpediency and so forth. Sir Evelyn's refutations and arguments *pro* and *con* have a freshness and vigour of their own, but we shall not weary our readers with a recapitulation of them. It is very gratifying to note that Sir Evelyn emphatically declares himself against a withdrawal of the Bill. It appears to me highly desirable on public grounds, says Sir Evelyn, that whatever alterations may be made in the details, the essential principle of the Bill should be passed into law. We have here an assurance of the temper of the Government of India in respect of the Bill. Sir Evelyn was within a few months back a prominent member of that Government, and

may be regarded as the most trustworthy exponent of their views. In Sir Evelyn's departure from India the Bill has lost a most able, influential, and conscientious advocate; but we trust his successor will not give us cause to regret Sir Evelyn's loss. Sir Evelyn's observations on the effect of the withdrawal of the Bill are very valuable, and ought to convince all but the most violent and blind enthusiasts on the side of the opposition. But the most important part of the article is the remarks on the local self-government scheme. Here Sir Evelyn lets us into the secret history of the measure, and we know for the first time to whom we owe the initiation of the self-government scheme. We have been in the habit of bestowing all our praises for the introduction of this measure on the noble Lord at the head of the Government of India, but now we must learn to reserve a not insignificant part of them for his not less noble coadjutor. It was Sir Evelyn who first suggested to the Viceroy the desirability of extending Lord Mayo's scheme of decentralization. It was at his suggestion that information was called for, the opinions of local Governments solicited, and the celebrated resolutions of September 30th, 1881, and May 18th, 1882, were written. Thus whatever we owe to the firmness, liberality and practical statesmanship of our noble Viceroy, we also owe deep debt to the late Finance Minister for his foresight, singleness of purpose, and remarkable industry. The opposition which first ostensibly broke out in consequence of the Jurisdiction Bill soon spread to the local self-government scheme along with every other measure of Lord Ripon's administration. We have already indicated Sir Evelyn's views in regard to the character of this opposition. Sir Evelyn shows the utter hollowness of the position taken by the antagonists of the policy of Government, and establishes that a curious despotic government must take into account the forces set into motion by the introduction of western culture, western arts and manufactures, and western ideas of freedom and government, and must adapt its administration in accordance with those forces. We trust the sound views expressed by Sir Evelyn Baring will carry weight with the English public, and will meet with proper consideration at the hands of Government.

Comments in connection with the address delivered by Sir Richard Temple as President of the Social Science Congress.

The *Indian Spectator* (1) of the 4th November, in an article headed "Sir Richard Temple as a social reformer!" refers to the address delivered by him as President of the Social Science Congress at Huddersfield, and remarks:—That in years to come we may have visitations from social philanthropists, there is not the least doubt. Anyhow it will be a happy augury when Sir Richard Temple himself can make it convenient once more to revisit the scenes of his official career but for the higher and nobler purposes on which he so eloquently descanted at Huddersfield. Meanwhile it may be more interesting to note a few omissions from the long list of reforms for India which Sir Richard mentioned. No doubt the lowly dwellings of the poor need sad reform. Who has not observed that in villages the peasants pen up the cattle inside their huts? Did Sir Richard ever deign to ascertain during his tours the reasons that compel Indian peasantry to live and sleep in the same room with their beasts of burden or domestic cattle? When the impoverished agriculturist goes half-starved all the year round, when he has hardly sufficient means to make both ends meet, when State demands for revenue assessments are so rigid and so exacting, can any hopes be entertained that the Kunbi will have a spare acre of his own outside his dwelling place? On the contrary, is it not a fact that during the famine of 1877-78 Sir Richard, with the view to chime in the policy pursued by Lord Lytton, recorded a long minute in which it was stated that every pie of the suspended revenue, though delayed, would be eventually recovered! We suppose Sir Richard had then no such glorious vision of improving the condition of the peasantry on which he dwelt with some emphasis in his new-born zeal at the Huddersfield meeting. Speaking of drainage, he observed that in India "the capital cities have drainage works constructed in the manner which has approved itself to engineers at home." Is that not rather an exaggerated statement? Drainage works in a complete state are only to be seen in Calcutta, and even there they have been pronounced more or less a failure. We are far from having drainage complete in Bombay, and we think Madras has not done so much even as to make a serious beginning how to find the

ways and means for drainage. Besides, is it quite correct to assert that these Indian drainage schemes have had the approval of engineers in England? We thought there was a diversity of opinion on the subject. When great sanitary engineers in London are not at one as to the safety of underground drainage, when the Paris Municipality has appointed a roving commission to enquire into the merits of the so-called scientific scheme, when the people of Berlin have universally condemned their drainage works, is it not somewhat rash and misleading to talk of "approval"? Sir Richard then speaks of Native prejudice to western sanitation, and remarks that typhoid fever has been on the increase. He is here speaking facts and we should like to know how he would reconcile these with his previous statement as to drainage. It would have been better had he explained at length his own arbitrary acts in connection with the drainage of Bombay and the controversy that is still actively raging as to the problem of its ultimate success. As to sanitation in minor cities, towns and villages it is curious he forgot to tell his audience that by virtue of an autocratic edict as Governor of Bombay all mofussil municipal budgets were so framed for seven years in anticipation as to enable district officials to spend as much as they liked of local funds on useless public roads and other works of so-called "public utility" to the neglect of the prosecution of works having for their object increased safety to public health. How consistent are his gubernatorial acts, when he had the power to put his latent philanthropic instincts to a practical test, with the bright sparkling sermon he preached at Huddersfield in his position as a social reformer! Again, the whilom famine delegate had not a word to say as to the theory of famine ration and to the fatal character of famine fever. He could not have better enlisted the sympathy of the philanthropic servants assembled at that meeting than by pointedly alluding to the two topics. There are many other omissions. But we can only refer to one more of these. He waxed eloquent on the political education of Natives, to which he alluded in the concluding part of his address. May we ask if he ever did anything to advance it in his capacity as Governor of Bombay? Whom did he nominate to the Legislative Council? It is unnecessary to say that he appointed those whom he thought subservient enough to register his autocratic decrees? Is this the sort of civic duty he is anxious, as a social reformer, that Natives should learn? Then again, what did he do for mofussil local funds committees, what about elected local bodies, and so forth? It is superfluous to remind him that in all these matters he strove his best rather to depress than elevate Natives. His talk of advancing them in political education is simply so much cant. No honest man can believe in his sincerity. In fact sincerity is a virtue which he possesses the least. Such being the case, we must take for what it is worth the address at Huddersfield in which he attempted to pose as a social reformer for India. May heaven save us from a reformer of his type! He has left enough of mischievous administrative legacies; but to thrust on the soil his new-fangled social nostrums will be an evil far more intolerable—an evil from which it is to be hoped India may be kept aloof. Social reformers of the type of Sir Richard would be too dear even at half-pence for this country.

Criticises Sir Lepel Griffin's views on Native princes as divulged in his article in the *Nineteenth Century*.

The *Indu Prakásh* (9) of the 5th November observes that if the condition of Native States is as bad as it is depicted in Sir Lepel Griffin's article on Native princes in the *Nineteenth Century*, then the state of things must be serious indeed. Sir Lepel Griffin, however, writes in a general way. His accusations are of a vague character, and hence considerable deduction must be made from his statements before they can be received as absolutely true or reliable. The *Indu Prakásh* does not believe that there is so much oppression in Native States as Sir Lepel Griffin supposes. It must also not be forgotten that a government under which no tyranny is practised does not exist on the surface of the globe. Again if the kind of misgovernment which Sir Lepel Griffin alleges really exists, then the people from Native States would migrate into the neighbouring British territory. But such a phenomenon is not observable anywhere. The answer which Sir Lepel Griffin gave to a Native prince who said that he was in the habit of raising twice as much revenue from his kingdom as the British Government realised in its own territory of equal extent does not show much

wisdom. The Native States are not of recent origin. They existed here long before the advent of the English and they were excellently managed without English guidance or supervision. Sir Lepel Griffin thinks that the permission given to Native princes to adopt heirs has worked much mischief. Was Lord Canning, who inaugurated this policy, a fool? asks the *Indu Prakásh*. Lord Canning extended to Native princes the right of adoption in case of failure of lineal heirs in order to strengthen and confirm their loyalty to the British Government. Sir Lepel Griffin asserts that in Native States there is no regular administration of justice; bribery and corruption prevail everywhere. But even in British territory it will be difficult to prove that oppression of any kind is not practised on a large scale. The police is primarily kept to preserve order. But how little satisfactorily is this work performed in British territory? The Bombay policemen are notorious for their lawless behaviour. Several instances of misconduct have been brought home to them. A European officer can do anything, and although his misdeeds may be known in the highest quarters, yet no notice is taken of them. Political Agents often inflict fines on Native princes for trifling reasons. The fact is that the British Government only sees the faults of Native rulers and does not notice its own shortcomings. Sir Lepel Griffin expresses contempt for the armies of Native princes. If the armies of Native princes are a mere rabble, the fault lies with the British Government. When Native princes were independent their armies were kept in a high state of discipline; but now they have no need of highly disciplined forces, and besides the British Government will not allow them to keep them so. Sir Lepel Griffin should not indulge in useless invectives. He would have been an admirable councillor to Lord Dalhousie. It is a fortunate circumstance for Native rulers that Sir Lepel Griffin's views are not in the ascendant just now.

The selection of men for the judicial branch of the Civil Service and remarks in connection therewith.

The *Indu Prakásh* (9) of the 5th November, in an article headed "Our Judicial System," alludes to the appointment of a Law Commission and says:—We have very good grounds for stating that the defect of the present judicial system has not escaped the attention of either the Government of India or the Government of Bombay. Less than a year ago the Government of Bombay, at the instance of the Supreme Government, contemplated taking the sense of the High Court on the question. The authorities have realised to themselves the absurdity of getting inexperienced Civilians, fresh from the revenue line and with a very imperfect study of law, to hear appeals from suits disposed of by legally better educated and more experienced Subordinate Judges. What has been the result of the step taken by the Government we are not in a position to know; but it is certain that they did ask for opinions on the question as to whether it would not be more conducive to the administration of justice if Civilians entering the judicial line were given original cases to try for some time after their entrance into the judicial line, and the appeal work now generally entrusted to them given to experienced Subordinate Judges that might be declared competent for the work by the High Court. We are led to infer from this that the *Bombay Gazette's* information that the Government of India intend doing something in the matter is not perhaps altogether incorrect. We are however far from entertaining the view that because the present system is unsatisfactory the higher judicial appointments ought to be wrested from the Civil Service and thrown open to outsiders, such as barristers. Such a change will open the door to jobbery and patronage, and give us for inexperienced Civilian judges, with imperfect legal training, barrister judges of equally doubtful ability compelled to resort to Government service by their inability to rise at the bar. There is another consideration which ought to weigh with Government in deciding against such change. The Civil Service gets fresh accessions every year, and so long as it exists it must have ensured to it good prospects, both in the revenue and the judicial line. The higher appointments in the revenue line will be blocked ere long if the higher branch of the judicial service is thrown open to others. The Government ought to make best of the service which the Parliament has created, and the way to do it is to require Civilians wishing to enter the judicial line to pass a more searching examination in law than they are at present required to do. It is on this point that the Government of India

should invite the opinions of those able to speak with the voice of authority on the subject. Now, seeing that the majority of Civil Servants choose the revenue line and that judicial business requires superior intelligence and ability, Government should for one thing make a distinction between the revenue and judicial branches of the service by giving those selecting the latter higher pay than to those confining themselves to the former. At present the scale of salary is equal in the case of both, though it is well known that a judicial career is selected by men of exceptional abilities and intelligence. Then again the present system of promotion according to seniority and length of service in the higher grades of the judicial service should also be modified. Messrs. Melvill and West were promoted to the High Court bench over the heads of several District Judges who were their seniors, and their promotion was rapid, because their ability and diligence had brought them to the favourable notice of the High Court. Why should not promotions to the office of District Judges be made on the same principle? That would encourage the Civilians in the judicial line to work hard and give us something better than fourth or fifth rate judges in the mofussil.

Observes that Government should not sell the land on the Back Bay for building purposes.

The *Lok Mitrá* (78) of the 4th November observes that the Bombay Municipal Corporation will render an important public service if it succeeds in preventing the threatened destruction of one of the lungs of this overcrowded city. The intention of Government to sell an important portion of the Back Bay foreshore for building purposes will, if carried out, inflict a serious injury upon the hundreds of the poor who at present find in the Kennedy Sea-face not only a source of health-giving enjoyment but a means of preserving for the city the limited supply of fresh air which even now the crowded dwellings of the masses who live in the thickly populated parts of the city behind the Queen's Road hardly get. The action of Government seems altogether inexplicable when it is remembered that there is a large amount of space available not only in the immediate vicinity but in other parts of the city sufficient to meet any pressing demand of an increasing population. But it is feared the Government is acting in this matter with a sole regard to filthy lucre, and, like a grasping landlord, is more bent upon making money out of its property than in leaving to the large mass of its subjects the means of recreation and health. The end of this fine sweep of open foreshore will be worthy of its beginning if a portion of this remnant of the money-making fever of 1864 is to be sacrificed to the greedy propensities of the present successors of the Back Bay Reclamation Company.

Prays Government not to sell land on the Kennedy Sea-face for building purposes.

In alluding to the advertisement for the sale of the vacant ground on the Back Bay, the *Bombay Chronicle* (75) of the 4th November observes that the question of the intended sale is of vital importance to the health, comfort and convenience of the citizens of Bombay. The only advantage which will result from the proposed sale will be, besides bringing some money into the coffers of Government, to afford some additional facilities to a class of people consisting of Europeans and Natives who are well able to command the comforts and luxuries of life. On the other hand, the disadvantage will be the loss of one of the very few desirable sites of public resort of recreation to the public generally, and especially to the dense mass of population located in the neighbourhood. When the Back Bay reclamation scheme was floated a special promise was given to the city by Government that a portion of the reclaimed ground falling to the share of the State would be set apart for public purposes of the citizens by way of compensation to them for the loss of the open ground on the then esplanade taken up by Government and sold for building purposes since the demolition of the old ramparts. The census report of the Municipal Health Officer shows how very dense is the population and how some parts of the city are extremely overcrowded. It is to be hoped that the Corporation will strongly advocate the necessity of leaving the Kennedy Sea-face open as it is, and that Government will grant the prayer of the citizens of Bombay.

Complains of the way in which European officials dispose of appeals relating to license tax.

The *Mahárashtrá Mitrá* (39) of the 8th November says that the European officials charged with the duty of hearing appeals in cases of over-assessment in the collection of the license tax do not do their work properly. They never take the trouble of examining the books which appellants bring with them in order to show their exact income. Twenty to twenty-five appeals are decided in the course of half an hour. Each appellant is not allowed more than three or four minutes to explain his case. The appellate authorities belong to the Civil Service, but unfortunately they rarely show any civility to appellants. The *Mahárashtrá Mitrá* has not heard or read anywhere of Civil Servants being enjoined to abuse the natives of India and to turn a deaf ear to their complaints. It would seem as if Civil Servants were inspired by Providence to ill-treat Natives the moment they set their foot on the soil of India. These *sáhebs* do not permit Natives to sit in the compound of their houses. Appellants are often obliged to sit under the shade of a tree by the side of the public road. If the above state of things is enacted in Sátára itself, what must be the sufferings of the people far from head-quarters? The Mámlatdárs assess people to the license tax on mere hearsay evidence. If Government were to order each individual to pay a certain portion of his earnings into the public treasury, there would be much less oppression and no necessity for appeals.

Remarks in connection with the hours of work in the Bombay mills.

The *Indian Spectator* (1) of the 4th November, in writing on the endeavours which Mr. Janárdan Rámchandraji is making to enlist the sympathy of the enlightened classes in Bombay towards the amelioration of the physical and intellectual condition of operatives employed in the local mills, remarks:—The Legislature alone must interpose to hold an equitable balance between the rich and influential capitalists on the one side and the voiceless and uninfluential working classes on the other. Under the present circumstances we consider that nine hours a day are quite sufficient, exclusive of course of *full one hour* for mid-day recess. The present arrangement, whereby the poor operatives are allowed half an hour, is simply an imposition on the credulity of the public. Nominally the operatives are allowed half an hour's vacation, but they rarely enjoy more than a brief respite of fifteen minutes in practice, and that too on the open road. There is hardly anything like shelter or shade to be found in factories where exhausted nature, after five or six hours' work at a stretch, may refresh itself. So that for that matter the mid-day half-hour recess might as well be foregone. The selfish capitalists would welcome such an arrangement with alacrity. But what is wanted in the interests of the work-people is, nine working hours, full one hour's afternoon recess, and shelter and shade on the mill premises where operatives can freely disport themselves and get refreshed. When the Legislature insists on these three conditions being carried out in their entirety, we may then realise the accomplishment of the noble object for which the Theistic Association is now labouring, but labours in vain. Again, if it be the object of our city philanthropists to see a rising class of tolerably well educated operatives in future, the law's aid must be further invoked to make the employment of any young person under fifteen years prohibitory. For all these benevolent objects active agitation is wanted. A strong memorial to the Government of India, if adopted at a large public meeting, will soon bring about the desired end.

Complains that Bávdekar, the *bangi* clerk in the Ratnágiri post office, was unjustly treated in that his house was searched during his absence on account of the supposed abstraction of a paper-cutter from a *bangi* parcel.

The *Bakul* (16) of the 4th November in its local news states that the Superintendent of Post Offices, Mr. Chhotálál Motirám, searched the house of Vishnu Anant Bávdekar, the *bangi* clerk in the Ratnágiri post office, on the mere suspicion of the latter having abstracted a paper-cutter of the value of two annas from a *bangi* addressed to Miss Symonds. It is now nearly two months since the *bangi* was delivered to Miss Symonds, and at the time of the delivery there was no indication or complaint that it had been tampered with. On Miss Symond's recently complaining that a paper-cutter from the *bangi* was missing, the house of Vishnu Anant Bávdekar was searched during his absence, with-

out his knowledge and without hearing his explanation. Strictly speaking the post master is responsible for the safe custody and delivery of a *bangi* parcel, and it is therefore unaccountable why Bávdekar should be held responsible for the missing article. That the actual weight of the *bangi* parcel was less than the weight stated on the outside was known to the post master at Khed, where Mr. Symonds was when the *bangi* parcel was delivered for despatch. The treatment to which poor Bávdekar has been subjected is most harsh and unjust.

Remarks in connection with the prosecution of some officers of the Bombay police on a charge of assault by certain Borah shopkeepers.

The *Káside Mumbai* (105) of the 5th November, in writing on the recent affray between the police and the Borahs near Nal Bazár, says that it is good that the Borahs have come forward to seek justice for the assault committed and the oppression exercised by the police on them; but it cannot be understood what object the Police Superintendent and Inspectors could have had in assaulting the Borahs for nothing. The sepoys may have had a spite or malice against the Borahs, but it is doubtful whether the Superintendent and Inspectors were actuated by the same questionable motives. It is possible that a senseless police sepoy may have given rise to this affair with a view to gain his object or to revenge himself for some long-existing enmity; but no wise man would ever believe that highly-paid police officers would become the tools of such ignorant, senseless and lowly-paid sepoys and would take part in the affray or even think of behaving in the way they are said to have done. The proportion of truth and falsehood in this case cannot be made out. The *Kásid* is of opinion that if the European police officers had been excluded from the present prosecution and if the illiterate and stupid sepoys had only been prosecuted by the Borahs, the case would not have brought ridicule on both the prosecution and the defence.

Legislation.

Condemns the agitation made in England by the zamindárs of Bengal against the Bengal Rent Bill.

In alluding to the agitation that is being raised in England by the Bengal zamindárs against the Bengal Rent Bill, the *Bombay Chronicle* (75) of the 4th November observes that it is strange that the party in India that has been constantly foremost in sympathising with the Irish agitation against the English policy of conducting the public affairs of Ireland, especially in the matter of Irish land tenure and the rights and relations of the landlord and tenant in that country, should now invoke the aid of the supporters of that policy to help them to ground down the miserable Bengal peasant. If the zamindárs really hope to be able to attain their purpose of keeping to themselves what they have unlawfully seized or improperly withheld from their tenants by enlisting in their favour the sympathy of the section of the English landlord class, they would find in the end their efforts meeting with no better success than those of the English opponents of reform in Ireland. The zamindárs may for a time succeed in setting by the ear the portion of the English public imperfectly acquainted with the real merits of the Bengal Rent Bill; but in the end truth will triumph and then the opponents of the Bill will not fare better than the adversaries of Lord Ripon's other measures. The English nation has no sympathy with the sort of outcry which the zamindárs have been raising against the Bill. The reasons in support of their complaint have long been discarded from every intelligent English circle. Modern social sentiment and legislative wisdom have been quite unable to accept the doctrine of landlords fattening by hook and crook on the sinews of their tenants. On the other hand, the friends and supporters of the Bill do not rest their case on mere assertions and idle declamations in the manner of its opponents, but upon indisputable facts in the history, legal and moral, of the country—upon the consideration of the sad condition of the Bengal peasantry as brought about by the unlawful encroachments of the zamindárs—upon what should belong to their tenants. When, therefore, sensible and intelligent British people come to understand the real merits of the Bill they will unhesitatingly support it. The best course, therefore, for the zamindárs will be to give up the unseemly agitation and to trust to the proper

representation of their grievances to the Viceroy in Council. [The *Rást Goftár* (111) of the same date expresses sentiments to the same effect.]

Education.

Remarks in connection with the system of grants-in-aid pursued in the Bombay Presidency.

The *Mahrátta* (2) of the 4th November says:—It is stated that the much-vexed question of grants-in-aid is likely to be settled on a basis satisfactory to all parties by simply carrying out the rules laid down in the despatch of 1854, from which there had been many departures in most of the provinces. Setting aside the consideration of the illiberal spirit in which the existing grant-in-aid rules have been framed in the Bombay Presidency, we find that they are not observed in practice even as they are. The greater portion of the grants are given, if we are rightly informed, to the missionary schools in the Presidency, none of which have till this time acquired reputation either for numbers or efficiency, while Native schools, which do more substantial work, get little or no aid. We fear that as long as Mr. Chatfield continues to be at the head of the Bombay Educational Department private schools will have no hope of equal justice being done to them, however liberal may be the Educational Act. Generally the funds will not be available, and even if they were, it would be more proper to spend them on the extension of primary education than to give them as grants-in-aid "to ephemeral mushroom private schools," although they may have pulled on for years together without receiving a single farthing from Government and established their superiority over Government schools in point of teaching, efficiency and examination results. The grant-in-aid system will do the greatest possible good, provided grants are given without seriously interfering with the management and the method of instruction adopted in private schools. It is from such institutions under able superintendence that thoughtful educational reforms mostly proceed. The hard-and-fast rules of a centralised system make the experiment of every innovation or a proposed scheme of education exceedingly difficult and stupid, and absurd practices are handed down from generation to generation without the slightest modifications. This miserable state of things can be cured only by giving liberal grants to well conducted private schools and colleges.

Does not approve of the imparting of instruction in morality in Government colleges and schools.

The *Bakul* (16) of the 4th November says that in a lecture recently delivered by Sir Richard Temple in England he stated as his opinion that the moral tone of students educated in Government colleges and schools in India had deteriorated and was deteriorating, and he attributed this unfortunate state of things to the omission to impart instruction in morality. The Education Commission seems to be of the same opinion, since a suggestion has been made in its report that instruction in morality should be systematically given in educational institutions managed by Government. The missionary bodies also consider that instruction in morality ought to be imparted to young students. The *Bakul* does not understand in what respects the conduct and behaviour of students educated in Government colleges and schools are inferior to those who have received their education in missionary institutions, where instruction in religion and morality is given. If the mere reading of books on morality and the hearing of moral lessons were calculated to make people better, then all readers of the Bible would have been like Jesus Christ and St. Paul. But such a phenomenon is not observable, and hence the utility of instruction in morality is extremely doubtful. Moral instruction is inseparably bound up with religion, and any attempt to inculcate it systematically will result in a conflict with the religious sentiments of the hearers. The *Bakul* trusts that Government will not allow its colleges and schools to become the arena of religious conflicts.

Comments on the system of making appointments in the Bombay Educational Department.

The *Indian Spectator* (1) of the 4th November says:—It is satisfactory to read that Professor Selby reverts to his substantive appointment of Professor of Logic and Moral Philosophy at the Deccan College. The students of that institution will be delighted to get back their favourite and accomplished Professor. It is a great

mistake to send educational officers, especially in the highest grades, from pillar to post. The bureaucratic system when carried into the Educational Department is anything but beneficial. Unfortunately it is treated as if it were a great military department where officers are ordered backwards and forwards on general or staff duty. Government ought to know that colleges and schools cannot be treated as barracks, where any officer, be he clever or its reverse, can be posted regardless of the interests of those over whom he is placed. A radical change in the system as at present administered in the Educational Department is necessary. Our idea is that when good Professors are to be had they must be made to stick to their respective chairs, of course on salaries commensurate with their work and length of service, so that they may have no inducements to hanker after more remunerative places. Again it is a mistake to pitch the square man into the round hole. To order one man proficient in one branch to teach another of the elements of which he may be blissfully ignorant is simply ridiculous. But this is what the Local Government very often has done in matters educational. It is no wonder if students sometimes rebel against a hopelessly incompetent tutor. We had thought that the accession to the Executive Council of so able and accomplished an educationist as Mr. Peile, once a Director of Public Instruction himself, would have put an end to the wholly vicious principle on which educational appointments at schools and colleges, especially acting ones, have been made. It is to be hoped that he will find leisure to reorganise the Department on a sounder basis. We might have seen our Educational Department quite a model for all India had the accomplished Principal of Elphinstone College been appointed to the Directorship years ago when he had a right and claim to it. But it is the curse of Indian service that promotion and preferment can only come through backstairs or other equally questionable influences.

Expresses gratitude to Government for the cancelling of Mr. Selby's appointment as tutor to the Thákor of Gondal.

The *Mahrátta* (2) of the 4th November says:—It will be a source of delight to many, especially to the students of the Deccan College, to learn that Mr. Selby's appointment as tutor to the Thákor Sáheb of Gondal is cancelled, and that he reverts to his appointment as Professor of Logic and Moral Philosophy at the Deccan College. This will relieve Mr. Barrett from his duties of Professor of Logic and Philosophy and virtual Professor of English at Poona and restore him to the English chair at Elphinstone College, where Mr. Oliver has been acting as English Professor. We must thank Sir James for having shown good sense in complying with the desire of the public in this instance. We hope the Sárvajanik Sabha will try to learn something about the Professor and his principles in order that it may not fall into the suicidal infatuation of recklessly attacking a good man a second time.

Railways.

Complains that the authorities of the G. I. P. Railway do not pay any attention to the comfort and convenience of fourth class passengers.

The *Subodh Patrika* (11) of the 4th November complains that the authorities of the G. I. P. Railway do not pay any attention to the comfort and convenience of third and fourth class passengers. Third class carriages are now attached only to mail trains, and with the ordinary passenger and mixed trains fourth class carriages only run. This omission to run third class carriages with ordinary passenger and mixed trains causes serious inconvenience to respectable Natives, who prefer to travel third class instead of fourth class. The recent reduction in fares has not benefited fourth class passengers, the poorest portion of the community whose interests ought to have been consulted first. This policy is most unjust. Again in fourth class carriages there are no urinals. The sufferings to which poor passengers are subjected on account of the above omission are really fearful. Fourth class carriages are often crowded to suffocation. The *Subodh Patrika* has been informed by a correspondent that on the 22nd October in the neighbourhood of Bombay about sixty passengers were thrust into a fourth class carriage. Not only had they no place for sitting, but there was no room for them even to remain standing. The *Subodh Patrika* trusts that Government and the authorities concerned will take speedy steps to remove the causes of complaint from which fourth class passengers are suffering.

Suggests the erection of fencing by the side of the Dhond and Manmád Railway.

The *Nagar Samáchár* (41) of the 3rd November says that although the Dhond and Manmád Railway was constructed many years ago, and although goods and passenger traffic is carried over it, yet it is strange that fencing has not been erected by its sides for so long a time. Instances of cattle straying on the railway line have frequently occurred owing to the want of fencing, and their owners have had to suffer on account of the inability of the railway authorities to supply this defect. Many cattle have been run over by trains and killed. The *Samáchár* hopes that no further delay will be made in constructing the fencing.

Municipalities.

Want of a steam fire-pump for Broach.

The *Broach Samáchár* (88) of the 8th November points out the necessity of having a steam fire-pump for Broach. The local municipality derives an annual income of about one lákh of rupees, and when thousands of rupees are spent every year on comparatively less important works, why should not a steam fire-pump be kept in the city? The plea of narrow streets should not come in the way of the purchase of a steam pump, for heavy losses from fire will thereby be prevented. If the local funds committee were to provide every táluka with a steam fire-pump, disastrous fires like the one that occurred at the village of Jhanor would be easily checked. Frequently whole villages are devastated by fire on account of the want of means for extinguishing it. On such occasions the steam pump can be taken from one place to another, and thus the local funds committee will be able to protect the interests of poor villagers and ryots. The local funds committee and the municipality ought speedily to attend to this matter.

Native States.

Says that the Junágad State is not right in levying revenue assessment on the land held by the Maiyás.

A correspondent of the *Gujaráti* (97) of the 4th November observes that the Junágad State has represented to the Bombay Government and the Secretary of State for India that no tax was levied in former times on the lands held by the Maiyás because the holders thereof were required to render service. No such service is now exacted from them and therefore there is no reason why they should be allowed to enjoy the lands rent-free. But it ought not to be forgotten that under former governments gifts were made to the descendants of persons who had rendered important services to the State; the Maiyás enjoyed the lands rent-free for several generations under the late government, and it would be an act of ingratitude on the part of the Junágad Darbár to refuse to let the Maiyás enjoy their old rights. Granting for the sake of argument that Junágad has a right to assess the lands because the Maiyás are not required to render service, why should that State continue to levy the "Jortalpi" tax from its feudatory princes and chiefs in Káthiáwár when it retains no army and renders no protection to those principalities as it did in former years? All States of the province are under the protection of the British Government, and therefore the Junágad State has no right to levy the tax; and if it gives it up, then alone would it be justified in assessing the lands of the Maiyás, but not otherwise.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
17*th November* 1883.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 17th November 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
12	„ Urdu Akhbár	Akola	Do.	280[1] / 160[2]
	MARA'THI.			
*13	The Aranyă Pandit	Bombay	Fortnightly ...	100
14	„ Arunodayă	Thána	Weekly	555
15	„ A'ryávart	Dhulia	Do.	100
16	„ Bakul	Ratnágiri	Do.	450
17	„ Belgaum Samáchár	Belgaum	Do.	260
18	„ Bhála	Sholápur	Do.	240
*19	„ Bodh Sudhákar[3]	Sátára	Do.	275
*20	„ Chandrika	Kolhápur	Monthly	150
21	„ Chháva	Dhárwár	Weekly	200
22	„ Daivadnyă Samáchár	Bombay	Fortnightly ...	500
23	„ Dhárwár Vritt	Dhárwár	Weekly	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[3]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[4]	Belgaum	Do.	200
34	„ Kesari	Poona	Do.	4,200
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly ...	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárashtră Mitră	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
*43	„ Nibandh Chandrika	Poona	Monthly	200
44	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[3]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*51	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
52	„ Saddharm Dip	Alibág	Do.	600
53	„ Sanmárgă Dipika	Bombay	Fortnightly ...	150
54	„ Satyă Prakásh	Do.	Do. ...	243
55	„ Satyă Sadan	Alibág	Weekly	400
56	„ Satyă Shodhak	Ratnágiri	Do.	140
57	„ Satyavádi	Bombay	Fortnightly ...	275
*58	„ Sharabh	Alibág	Weekly	200
*59	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
60	„ Shiváji[3]	Poona	Weekly	200
61	„ Shubh Suchak	Sátára	Do.	90
*62	„ Srishtidarpan	Bombay	Do.	200
63	„ Suryakánt	Ellichpur	Do.	150
64	„ Suryodayă	Thána	Do.	240

[1] Maráthi portion. [2] English portion. [3] Frequently admits English articles. [4] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number o Copies issued
	MARA'THI—*continued.*			
*65	The Svadesh Hitechchhu	Bombay	Weekly ...	150
66	„ Telagu Mitrá	Do.	Do.	400
67	„ Varhád (Berár) Samáchár[3]	Akola	Do.	250
68	„ Vártáhar	Bombay	Do.	200
69	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
70	„ Vengurla Vritt	Vengurla	Do.	200
71	„ Vichárshil...	Málvan	Do.	300
*72	„ Vinod	Poona	Do.	200
*73	„ Vinod Mallika	Jalgaon	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*75	The Bombay Chronicle	Bombay	Weekly	200
76	„ Gujarát Mitrá	Surat	Do.	400
77	„ Hitechchhu	Ahmedabad	Do.	349
78	„ Lok Mitrá	Bombay	Do.	800
79	„ Surat Akhbár	Surat	Do.	600
80	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
81	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
82	„ Akhbáre Sodágar	Bombay	Daily	750
83	„ A'ryá Dharm Prakásh	Do.	Monthly	304
84	„ A'ryá Dnyán Vardhak	Do.	Do.	500
*85	„ A'ryá Subodhak	Surat	Do.	200
86	„ Bombay Punch	Bombay	Weekly	500
87	„ Bombay Samáchár	Do.	Daily	1,090
88	„ Broach Samáchár	Broach	Weekly	700
89	„ Broach Vartmán	Do.	Do.	60
90	„ Buddhi Prakásh	Ahmedabad	Monthly	600
91	„ Dátardun	Bombay	Weekly	525
92	„ Deshi Mitrá	Surat	Do.	1,000
93	„ Dharmá Sadbodh Ratná	Do.	Monthly	200
*94	„ Dnyán Dipak	Junágad	Do.	100
95	„ Dnyán Vardhak	Bombay	Do.	400
96	„ Fursad	Do.	Do.	100
97	„ Gujaráti	Do.	Weekly	400
*98	„ Gujarát Monthly Journal	Do.	Monthly	200
99	„ Gul Afshán	Do.	Do.	659
*100	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
101	„ Jáme Jamshed	Bombay	Daily	525
102	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
103	„ Kaira Vartamán	Kaira	Weekly	115
*104	„ Kaiser-i-Hind	Bombay	Do.	200
105	„ Káside Mumbai	Do.	Tri-weekly ...	700
106	„ Kusum Guchchhá	Ahmedabad	Monthly	350
107	„ Nágar Udayá	Do.	Do.	300
108	„ Niti Prakásh	Kaira	Weekly	200
109	„ Nure Elam	Bombay	Monthly	381
110	„ Pársi Punch	Do.	Weekly	814
111	„ Rást Goftár	Do.	Do.	1,225
112	„ Samsher Báhádur	Ahmedabad	Do.	200
*113	„ Saras Sár	Do.	Monthly	200
114	„ Satyá Mitrá	Bombay	Weekly	400
*115	„ Sauráshtrá Darpan	Junágad	Monthly	200
116	„ Stri Bodh	Bombay	Do.	533
*117	„ Subodh Prakásh	Nadiád	Do.	200
118	„ Svadesh Vatsal	Bombay	Do.	408
*119	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
120	„ Umreth Samáchár	Umreth	Weekly	50
121	„ Vartamán Sár	Surat	Do.	200
122	„ Vidnyán Vilás	Rájkot	Monthly	738
123	„ Vidya Mitrá	Bombay	Do.	300
124	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
125	The Chandrodayá	Dhárwár	Weekly	150
*126	„ Karnátá Vritt	Belgaum	Do.	200
*127	„ Kannadá Suvarte...	Bombay	Do.	200
*128	„ Rasik Ranjani	Belgaum	Do.	100
	SANSKRIT.			
*129	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*130	The Armagán	Bombay	Weekly	200
*131	„ Dabdabe Islám[5]	Do.	Do.	200
132	„ Khádam-e-Hind	Do.	Daily	200
133	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
134	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*135	The Military Instructor	Poona	Weekly	200

3 Frequently admits English articles. 5 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ā*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Says that the coming of the Duke of Connaught should be celebrated by conferring some new privilege on Natives.

The *Native Opinion* (10) of the 11th November says that the visits of the Duke of Edinburgh and the Prince of Wales to India were of short duration. The case is otherwise with the coming of the Duke of Connaught, who is going to serve in this country for some years in high military capacity. His arrival here is a matter of great importance to Natives, and therefore something must be done to signalise the advent of this prince in India. The *Native Opinion* asserts that the loyalty of Natives is undoubted and unquestionable, and hence Government should show their appreciation by granting them some new privilege on the auspicious occasion of the Duke of Connaught's arrival in India. The Native soldiers fought gallantly with their European comrades in the last Egyptian Expedition and their valour was the subject of universal praise. The *Native Opinion* suggests that a beginning should be made in enrolling Natives in volunteer corps. This privilege has been abused by Europeans, as is evident from their conduct in regard to the Ilbert Bill. That Bill has confirmed and strengthened the feeling of loyalty on the part of Natives to the British power. The advent of the Duke of Connaught should be made memorable by allowing Natives to enrol as volunteers like Europeans. This concession on this occasion will be accepted with peculiar gratitude by the people.

Does not approve of the appointment of royal personages to positions of great trust and responsibility.

The *Indu Prakásh* (9) of the 12th November observes that it is extremely doubtful whether the country will gain anything by the employment of royal personages on public duties. The work of administration is difficult and requires continuous exertion to perform it satisfactorily. Royal personages are usually brought up in ease and luxury, and hence they will hardly possess the requisite strength and skill to do it as it ought to be done. Again in case they do not perform their duties satisfactorily they cannot be dealt with like ordinary individuals on account of their near relationship to the sovereign. If the public service is inefficiently performed, the people will have to bear the consequences. It is stated that the Duke of Connaught is now to be in charge only of a division of the army at Meerut, but his ultimate destination is the post of Commander-in-Chief of the Bombay army. The *Indu Prakásh* is not sorry that the Duke has been appointed to a high military post, but the appointment of a royal personage to a high administrative post will be simply disastrous. Administrative work is extremely difficult and laborious, and requires high intellectual capacity. On his appointment to the Governor-Generalship of India Lord Canning thought that the duties of his station would be light and easy, but on assuming the reins of government he admitted that the work was of an extremely arduous nature, requiring immense personal exertion. On an occasion of war it is well known that persons in the position of Governors do not get more than a couple of hours' rest in the course of a day. Royal personages must as a matter of course be selected to fill the highest offices, and hence considering the training which they have received it is impossible to conceive how they can satisfactorily discharge the duties appertaining to them. Such appointments will not conduce to the public benefit. Already the Governors-General and Governors act as if they were kings, and, if in addition to the privileges of their high station they are closely related to the sovereign, the power which they will wield will be something tremendous. The *Indu Prakásh* trusts that the Duke of Connaught will distinguish himself in the public service.

Remarks in connection with the articles that appeared in the *Pioneer* and the *Englishman* newspapers on the subject of the separation of India from England.

The *Native Opinion* (10) of the 11th November, in an article headed "The *Pioneer* and the *Englishman* on the separation of India from England," says:—It will scarcely be credited that a separation of India from the British Empire is actually being discussed quite seriously by two Anglo-Indian papers, which have prognosticated all kinds of evils from the passing of the Ilbert Bill. That consummation is to be brought about in consequence of the support the Radicals of England are giving to the Criminal Jurisdiction Bill, and their cry

of "India for the Indians" is met with the counterblast of "India for the Europeans and its separation from England." The *Pioneer* is quite in earnest on the subject of separation. We are not told whether the separation is to be brought about peaceably, but we are informed that the growing tendency of the two extreme parties in the Empire—the advanced Radicals in England and the ultra-British or Jingo party in India—will effect it. We need not, however, be afraid that the separation is to take place *ekdam* as a punishment to the English Government for passing the Ilbert Bill, because, says the *Pioneer*, that which to us is a distant and vague possibility in 1883 will be a pressing and serious political danger to the Anglo-Indian of 1983 unless the Radical party in England save us all trouble by losing the country or cutting it adrift long before that time comes. According to the *Englishman*, which is infatuated enough to imagine that the handful of Anglo-Indians are actually a power in this country, the separation may be the result of a conflict between the Anglo-Indian community and the Home Government; it may come about also as the result of a conflict between the Anglo-Indian community and the self-governed Native; and, most ridiculous of all, by the anarchy certain to be caused by the attempt to govern India on Radical principles. "Anglo-Indians are to strain every nerve to increase their numbers, and, as a means of doing this, their permanent interest in the country; throughout the great tea districts, and wherever possible, let them import labour on which they could depend in a political struggle—let them leave no stone unturned to improve their organization. Let them seek to establish a solidarity of interests between themselves and the landed aristocracy of the country, who will not be long in discovering that radicalism aims at their destruction quite as much as at the degradation of Englishmen." How chimerical this advice is must be known too well to everyone who considers for a moment that not one among a hundred Europeans ever thinks of making India his home, and therefore takes no permanent interest in the country; and a solidarity or community of interests between foreigners and the aristocracy of the country is equally impossible. According to the *Englishman* the cry of "India for the Indians" has ceased to be the shibboleth of a mere clique of doctrinaires. It has become the avowed policy of the Radical party as regards India, and it has the support even of men who have been hitherto considered moderate Liberals. Everything points to the domination of Radicals at an early date; and when once they are in power, nothing short of a civil war is likely to oust them!!! The consequence will be that the European community will have to decide at no very remote date whether they will acquiesce in the surrender of the fruits of their labours in India at the beck of the caucus, or whether they will stand up to defend these fruits. Of course they must stand up and defend these fruits, but let us see how: "With proper preparation the Anglo-Indian community would be able to spare at least 40,000 men in an emergency, for with such preparation they ought to be able to raise at least 30,000 volunteers to maintain British authority here. These 40,000 men, on reaching British shores, would be available as a moving force, and their arrival would mean the immediate collapse of the worst form of rebellion." Thus the Anglo-Indian community will first get India altogether into their own power, and will be able to spare not less than 40,000 men of their army, who will sail to the British shores and will at once put down the rebellious Radicals—in fact, crush them, because by aiming to curb the spirit of the Anglo-Indian community they are aiming a blow at Imperialism, and "in resisting that determination the British community in India will not only be upholding its own interests and honour, but fighting the cause of order and the constitution at home." This is what the three tailors of Tooley street are prepared to do!!!

Remarks in connection with an observation of the *Pioneer* regarding the superiority of European over Native officials.

With reference to the remark made by the *Pioneer* in connection with the riot created by the goldsmiths at Almora that had there been a European officer on the spot the goldsmiths would not have dared to commit a breach of the public peace, the *Bombay Samáchár* (87) of the 13th November observes that the *Pioneer's* remark is not supported by previous experience. Many cases have occurred in which disturbances which happened in the presence of European officers have been

put down by the exertion of Native officials. Whether the officer is a European or a Native, the legal powers which he possesses will enable him to keep order. Rioters are no more overawed by the presence of European officers than of Native officers. It is therefore wrong to say that rioters are emboldened to commit disturbances in the presence of a Native official, and are checked in their reckless course when a European officer is present.

Some remarks about filling up high judicial posts.

The *Mahrátta* (2) of the 11th November says:—The opponents of the Ilbert Bill fight against it on the ground that proper justice will not be done to Europeans by Native magistrates, because they cannot have that acquaintance with the varied ways of thinking and doing of the accused that is indispensable for the sure and certain administration of justice. If this be true, on what plea can Europeans maintain that they make good judges and magistrates for us? As a rule we know more of the language and law and manners of our rulers than they know of ours; and therefore Native judges and magistrates, who have to pass through the ordeal of severe University examinations, are naturally more qualified to try Europeans than Europeans can be to try Natives after passing nominal departmental examinations. An unbiassed foreign observer will be tempted to think that our District Courts and High Courts are huge shams. In a District Court, although the judge is an English gentleman, the pleaders plead and the witnesses depose in the vernacular of the district. The judge charges the jury in his own language, of which most members of the jury are entirely ignorant. The language of the High Court is English, but the judges and the barristers, having to deal with Natives in nine hundred and ninety-nine cases out of a thousand, find it impossible to move an inch without the assistance of an interpreter. Add to this the general ignorance of the Native character and Native society on the part of the judges, and the causes of the extreme dilatoriness and expensiveness of our judicial courts and the constant failure of justice consequent thereon become at once plain. In the Kolhápur Defamation Case a European judge and a European jury had to decide whether certain letters written in the *modi* hand, and on which turned the whole case, were genuine or forged! No wonder then that the whole Maháráshtra should have felt dissatisfied with the judgment of the Court and the jury. While Tilaks and Bánnerjis are made to suffer the full punishment of the law for using strong language against the Kárbháris and Nyáyádhishas, Fullers and Hewetts escape with little or no punishment for the offences of murder and assault on the plea of rashness, intoxication, bad spleen or lunacy, though eminent doctors may have declared it to be pretended. There is a failure of justice in all such cases, and it is the duty of every lover of justice to find out and to propose means for its early removal. It has been universally acknowledged that Natives make good judges and good barristers and pleaders. Why not then use them for duties for which they are most qualified? Covenanted Civilians are appointed Assistant Judges after answering half a dozen or a dozen judicial questions at the time of the departmental examination and are promoted to District Judgeships within a short time. Men that have not obtained special legal training can never cut a good figure in the judicial line, and the general character of our Civilian Judges fully justifies the assertion. Only those of them that had the advantage of acquiring liberal culture have gained a good name; but their number is so small that one can count their names almost on one's fingers. The rest are generally unfit to do their duty. Such Judges, however, have to decide appeals on cases tried by Native Subordinate Judges, most of whom are men of sound legal training and liberal culture. We are told that in the majority of cases the decisions of the Native Subordinate Judges, though they are often reversed by the District Judges, are confirmed by the High Court. Though such are the open facts, ninety-nine Subordinate Judges out of every hundred have to begin and end their career as Subordinate Judges. Every Assistant Judgeship or District Judgeship that falls vacant is filled by the appointment of one of the troop of Covenanted Civilians that is booked from England to India every year; and thus all doors of promotion are practically shut against Native Subordinate Judges. In the interest of justice and economy this deplorable state of things must not be allowed to exist for a long time. We are sorry that the rumour of the appointment of a

Law Commission does not yet meet with an authoritative confirmation. Let the current rumour prove true or false, we would conjure our noble Viceroy to investigate this matter and to put it on a more solid and firm footing than at present. We are aware that there are one or two difficulties in confining the judicial line exclusively to Natives, but they are not insurmountable.

Comments on the decision of the suit brought by the Secretary of State for India against Mr. Byrámji Jijibhái.

In alluding to the decision of Mr. Crowe in favour of the defendant in the case of the Secretary of State for India *vs.* Mr. Byrámji Jijibhái, the *Jáme Jamshed* (101) of the 14th November observes that though the Court has decreed that the defendant should be paid the costs in the case, yet he will get only a small portion of the actual expense incurred by him. It is said that Mr. Byrámji's costs will amount to nearly Rs. 40,000; but under the rules for the Mofussil Civil Courts he will obtain only 4,000 rupees. The difference between the actual cost incurred and the latter sum will be a dead loss to him. Since the plaintiff's side was represented by counsel, Mr. Byrámji could not defend himself with the aid of ordinary pleaders, but was forced to engage the services of barristers. Mr. Byrámji is a wealthy gentleman and can therefore afford to bear the loss of such a sum with equanimity; but it would have been complete ruin to an ordinary landholder. This is a fearful state of things. The Government officials have nothing to lose and in trumpery cases might unnecessarily harass people. Before filing such suits against landholders Government ought to ascertain from their Solicitor the equity of the claim and then act on his advice. If not for his own sake, at least for that of the landholders in general, Mr. Byrámji should submit the question of costs to Government or seek the opinion of the High Court.

Disapproves of the policy of allowing the erection of buildings on the Kennedy Sea-face.

The *Indu Prakásh* (9) of the 12th November, in an article headed "Building Sites in Bombay," refers to the protest of the municipal authorities against the proposal of Government to sell the land reclaimed by the Back Bay Company between the Charni Road and Marine Lines stations on the west of the railway line, and says:—On the solution of this question will depend the future well-being of a large mass of our population. If the land is let out or sold for the erection of buildings it will give increased healthy accommodation to the well-to-do classes. If, on the other hand, the land is reserved for purposes of recreation as at present, it will continue to give health and strength to a large number of people in the middle condition of life and in poor circumstances. The question is then narrowed to this: which of these courses will tend to the greatest happiness of the greatest number? The sort of buildings that will be raised on the proposed sites will unquestionably be very dear, and will be altogether unsuitable on the score of rents for either the middle or the poorer classes,—the very classes which, according to the census returns, are at present most in need of increased accommodation. It is the wealthy people alone, the aristocratic part of the community so to say, who will be able to avail themselves of the new opportunities, whether for building or hiring houses, and for them the present aristocratic quarters on the Malabár Hill, the Cumbála Hill, Mahálakshmi, Parel and Chinchpugli are not insufficient,—at all events, the proposed sites will not be a great addition to their accommodation. Much is said about the rise of rents, but we venture to doubt if the present rate of rent will be appreciably lowered by building a few additional houses on the Back Bay. The rise of rents is an inevitable consequence of the increase of population. The available area for building purposes in Bombay is comparatively circumscribed, and the house-owners enjoy a sort of monopoly. We are not sure how far that monopoly will be broken by the construction of half a dozen structures on the spot in question. Further, the available area for building purposes in the above localities and at other places, such as Chowpáti, Marine Lines and Colába, is not yet exhausted. In fact the space at the three last-mentioned places is much greater than the one now proposed to be disposed of, and will be open to none of the objections that attach to the present scheme. Khán Báhádur Mancherji Kávasji Murzbán, who posed himself as a staunch advocate of the scheme at the Corporation meeting on the

2nd instant, put the case for Government as strongly as possible, although he disclaimed being a representative of Government. The Executive Engineer eloquently dwelt upon the evils of crowded living, the want of suitable house-sites, and the necessity of having large open courts in the midst of crowded thoroughfares. But he altogether omitted to consider which were the classes most affected by dense living, and which classes are the most likely to be benefited by converting Back Bay into a little town. He repudiated the idea that the city could admit of expansion on any other side than the west, and he fixed upon the land at Back Bay as the only available spot on that side suitable for the purpose. We fail to see why the city should not expand on the Mahálakshmi, the Varli and the Parel sides, and why the land at Back Bay should be the only site available for new buildings. With respect to the sites on the west, we think those at Chowpáti, Marine Lines and Colába may be more advantageously utilized first than those at Back Bay. As regards the sites on the north, we know there are at present some unsavoury associations connected with those parts, but it is impossible to believe that those associations will be permanent. Already endeavours are being made to explore the Byculla Flats, and we may expect that within a few weeks the committee which visited the place last Tuesday will suggest some *modus vivendi* as regards those noisome quarters. The mills that have arisen and are rising there may be expected to attract large numbers of settlers in those parts, and if the mill-owners adopt the suggestion of some benevolent people with respect to building *cháls* and so forth for the accommodation of their operatives, they will be giving real relief to those very people who at present live in crowded localities and on whose behalf the present question is ostensibly raised. If it is intended to relieve poor people from the pressure of dense living and on whom the pressure is the greatest, Byculla and Varli are in our opinion better fitted to serve the end than Back Bay. If, on the other hand, the intention is to widen the scope of accommodation for the rich, who are said to be pressed with high rents, Back Bay will give very small relief. The picture painted by the Executive Engineer of Malabár Point and Colába being joined and a small flourishing suburb with broad roads and large courts stretching along the plain is to our mind purely imaginary. The Back Bay reclamation is a Herculean task. Our former experiences in connection with it have not been altogether happy. That a second attempt will ever be made to finish the enterprise of the Back Bay Company seems to us not within the bounds of probability. Mr. Murzbán is sanguine, and so is our local contemporary, the *Times*, that under more favourable auspices and with better management the task may be accomplished. We should cry, Amen. But let us wait until that work is done. When we get an accession of all the expanse of the Back Bay to our little island, there will be time enough to think what use should be made of it. At present the small space that is in our possession we can ill spare for the purposes proposed, and in so devoting it we do but a small service to the richer classes and no service at all to the middle and the poorer classes. Nay, we shall be doing a positive disservice to the latter two classes by snatching from them their evening draught of pure air and recreation. If in our anxiety to provide increased accommodation for living we give away the land at Back Bay to be built upon, we shall not only not relieve the sufferings of those classes who most suffer from the evils of crowded living, but we shall take away from them one blessing, we mean, their evening resort for free open air. Their misery from crowded living will thus be aggravated, while the only class which will be benefited by the concession will not be very grateful for it, because the concession will not be large enough. We fully admit the necessity of finding out new building-sites, but, we think, so long as other sites are available our poor people should not be deprived of the land which they have been accustomed to look upon as their own. On the contrary, we would suggest that on the land proposed to be given away for building purposes a fine garden should be laid out like the one behind the Charni Road station. The people frequenting the spot will then have veritable enjoyment. We think with Messrs. Geary and Javerilál that the sites at the Marine Lines and Colába should be first utilized, and that the Back Bay should not be trenched upon until all other sites are exhausted.

The *Bombay Samáchár* (87) of the 12th November observes that the complaint made about the want of space for erecting new edifices for providing airy houses for the well-to-do and wealthy classes may be removed by utilizing the numerous vacant spots that are scattered in different parts of the island. Between the New Secretariat and Lower Colába there is considerable vacant ground forming part of the esplanade and of the Back Bay reclamations, and this space, if utilized for building purposes, will provide room for a large number of bungalows for the habitation of Europeans and wealthy Natives. The thatch-roofed bungalows in the Marine Lines may be removed and conveniently replaced by pucka-built houses. In Girgaum considerable space is occupied by the cocoanut plantations; there is much vacant land on the Chowpáti along the foot of Malabár Hill, and on the hill itself many more bungalows can be built. On both sides of the Pedder Road on the Cumbála Hill extensive plots of ground are lying vacant; and in parts of the Malabár Hill and Breach Candy seashores land can be reclaimed from the sea at a trifling expense. All these localities will provide more than ample ground for building sites for those who desire to live in airy houses. For the poor classes the Byculla Flats will, if properly reclaimed, furnish extensive accommodation for erecting buildings. Two things, however, prevent the moneyed classes from utilizing the vacant localities, namely, the high price of Government land and of building materials. Government ought to reduce the exorbitant price at which they propose to sell land. If this is done the owners of private properties would be compelled to lower the value of their land. Government should also ascertain through their officers whence cheap building materials can be procured and should publish the information for the benefit of the public. If these two things are done, capitalists will come forward to erect new buildings for the accommodation of well-to-do as well as poor classes. [The *Jáme Jamshed* (101) of the same date expresses some of the above sentiments.]

Building sites for new houses, and remarks in connection therewith.

The *Arunodayá* (14) of the 11th November alludes to the manner in which the land tax is increased on a revision of the revenue settlements, and observes that it is glad to learn from a reliable source that the present Survey Commissioner has written to Government that constant revision of the land revenue assessments is neither good nor desirable. He has also suggested that the Survey establishments should be done away with and a few measurers only should be retained in each táluka to settle boundary disputes. The *Arunodayá* states that Natives believe that the Survey Department is kept up merely to give employment to a certain number of Europeans who are appointed by nomination. The people will rejoice when the Survey Department becomes a thing of the past. The land will then regain its fertility and India will then really become what it once was—a very rich country. The *Arunodayá* strongly advocates that the land tax should be settled in perpetuity.

Approves of the abolition of the Revenue Survey Department as suggested by the Survey Commissioner.

With reference to the death of a child and the dangerous wound received by its mother from the shots fired by some sepoys of the 23rd N. I., who were at target practice at Ahmedabad on the 12th instant, the *Bombay Samáchár* (87) of the 15th November asks, who was it that made the arrangement for the target practice near fields which were frequented by people? Did the civil authorities notice the carrying on of the practice at the objectionable spot? If there was no other appropriate place, was any man placed to warn the people not to come behind the target within range of the shots? Wherever target practice is carried on, the authorities of that place ought to take due precautions to prevent such sad accidents as recently occurred at Ahmedabad.

Says that due precautions should be taken to prevent the recurrence of such sad accidents from target practice as recently occurred at Ahmedabad.

The *Native Opinion* (10) of the 11th November says that during the Diváli and the Moharram the police authorities used their power rather too strictly. During the Diváli police peons entered the compounds of dwellings and dragged to the police stations several men of respectability and position. If people are liable to be apprehended merely for letting off fire-works, then it is unaccountable why licenses should be given to open an immense

Says that the conduct of the Bombay police in freely allowing the opening of shops for the sale of fire-works and afterwards seizing people for letting them off in their compounds is most tyrannical.

number of shops for the sale of those articles. Are licenses to open shops for the sale of fire-works given freely because of the money which they bring into the treasury of Government? The *Native Opinion* considers that the action of the police in freely allowing the opening of shops and afterwards seizing people for letting off fire-works, which are sold in those shops, is most tyrannical. It is to be hoped that Government will interfere on future occasions and place a curb on the policy of the Bombay police.

Complains of an increase of burglaries at Bandora.

The *Akhbáre Sodágar* (82) of the 14th November observes that compared with the large population of Bandora there are few policemen to protect the property of the people, and the consequence is that burglaries on dark nights have become common. The residents have been complaining of this state of things for some time past, but the authorities do not appear to have paid any attention to their complaints. Highway robberies also sometimes occur. It is to be regretted that though the municipality of this town earns a large income, yet it has done nothing to remove the complaints.

A case of police oppression at Vengurla.

The *Vengurla Vritt* (70) of the 8th November publishes in its columns a letter signed by one Párvati, wife of Shiva Zima Navár. Párvati states that on the 12th October last she was going by the "Ubhádánda Road" to the market to sell fish. When near Dábholkar's Váda she was asked the price of the fish which she had. On not coming to terms she put her basket on her head and was proceeding, when the police pátil, Ganesh Pándurang Dábholkar, put up one Bábáji Khanduji Pharjan to lay a complaint against her of having used abusive language to him and ordered him to take away the basket forcibly. In addition to this tyranny she was convicted without being allowed to make her defence and sentenced to twenty-two hours' imprisonment. The police pátil further sent the basket, with fish in it, to the third class magistrate (Aval-Kárkun) as property without an owner. The basket and its contents were ultimately thrown away as rubbish. The woman bitterly complains of the ill-treatment to which she has been subjected and asks for redress.

Requests the police of Surat to ascertain the cause of the sudden death of a Pársi lad.

A correspondent of the *Bombay Samáchár* (87) of the 17th November states that last Tuesday one Pársi boy teased another Pársi boy named Pálanji, the son of Kávasji Shápurji Veláti, a resident of Rastampara in the city of Surat, and took him outside the Mán gate. On the mother of Pálanji receiving some information from the lads who had accompanied the two boys, she went in search of her son and found him lying near the Mahomedan burial-ground in a half-conscious state. The boy was brought home and remedies were applied for his recovery, but he died the next day. Enquiries were made by the parents of the boy, but the latter could not say what caused his illness. The police ought to enquire into the matter.

Careless conduct of the police patel of Ránder in the matter of a corpse.

The *Gujarát Mitra* (76) of the 11th November observes that the corpse of a young Hindu woman having been recently discovered near the Mofussil Company's factory at Ránder, the engineer of the factory gave information about it to the police patel. The coroner's jury who viewed the corpse recommended that it should be subjected to a *post-mortem* examination, but the police patel did not order this, nor was the doctor who was to make that examination to be found, as he had gone to Surat. At 11 o'clock at night the corpse was carelessly interred, but was dug out by dogs and other animals before day-break the next day. The corpse emitted a foul smell. The patel was informed of this, but he again had it carelessly buried. The authorities concerned ought to call upon the patel to give an explanation of his conduct in this matter.

Says that Colonel Barton did not deserve the address presented to him by the Native Chiefs of Káthiáwár.

In noticing the congratulatory address presented to, but not accepted by, Colonel Barton by the Native Chiefs of Káthiáwár, the *Yajdán Parast* (124) of the 11th November observes that the Colonel did not do any such meritorious act in the capacity of Political Agent as to deserve the address. Most of the Chiefs who signed that document probably did not know its contents. The most

interesting part of the farce is that though the persons who wished to present the address and the gentleman to whom it was to be presented met together with the intention of carrying out their respective objects, and though the address was read and a reply to it was given, yet Colonel Barton refused to accept it on the plea that it could not be received by an officer of Government without previously obtaining its sanction. How was it that the Colonel did not remember the Government prohibition until after the address was read to him and his reply was given? It seems that he wishes the public to infer that he did not receive the address though it was read to him and his reply was given and although a report of the proceedings appeared in public print. Government ought to take due notice of the Colonel's conduct. [The *Kaiser-i-Hind* (104) of the same date is also of opinion that the Colonel did not deserve the address.]

Legislation.—The Native Magistrates' Jurisdiction Bill.

Does not object to the modifications suggested by Lord Northbrook in the Native Magistrates' Jurisdiction Bill.

In noticing the compromise suggested by Lord Northbrook in regard to the Native Magistrates' Jurisdiction Bill, the *Bombay Samáchár* (87) of the 16th November observes that the modification suggested by His Lordship that the power to try Europeans should be conferred upon Native District Magistrates or Session Judges alone is unobjectionable in so far as it leads the way to the further extension of the concession. The other change mentioned by His Lordship would give the right to a European or a Native to get his case transferred from a Native to a European magistrate or to the High Court; but since the concession is proposed for the purpose of pacifying the excited Europeans, Natives would forego it if the Jurisdiction Bill be passed without any modification. However, Natives would not hesitate to accept both the modifications if the Viceroy and the authorities in England desire that the Bill should be modified. The people will be glad if notwithstanding the modifications the principle of the Bill is allowed to remain intact. [The *Jáme Jamshed* (101) of the same date expresses similar sentiments.]

Education.

Says that the Senate of the Bombay University ought to conduct its business with open doors.

The *Jáme Jamshed* (101) of the 13th November observes that the Senate of the Bombay University ought no longer to carry on its business with closed doors and ought to admit the press reporters to its consultations. The publication of University discussions, in which the educated Natives take so much interest, cannot but prove beneficial to the public, and ought no longer to be withheld. The Senate of the Madras University conducts its business with open doors, and interesting reports of its work are published in the newspapers of that presidency.

Objects to the appointment of Professor Pedraza as an examiner in French at the coming Matriculation Examination of the Bombay University.

The same of the 12th November observes that Professor Pedraza teaches the French language in the Cathedral High School, John Connon School and the Scottish School, and four students of these institutions will, it is said, present themselves at the coming Matriculation Examination. If this be true, it is not right that the Professor should examine his own students in French as one of the examiners at the Matriculation. Though the Professor's impartiality be beyond question, yet it would be unjust to other candidates than the Professor's pupils that he should be their examiner. It is desirable, therefore, that his nomination as examiner in French should be cancelled and some other gentleman appointed in his place.

Railways.

Finds fault with the arangements made on the Church Gate, Marine Lines nd Charni Road stations

A correspondent of the *Bombay Samáchár* (87) of the 16th and 17th November describes at great length the various inconveniences suffered by the travelling public on the B. B. & C. I. Railway at the Church Gate, Marine Lines and Charni Road stations on account of there being very

of the B. B. & C. I. Railway in connection with the booking offices and receipt of parcels and luggage.

few persons to issue tickets and receive passengers' luggage, parcels and goods, and requests Colonel Bonus, the Consulting Engineer to the railway, to increase the number of luggage or parcel clerks at each of these stations. The correspondent recommends the arrangements made on the G. I. P. Railway in these matters to the favourable consideration of Colonel Bonus.

Native States.

Recommends the deposition of the Chief of Nándod.

After alluding to the misunderstanding that has arisen between the Chief of Nándod and his eldest son Chhatrasing, the *Gujarát Mitrá* (76) of the 11th November observes that the Chief is said to have recently employed some persons in his service from each of whom he has received a nazrána of about two thousand rupees. Since several complaints have been made against the oppression practised by the Chief, it seems but just that he should be deposed and Chhatrasing put on the *gádi*. The young prince should then be sent to the Rájkumár College to be educated, and in the meanwhile the paramount Government should administer the State.

Complains of the scarcity of water at Tharád.

A correspondent of the *Hitechchhu* (77) of Ahmedabad of the 15th November points out the great misery suffered by the people and cattle of Tharád owing to the scarcity of water, and remarks that while the State was under attachment Mr. Nabhulál Nahánálálbhái, the attachment officer, constructed a reservoir in connection with the only well in the State and thus greatly reduced the sufferings of the people. But as no care was taken of the reservoir after the State came into the hands of the Thákor, it has become useless and the inhabitants are again suffering from the same want. The people do not mind wearing dirty clothes, but they have to put up with a great deal of inconvenience and trouble in procuring water for their cattle. The ryots take their cattle to Malupur, a village situated at a distance of two miles from Tharád. Many persons also go to this village to wash their clothes. It is much to be regretted that the Thákor should pass his days in pleasure, while his subjects are suffering. The Thákor and his advisers ought to attend to this matter.

Berár Affairs.

Says that the High School at Akola should be removed to a building near the town.

The *Varhád Samáchár* (67) of the 12th November points out the great inconvenience and trouble which the students of the Akola High School living in the town, who form about three-fourths of the entire number, suffer on account of the school building being far away from the town, and remarks:—We cannot for a moment suppose that a man with any common sense in him would not revolt at the idea of young boys having to walk a long distance at midday. Government should not look only to the education of the boys but should attend to the preservation of their health also, without which nothing can be expected from a man. The Director of Public Instruction can now without any trouble secure a building sufficiently good and spacious for the High School and much nearer to the town than that in which it is at present located, and especially at a time when Government seems inclined to have the school permanently located in the barracks, as it has been turning them into rooms convenient for the school. We hope the Head Master of the school will take up the subject and represent the grievance of a large number of his pupils to the Director of Public Instruction. If that officer declines to move in the matter, we hope he (Mr. Aitken) will carry the matter before the higher authorities and afford relief to the distressed dumb creatures.

A grievance of the uncovenanted servants of the G. I. P. Railway Company.

The same refers to the rules recently framed by the Traffic Manager of the G. I. P. Railway Company for granting leave to the uncovenanted servants of the company, and remarks:—A mere glance at them not only surprises us but makes

us laugh outright. Instead of ameliorating in any way the condition of the railway employés, these rules have made matters worse. In the whole year the employés, who enjoy no holidays whatever, are to be allowed only ten days' leave! It is truly a marvel and a quite adequate reward to those who often have to work at the expense of their health, the staff being inadequate! We do not know how long the railway company means to try the patience of its servants. If the Manager does not attend to this grievance, we are afraid a large body of the employés will betake themselves to other lines that have some regard for the interests of their servants and that treat them as human beings. We hope Mr. Keily will mend matters before it is too late. The adoption of the leave rules made by the B. B. & C. I. Railway Company will satisfy the employés and remove their discontent. We advise the railway servants not to become so reproachfully submissive. They should shake off their accustomed lethargy and represent in a body their grievance to the Manager,—nay to the highest authority,—and ask for redress.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
24th November 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 24th November 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
	MARA'THI			
*12	The Aranyá Pandit	Bombay	Fortnightly ...	100
13	„ Arunodayá	Thána	Weekly	555
14	„ A'ryávart	Dhulia	Do.	100
15	„ Bakul	Ratnágiri	Do.	450
16	„ Belgaum Samáchár	Belgaum	Do.	260
17	„ Bhála	Sholápur	Do.	240
*18	„ Bodh Sudhákar[1]	Sátára	Do.	275
*19	„ Chandrika	Kolháp ur	Monthly	150
20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyá Samáchár	Bombay	Fortnightly ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolháp ur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[1]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitrá	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitrá[2]	Belgaum	Do.	200
*33	„ Katáksh	Poona	Do.	200
34	„ Kesari	Do.	Do.	4,200
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly ...	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárashtrá Mitrá	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
*43	„ Nibandh Chandrika	Poona	Monthly	200
44	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[1]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*51	„ Pratod	Islámpur	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Sanmárgá Dipika	Bombay	Fortnightly ...	150
55	„ Satyá Prakásh	Do.	Do. ...	243
56	„ Satyá Sadan	Alibág	Weekly	400
57	„ Satyá Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly ...	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
61	„ Shiváji[1]	Poona	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayá	Thána	Do.	240

[1] Frequently admits English articles.

[2] Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Telagu Mitrá	Do.	Do.	400
68	„ Varhád (Berár) Samáchár[1]	Akola	Do.	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vichárshil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
*74	„ Vinod Mallika	Jalgaon	Do.	200
75	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*76	The Bombay Chronicle	Bombay	Weekly	200
77	„ Gujarát Mitrá	Surat	Do.	400
78	„ Hitechchhu	Ahmedabad	Do.	349
79	„ Lok Mitrá	Bombay	Do.	800
80	„ Surat Akhbár	Surat	Do.	600
81	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
82	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
83	„ Akhbáre Sodágar	Bombay	Daily	750
84	„ A'ryá Dharm Prakásh	Do.	Monthly	304
85	„ A'ryá Dnyán Vardhak	Do.	Do.	500
*86	„ A'ryá Subodhak	Surat	Do.	200
87	„ Bombay Punch	Bombay	Weekly	500
88	„ Bombay Samáchár	Do.	Daily	1,090
89	„ Broach Samáchár	Broach	Weekly	700
90	„ Broach Vartmán	Do.	Do.	60
91	„ Buddhi Prakásh	Ahmedabad	Monthly	600
92	„ Dátardun	Bombay	Weekly	525
93	„ Deshi Mitrá	Surat	Do.	1,000
94	„ Dharmá Sadbodh Ratná	Do.	Monthly	200
*95	„ Dnyán Dipak	Junágad	Do.	100
96	„ Dnyán Vardhak	Bombay	Do.	400
97	„ Fursad	Do.	Do.	100
98	„ Gujaráti	Do.	Weekly	400
*99	„ Gujarát Monthly Journal	Do.	Monthly	200
100	„ Gul Afshán	Do.	Do.	659
*101	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
102	„ Jáme Jamshed	Bombay	Daily	525
103	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
104	„ Kaira Vartamán	Kaira	Weekly	115
*105	„ Kaiser-i-Hind	Bombay	Do.	200
106	„ Káside Mumbai	Do.	Tri-weekly ...	700
107	„ Kusum Guchchhá	Ahmedabad	Monthly	350
108	„ Nágar Udayá	Do.	Do.	300
109	„ Niti Prakásh	Kaira	Weekly	200
110	„ Nure Elam	Bombay	Monthly	381
111	„ Pársi Punch	Do.	Weekly	814
112	„ Rást Goftár	Do.	Do.	1,225
113	„ Samsher Báhádur	Ahmedabad	Do.	200
*114	„ Saras Sár	Do.	Monthly	200
115	„ Satyá Mitrá	Bombay	Weekly	400
*116	„ Saurashtrá Darpan	Junágad	Monthly	200
117	„ Stri Bodh	Bombay	Do.	533
*118	„ Subodh Prakásh	Nadiád	Do.	200
119	„ Svadesh Vatsal	Bombay	Do.	408
*120	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
121	„ Umreth Samáchár	Umreth	Weekly	50
122	„ Vartamán Sár	Surat	Do.	200
123	„ Vidnyán Vilás	Rájkot	Monthly	738
124	„ Vidya Mitrá	Bombay	Do.	300
125	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
126	The Chandrodayá	Dhárwár	Weekly	150
*127	„ Karnátá Vritt	Belgaum	Do.	200
*128	„ Kannadá Suvarte...	Bombay	Do.	200
*129	„ Rasik Ranjani	Belgaum	Do.	100
	SANSKRIT.			
*130	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*131	The Armagán	Bombay	Weekly	200
*132	„ Dabdabe Islám[3]	Do.	Do.	200
133	„ Khádam-e-Hind	Do.	Daily	200
134	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
135	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*136	The Military Instructor	Poona	Weekly	200

1 Frequently admits English articles. 3 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ā*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Some remarks on Indian political questions in connection with Sir James Stephen's opinions on government in India.

In noticing Sir James Stephen's article on "The Foundations of the Government of India" in the *Nineteenth Century*, the *Native Opinion* (10) of the 18th November says:— No man with a sane head on his shoulders will doubt that a representative government in India on the scale of the British Parliamentary government is for many years to come an impossibility; but this does not afford any warrant for saying that on that account the political progress of a nation should be allowed to stagnate. Sir James Stephen indeed seems to think that the surest means of keeping things as they are for an indefinite period of time is to keep the natives of this country in perpetual ignorance about political matters. He regrets that instruction in politics should have been injudiciously introduced into the education of a Baboo. Such an illiberal and selfish policy, had it been pursued a quarter of a century ago, might have perhaps produced the wished-for result; but under the present circumstances, when people have tasted the sweets of Western civilization, any such attempt would be certainly unwise, as being far from likely to meet with success. Indeed the most effective way of achieving this object would have been, as Lord Macaulay said, to have shut the door of Western education to the natives of this country from the beginning. But if, as is pretended, the introduction of Western civilization be the chief task of the English in India, it is difficult to see how the principal item of that civilization can be permanently withheld from the sons of the soil. If Natives show in any distinct way that they really and on their own account wish for representative institutions, Mr. Justice Stephen would let them have them by all means; but he would spare no efforts to keep the Natives away from such a wish as if it were a curse. The consistency of the two views is not quite obvious to our mind. If the Government of India be progressive, the time is not far distant when representative powers on a moderate scale may be safely granted to Natives. Mr. Justice Stephen sees extreme danger in the communication of the disposition characteristic of the English to the natives of India. This does not appear to be a proposition which everyone can accept without a demur. If English literature and history is to be taught to Indian youths, it is impossible to do so without dissipating a part of their inactivity and infusing a craving for scope for action. If the change be gradual, the danger of such a change of national instinct seems to us chimerical. Sir James Stephen is opposed to any gratuitous change in the government. So are we; but we differ from him when he advances the complacent hackneyed view of the party of ascendency that the present change is not called for by the people at large. We may assure him that the few Baboos that he speaks of are not the only persons who take interest in political matters, and that the demonstrations of a wish for change on the part of Natives are not likely to be wanting. As for the ignorant masses, we do not think that they form the whole population of the country, nor are we hopeless of their improvement. Our readers may have some idea of how public opinion is formed even in a country like England from an article in the October number of the *North American Review* headed "Some aspects of Democracy in England." As the writer himself tells us of England, the majority of electors are ignorant people, and it is indeed the educated minority that have anything to do with politics in any country. Mr. Justice Stephen is never tired of telling us that the main task of the English in India is the welfare of the community, but this welfare according to his idea must always be subordinated to the interests of the rulers. In conclusion, Sir James Stephen gives a few words of advice to his injudicious brethren and winds up with an answer to the argument that the cause of the helpless masses of India must be taken up in England as against the tyrannically disposed Anglo-Indians. In the presence of the English voters and their leaders, says he ingeniously enough, the Englishmen in India are weak and helpless if the voters in England differ from them, and that is why they ought to have support from the mother-country, apparently without any regard to the justice or otherwise of the cause of the helpless Anglo-Indians. We do not know what to make of such an argument, and will leave it to our readers to follow it as best as they can.

The *Arunodayă* (13) of the 18th November says that it was stated in some newspaper that Messrs. Hermann and Jones were deprived of their property by robbers while travelling through the territory of the Rája of Dhrol in Káthiáwár, and on the two merchants complaining of their loss to the Political Agent that officer fined the Rája in the sum of one thousand rupees on account of the inefficiency of his police. If this statement be true, says the *Arunodayă*, then it is quite evident what tremendous power is wielded by political officers in charge of Native States and to what degradation Native princes have been reduced. But in these civilized times it is the fashion to bring into prominence the faults of others and to hide one's own shortcomings. In English territory innumerable robberies are daily committed and immense loss of property is suffered by people. But of course no one ventures to blame Government for the inefficiency of its police or to demand compensation for the deprivation of property. The Native princes are however fined for a similar fault.

Contrasts the policy of the British Government in regard to its own shortcomings and to the shortcomings of Native princes.

The *Surat Akhbár* (80) of the 19th November says that from the Administration Report of India for 1881-82 the *London Times* considers India prosperous and the majority of the people happy. But according to the recent census returns half the population of India is without employment. It appears that the *Times* has given a rosy account of the condition of the people with a view to show that India was prosperous only before the advent of Lord Ripon to power in this country and thus to disparage his administration. No one can deny that Lord Ripon has the welfare of the people at heart. It entirely depends upon His Lordship whether he will leave the country covered with honours or not, but the statement put forward by the *Times* that the poor were happy before he became Viceroy is untrue. Though the English have prevented dire famines, increased trade, and given security of life and property, and though they deserve thanks for all these blessings, they have brought about a great change which should not be left unnoticed. Articles of food were very cheap before the British rule began in this country, and hence even people without employment were able to maintain themselves. But now thousands of poor and unemployed men starve. This state of things has been brought about during the last quarter of a century by the great changes that have taken place, by the enactment of various laws, and by the imposition of numerous taxes. Though dire famines have been prevented, there is now a perpetual scarcity in the land. Articles of food, such as grain and ghee, have become dear. The poor are the sufferers.

Says that during the last quarter of a century articles of food have become very dear.

The *Indian Spectator* (1) of the 18th November says:—To those who have carefully studied Sir Evelyn Baring's paper in the *Nineteenth Century* on "Recent events in India" it will be clear that the portion most open to adverse criticism is that in which he expresses his belief as to the impossibility at present of effecting any large economy by employing Natives in the place of Europeans. In one of our previous issues we have pointed out that there is no real danger or difficulty in the extended employment of Natives in high offices. Sir Evelyn is of opinion that the economy to be effected by substituting Native for European agency is often much overrated. In the first place Sir Evelyn attempts to show by statistics that the number of Europeans and Natives employed at the present moment is about equal. The table of figures is the same that was put into use when expounding his financial statement for 1881-82. Now we must say it is rather misleading to inform the British public that the Government of India finds employment for Natives and Europeans in equal numbers. It is surprising that in the face of the table such a statement should have been made. When there are only 12 Natives in the covenanted service to 861 Europeans, the facts stands revealed as to what encouragement Government has offered hitherto to Indians competing for the covenanted service, though the system of competitive examination commenced 28 years ago. But Sir Evelyn's new

Points out the necessity of extensively employing Natives in the higher offices of the administration and of increasing the number of annual admissions to the Statutory Civil Service.

theory becomes even more misleading when we compare the number of Europeans and Natives in the uncovenanted service. It is true that the number of the latter is nearly double that of the former. But it must be remembered that the majority of the 2,012 Natives are on salaries averaging Rs. 2,000 *per annum*. In fact, had Sir Evelyn furnished a detailed analysis of those earning a salary of, say, from 2,000 to 6,000 rupees and those between 6,000 and 12,000 rupees, and lastly those above Rs. 12,000, the impartial public might have seen at a glance how far the employment of Natives in higher offices is a fact and how far a figment. On the other hand an equally detailed analysis of the 1,197 Europeans might have shown what salaries they get compared with the Natives. Nay, even the aggregate amount of salaries respectively earned by the two classes would have put the whole case in a better light. So far then the table of statistics furnished is misleading as well as unfair. The return which was presented to Parliament in 1879 on the motion of Mr. Bright ought to have been freely quoted. A comparison of that authoritative analysis with Sir Evelyn's bald table of statistics would show at a glance the justice of our observations. The next point is Sir Evelyn's statement that the pay of Europeans in India is no doubt high but not higher than warranted by circumstances. He is of opinion that by reducing their salaries India will not get competent men. He is obliged to confess that the pay is high, yet he would not make a reduction, inasmuch as he thinks less able men might get into the service. He observes that the question of salaries of Europeans is simply one of demand and supply. Is it not a fact that the demand is limited while the supply is illimitable? Is it not so all over the civilized world? Are not competent men, perhaps more competent than the *competitionwállás* who are annually imported from England, to be had from Europe and America on lower salaries than those which are now paid to our heaven-born hierarchy? Do not competent and well qualified Civilians accept posts of Governors of colonies and dependencies on less remuneration? That such is the fact may be learnt from the salaries allowed to the Governors of Ceylon, Canada, Australia, the Cape of Good Hope, Mauritius and other places. Surely if Sir Bartle Frere thought it worth while to serve as Governor of the Cape, having a large native population like that of India, on Rs. 7,000 per month after having served as Governor of Bombay on Rs. 10,000 a month, can there be the least doubt that if the supply of European agency in India is obtained on the principle of free trade we might get equally good men on reduced salaries? Look at the Ceylon service. Ceylon has almost an Indian climate and a population that is essentially Indian. Are Civilians in that island paid anything like the salaries in India? Again all over the world there is a struggle for existence, and the best educated ability is to be had for reasonable pay, even after making fair allowances for Indian climate and expatriation and so on, though even the last theory is already exploded. The Suez Canal has revolutionized Indian trade and Anglo-Indian society. What with regular daily telegraphic service and a weekly mail, there is nothing like the privation to which English Civilians were subject 50 years ago. Further, are they not at their wits' end in England as to what to do with their boys? Surely, when all these considerations of supply are borne in mind it will be rash to deny that there is room for reduction. Suppose the Government of India revised the salaries all round by making reduction by one-third, are we to understand that competent men,—as competent as those now to be had,—would not be forthcoming? If only the Americans were asked to compete, we should find that for one vacancy there would be as many as a dozen competitors at the least. According to Sir Evelyn's own dictum, the law of supply and demand will bring men to India on reduced salaries, and that without the least fear of incompetency. As has been said by Mr. Knight in his supplementary memorandum on India, no error could be more fatal than the prevailing one that the Indian Civil Service may be regarded as an epitome and reflection of the English nation. That is simply a delusion. A time will come when the question of effecting a reduction in salaries will force itself on the attention of the Supreme Government. Every evil brings its own cure. And the evil of overgrown civil and military expenditure will certainly tell on the finances of the empire. What we say then is that, apart from the question of the salaries enjoyed by Europeans, there is every reason from the point of economy that the limit of one-sixth for

the Statutory Civil Service should be extended to one-half. We say, by all means have a European agency, but only up to a reasonable limit. Let them be paid as high as you please. But at the same time do not commit so grave an injustice as almost to debar the children of the soil from aspiring to high offices. Let their reasonable aspirations be satisfied. And for such satisfaction we think one-half a fair limit. The very law of demand and supply should teach our Government to look to Native agency for carrying on the administration of the empire. It will not do to say 2,000 Natives are employed on an average monthly salary of Rs. 200 when 2,000 Europeans are employed on an average monthly salary of Rs. 1,800. This would be grievous and intolerable injustice. Pay the 1,000 Europeans Rs. 1,800 as now; but it is unjust to keep up for any considerable length of time the present anomaly. It may here be profitably observed what the Government of India thinks about the civil expenses of the empire and the general poverty of the people. The *Spectator* gives extracts from the letter of the Government of India to the Secretary of State for India dated 1st September 1882 with regard to the cost of the Indian contingent for the Egyptian Expedition, and proceeds:—Have the circumstances of India so far changed within the short space of 14 months that Sir Evelyn Baring, who has put his signature to the above despatch with his colleagues, could write with so light a heart that with the view to economy European agency should not be reduced to a moderate limit? Again, if his theory of supply and demand is to be considered, can it not be safely asserted that competent Native agency will not be forthcoming in sufficiently large numbers to take the place of the one which it may supersede? And yet Sir Evelyn would now deprecate any economy. While replying, in its despatch dated Simla 8th June 1880, to the memorandum on the condition of India submitted by Mr. Caird to Lord Hartington, the Government of Lord Lytton observed as follows in connection with the Civil Service and extended employment of Natives:—"In accordance with the orders of Her Majesty's Government, rules have been passed and published whereby about one-sixth of the higher appointments in the Covenanted Civil Service will be gradually filled by natives of India. It is estimated that the saving secured by this reduction in the higher European staff will, if the scheme comes fully into operation, amount to 22 lákhs of rupees." Is this saving to be despised in the present condition of India? Did not Lord Ripon's administration point out only 14 months ago how people were situated and how Government were handicapped for want of funds to improve the condition of the masses, to spend more on primary education, to increase the annual outlay on productive public works, and so forth? Has it not again pointedly drawn the attention of the home authorities to the danger to which some important sources of Indian revenue are exposed? And in the teeth of these gloomy declarations we are told by Sir Evelyn Baring that any additional economy in the higher European agency would be a mistake! According to the suggestion we have made for limiting the number of annual admissions to the Statutory Civil Service to one-half instead of one-third, the total saving on the basis of the estimate formed by Lord Lytton's Government may come to Rs. 61,00,000 when the scheme is in full operation. Is the sum of half a million sterling immaterial to the Indian Finance Minister, who often congratulates the public when he has even half this amount to announce as a surplus? What cannot half a million do for some of the purposes for which the Supreme Government says it is now famished? Is it statesmanship in the present condition of India to discard the saving of half a million which will ultimately result by the reform we are urging? The fact is, as we have said over and over again, that there is a deep rooted reluctance on the part of the powerful bureaucracy which environs the Government of India to do anything more for the extended employment of Natives in the higher offices of the administration. All their talk about present inexpediency and danger is unreal and hollow.

Says that cooly labour should be utilized in colonising waste or sparsely populated tracts in India itself instead of supplying it to foreign countries.

The *Native Opinion* (10) of the 18th November, in writing on the emigration of coolies from India to foreign countries, remarks:—It is the duty of Government, which suggested emigration as a remedy for overpopulated and poverty-stricken districts, to see that coolies are protected after they leave this country and are not reduced by heartless planters to a state of slavery, which

makes their return impossible after the expiration of their contract. Unfortunately it would require a far more extensive machinery than the mere appointment of a Protector of Emigrants in each colony to guarantee the coolies from ill-treatment and from a position not different from actual slavery. Interested persons are very fond of now and then publishing accounts in newspapers of the sums of money brought back to India by the returned Indian coolies, but they are entirely reticent about the thousands who continue in the colonies to drag out a miserable life of poverty, from which death alone relieves them. In Mauritius restraints have been imposed upon planters inclined to act in an oppressive and illegal manner, but only after it had become necessary to appoint a royal commission for investigating the tyranny of the planters which had been brought to the notice of the Home Government. The labour ordinances were altered to relieve the most crying evils the coolies suffered from, and made their employers only more circumspect. The case was, however, far worse in the island of Reunion, and the Indian Government having to deal with a foreign power could effect no change; accordingly Lord Ripon totally suspended the supply of Indian labour to that island, because the French authorities would not listen to the representations of the Protector of Emigrants. Thus it would appear that if coolies emigrate they ought at any rate to prefer to go to British rather than to French colonies. The time is perhaps not very far distant when the Indian Government will perceive that the throwing away of so much labour in foreign parts is a great loss to this country, and that large tracts of waste land are waiting in many parts of India to be broken up by the plough. British Burmah, Assam and the Central Provinces have so scanty a population that they could easily absorb the many thousands of coolies who now spend their energies in foreign parts and suffer great hardships. As it is probably impossible to devise in practice a scheme of absolute protection from oppression in foreign countries, it would be more profitable for the coolies and also for the revenues of Government if it could set on foot a scheme for colonising the waste or sparsely populated tracts in India itself. It is a mistake to suppose that this country is overpopulated when extensive tracts of it, which might be made to supply food and to yield revenue, are lying uncultivated.

Remarks in connection with the question of what should be considered the flashing point of petroleum oil imported into India.

The *Indian Spectator* (1) of the 18th November says:—In the *Gazette of India* of the 10th instant there appears a long series of papers embracing the results of the investigations instituted by the Supreme Government in consequence of the controversy last year touching the definition of what should be considered as the flashing point of petroleum oil imported into India. We fear the results will scarcely be considered satisfactory or as finally settling this vexed question. It seems that the importers and dealers are of one opinion, while the scientific experts are of another. It will be recollected that Government referred the test controversy to the Secretary of State for India. Sir F. Abel was again requested to give his opinion, bearing in mind the hardship and loss inflicted on Indian merchants by adherence to the scientific standard test. Dr. Lyon of the Grant Medical College at Bombay, who happened to be on privilege leave in England, assisted Sir F. Abel in his investigations. But it seems the great chemist adhered to his former recommendation to raise the standard to 78° Fah. This, however, is objected to by the Indian committee of commercial experts, while two of its members dissent from the general conclusions arrived at by it. The committee is of opinion that no undue precautions need be taken while cargoes of petroleum oil are being landed and stored away. The trade, which is increasing in volume by leaps and bounds, should not be hampered. Mr. Keefe is very strong on the point. But we are afraid he "protests too much." No doubt real hardships to which the trade may be exposed by a too rigid adherence to the higher standard recommended by Professor Abel should be mitigated so far as is consistent with public safety. The resolution proposes that the 73° standard be maintained. At the same time we are of opinion that the Supreme Government should take every precaution against being imposed upon by what is an open secret touching the "tricks" of the petroleum trade. Importers are selfish and sometimes their zeal for their own interest is far too inconsistent with mercantile morality;

and therefore there is much of truth in what Mr. Warden has observed. We like his plain language albeit a trifle too strong. We agree with him that claptrap and verbiage regarding killing the trade, depriving the teeming millions of Hindustan of light by demanding an oil which shall fully satisfy the requirements of our Indian Petroleum Act may be taken for what they are worth. Fresh legislation now to be introduced will revive the controversy. The different Chambers of Commerce are sure to lead a combined attack upon Government. By all means let the trade have additional facilities for testing the oil to the legal standard degree. Let all real hardships involving pecuniary loss be obviated. But the authorities should make a determined stand against the provisions for storage. These must be made stringent enough in the interests of public safety, which alone necessitates adherence to the higher test standard in this country.

Strongly recommends Government to relax the stringency of the Arms Act.

The *Native Opinion* (10) of the 18th November, in a paragraph headed "The Arms Act once more," says:—Will Government do anything by way of relaxing the stringent restraints put upon the possession of arms by the natives of the country? The last issue of the report on the destruction of wild animals shows no perceptible decrease in the number of persons killed by tigers and other beasts of prey. With the increase of forests their number must also increase, making the safety of people, particularly agriculturists, living in the remoter corners of the country quite precarious. It is in the interests of these people that the stringency of this wretched enactment requires to be removed. In cities or large towns the ferocity of these creatures cannot be felt; but in remote villages they often carry away sheep and cattle, to the great consternation of the inhabitants, even before sunset. Such a state of things cannot be passed unnoticed; morally, socially and even politically the disarmament of a people is inexpedient. Will Government, we again ask, look into this question and feel its way towards the solution of this great difficulty?

Some remarks about the ill-feeling caused between Europeans and Natives by the agitation consequent on the discussion in regard to the Native Magistrates' Jurisdiction Bill.

The *Subodh Patrika* (11) of the 18th November says that since the introduction of the Native Magistrates' Jurisdiction Bill into the Supreme Legislative Council the Europeans in India have become perfectly wild with excitement and have been speaking all manner of evil things of Natives. They have, however, not stopped here but have dared to use opprobrious epithets to such good men as Lord Ripon and Mr. Bright. They have also been predicting the happening of all kinds of evils to the perpetuation of the British Government in India. They have even not hesitated to express their desire to oppose the Government under certain contingencies. If such opinions as those which have appeared in English newspapers in connection with the Ilbert Bill had appeared in journals conducted by Natives, the result would have been that the offending parties would have been punished by transportation or hanging. But the expression of strong views by Europeans is not considered insulting or criminal. In 1857 the Europeans spoke ill of Natives most bitterly and did them the utmost harm in their power, but during that time there was some excuse. On the present occasion Natives have done nothing to offend, and hence their denunciation by Europeans is causing uneasiness. If the feeling of bitterness between the two races increases, the sufferings of Natives will know no bounds. There are about forty-five thousand Europeans and Eurasians in India exclusive of those who belong to the regular army. Most of these have joined volunteer corps. The *Englishman* of Calcutta has been uttering all manner of threats to Government on behalf of these volunteers. If they should act up to their word in the event of the passing of the Ilbert Bill, the result would be fearful and the Natives would be the greatest sufferers. Perhaps the condition of Natives will be similar to that of the American Red Indians. The *Subodh Patrika* is, however, confident that England will not repeat the mistake which was committed in America. The pride of race which characterizes Englishmen has never been exhibited with such intensity before. Natives should by all legitimate means endeavour to protect themselves against the onslaught of Europeans.

Remarks about the conduct of Europeans as regards their opposition to the Native Magistrates' Jurisdiction Bill.

The *Mahrátta* (2) of the 18th November says:—The antagonists of the Ilbert Bill seem to consider Indians as a nation of perjurers, forgers, and bribe-givers and bribe-takers. Every attempt to disprove these filthy charges against a people whose just, loyal, grateful, and law-abiding character is perhaps surpassed by no other nation in the world must prove fruitless as long as unprincipled, irresponsible and hot-headed mad-caps like Messrs. Branson and Atkins continue to poison the ears and the hearts of the good-natured people of England by their shamelessly false and inordinately intoxicating harangues. Systematic lying, more than any other thing, seems to be the peculiar vice of the Anglo-Indian oratory now hired or employed to empty itself in England in order to drown the unwary simple-hearted men of England in its floods or to drive them to the side of opposition by the irresistible force of its powerful currents. Such sinister attempts, however, will not long bear the dazzling light of truth, and a single official contradiction from the Government of India will bring about their total discomfiture. These inebriated rhetoricians have brought the most shameless charges against the Government and the people of India. We have no room, nor desire, to quote them here. We hope, however, that Mr. Lál Mohan Ghose, who made Mr. Branson repent of his wild and intemperate attacks against the Bengalis, will pursue him there and show him of what metal the Bengali Baboo is really made.

Considers the Governor right in the matter of the misunderstanding between him and the Judges of the High Court concerning their place at His Excellency's levée.

In noticing the disagreement which has arisen between the Governor of Bombay and the Judges of the High Court in the matter of the place assigned to the latter at the levée, the *Bombay Samáchár* (88) of the 21st November observes that it is to be regretted that this petty matter should have given rise to a misunderstanding between such high officials. The explanation tendered by His Excellency to the Chief Justice is satisfactory. Sir James Fergusson stated that he was compelled to make the arrangement to which the Judges have taken exception in order to avoid inconvenience, and has acted in accordance with the practice observed at the levées held by Her Imperial Majesty the Queen and His Royal Highness the Prince of Wales. It is to be regretted that after the receipt of this explanation the Judges should have persisted in the position they have taken. They say that the place assigned to them at His Excellency's last levée lowers them in the eyes of Natives. This objection is, however, worthless. The high position of the High Court Judges can never be lowered by their standing at a certain distance from His Excellency on a public occasion, nor are Natives such fools as to show them less respect simply because they (Judges) do not now stand near His Excellency at the levée. Natives show respect to the Judges in proportion to the satisfaction rendered by them in the discharge of their duties. His Excellency's action in this matter is supported by prescribed rules of precedence, while the objection of the Judges is not based on any sound principle.

Considers the Judges of the High Court right in the matter of the misunderstanding between them and His Excellency the Governor concerning their place at His Excellency's levée.

In noticing the little disagreement that has arisen between the Governor and the Judges of the High Court in the matter of the place assigned to them at His Excellency's levée, the *Jáme Jamshed* (102) of the 21st November observes that Sir James Fergusson has not succeeded in justifying his action. It is not right to make a distinction between the officers who enjoy the right of private entrée. If His Excellency thought that there was an inconvenient crowd near him, more space should have been allotted to the persons standing about him. Sir James should also have shown patience and kept the cause of the misunderstanding secret until a decision on the question was received from the Secretary of State for India. It is to be regretted that the Judges should not have been present at Government House when the Duke of Connaught was in Bombay. [The *Akhbáre Sodágar* (83) of the same date expresses similar sentiments.]

The same of the 19th November complains that information regarding the Governor's movements, intimations of the day on which the levée is to be held, and copies of printed selections from the records of Government are furnished to the English newspapers in Bombay but not to the vernacular newspapers. The Native community is more anxious than the European to obtain timely information about these matters, and the non-supply of the abovementioned documents and records to vernacular newspapers is a slight on that community. The Supreme Government observes no such invidious distinction between the English and the vernacular press. The Press Commissioner supplies public information and copies of printed records to the English and the vernacular newspapers indiscriminately, and it is to be hoped that Sir James Fergusson will not observe the distinction that is now made between these classes of public journals.

Complains that an invidious distinction is made by the Bombay Government between the English and the vernacular newspapers in the supply of public news and printed copies of public records.

The *Gujarát Mitrá* (77) of the 18th November complains that copies of the report of the Education Commission, the local self-government blue-book, the opinions on the Native Magistrates' Jurisdiction Bill, the gazetteers for the different districts, the Local Self-government Bills and the proceedings of the Legislative Council have not been supplied to the Native press. The *Mitrá* observes that if the opinions of the vernacular newspapers are valued, these papers ought to be furnished with copies of important public documents; for in the absence of such records they cannot subject Government measures to vigorous criticism.

Complains that the vernacular newspapers have not been supplied with copies of certain Government publications.

The *Lok Mitrá* (79) of the 18th November recommends that the Shrievalty of Bombay for the next year should be conferred upon Professor Wordsworth. There is not, observes the *Mitrá*, one citizen in Bombay on whom that favour could be more worthily conferred than on the distinguished Principal of the Elphinstone College. Though the distinction is one purely within the patronage of the Governor, the learned Professor would not fail to esteem it as a recognition of his services in the cause of education and progress among the Natives, and His Excellency's selection of him would be attributed to a sense of his public services. The citizens of Bombay have always regarded the Shrievalty as the reward of civic eminence, though the appointment is altogether out of their control; and there is no doubt that if conferred upon Professor Wordsworth it would be almost like a response to a popular call, so great is the esteem and affection with which all the prominent citizens of Bombay regard him.

Recommends that the Shrievalty of Bombay for the coming year should be conferred upon Professor Wordsworth.

The *Arunodayá* (13) of the 18th November, in alluding to the decision of Mr. Crowe in the suit in which the Secretary of State was plaintiff and Mr. Byrámji Jijibhái defendant, observes that Government and its officers are of course perfectly justified in protecting the interests of the State, but such a policy should be pursued in moderation and in a reasonable spirit. Of late, however, it would seem as if Government and its advisers have lost their balance in dealing with the rights of the subjects. The consequence of such conduct will be simply disastrous. Government should be as vigilant in keeping good faith as in protecting its own interests. If the people once come to know that the word and promises of Government and its high officers are not to be relied upon the utmost confusion will ensue. In the present case Government seems more bent on increasing its income than in keeping good faith. The boundary of the estate was settled by Colonel Francis, who held the high post of Survey Commissioner. He had ample authority to decide the question. To disown his acts is equivalent to telling the people not to place any reliance on the decisions of the high officers of Government. If it be asserted that Mr. Byrámji acquired nine hundred acres of land in an unfair manner, it will have to be admitted that Colonel Francis either committed an egregious blunder

Condemns the conduct of Government in bringing an action against Mr. Byrámji Jijibhái on account of certain lands.

or did not act in good faith. It is most extraordinary that Government should be ready and willing to disown its own acts, which no respectable private individual would think of repudiating. The costs which Mr. Byrámji has had to incur in defending this suit amount to about forty thousand rupees. Private individuals will not be able to protect their property if they are subjected to a similar drain. They will be simply reduced to beggary. The *Arunodayá* trusts that Government will not give its subjects cause to complain of such conduct hereafter.

Censures the Bombay Government for bringing a suit against Mr. Byrámji Jijibhái for the recovery of some lands.

In noticing the decision in the suit brought against Mr. Byrámji Jijibhái by the Secretary of State for India for the recovery of some lands, the *Lok Mitrá* (79) of the 18th November observes that it is impossible not to sympathise with Mr. Byrámji in the harassing treatment which he has received from the Bombay Government and from which he has just emerged with success, but at the cost of a heavy lawyer's bill. The Government of Bombay sought to oust him from the possession of certain valuable property, which had been guaranteed to him by one of their highest officials, on grounds which a court of law has shown to be utterly untenable; and Mr. Byrámji has now the melancholy satisfaction of having repelled an attempt made with all the energy and resources at the disposal of Government at a cost which would certainly have deterred a less wealthy opponent from contending with so powerful an antagonist. Mr. Byrámji gains nothing by his success, while the Government has succeeded in mulcting him in a heavy sum for the luxury of showing that some over-zealous official was wrong in doubting his title to the disputed land. The public ought to demand from Government the grounds which induced them to decide upon an attack which fortunately has met with a complete discomfiture.

Want of house accommodation in Bombay.

The *Native Opinion* (10) of the 18th November, in alluding to the discussion in the Bombay Municipal Corporation on the motion of Mr. R. N. Kábráji that a remonstrance should be sent to Government against the sale of the reclaimed ground on the Back Bay, remarks:—The want of sufficient house accommodation is evident enough in the crowded and badly-ventilated parts of the native town, but the people living in them are not in a position to purchase building ground on the Back Bay reclamation. The wealthy classes have not only plenty of room, but they surround their houses with gardens, as may be seen in the pleasant localities of Malabár Hill, Byculla, Mázgaon, Parel and Colába. Numbers of persons live in Máhim, Bandora and other villages and come in daily by rail, but poor labourers and artizans are crowded in the town itself with 759 persons to the acre, whilst in London the extreme pressure is only 442. The engineer to the municipality ought to prepare a scheme for enlarging the existing thoroughfares and for improving the ventilation of the crowded parts of the town. The outlay ought not to be grudged, as it will be productive of immense advantage not only to us but also to future generations, both as regards sanitation and communication. We have now not less than thirty thousand labourers engaged in mills only, and their employers would consult not only their own interests best but also those of the labourers by erecting buildings for their accommodation near their scene of labour instead of allowing them to go to their work from long distances and unhealthy localities. The thousands of poor labourers who are engaged in the harbour ought to have a number of large and healthy *cháls* on the Mody Bay reclamation so as to be near their work. The rich can easily take care of themselves in every way. It is the duty of the municipality to consider the wants of the poor more than of the wealthy classes. As Bombay is daily increasing in population, chiefly of the poorer sort, which is attracted here by the means of employment and sources of industry, the municipality should give increased attention to sanitary matters, including ventilation, commodiousness and cleanliness of houses.

The *Satyá Shodhak* (57) of the 18th November says that there are at present four Judges at Ratnágiri with power to hear appeals from courts of first instance in civil cases. The people of the Ratnágiri District are so poor that they can hardly afford to engage even one pleader; but just now on account of the multiplicity of appellate courts they are put to the expense of engaging the services of two and even three pleaders in order to ensure one being present when the appeal is called up for hearing. Owing to the vigour with which the Judges have been doing their work most of the appeals have been decided, and there are very few now remaining for disposal. The *Satyá Shodhak* is of opinion that there is no necessity for keeping an Extra Assistant Judge in Ratnágiri, and the powers of the first class Subordinate Judge to hear appeals should be withdrawn.

Suggests the transfer of the Extra Assistant Judge from Ratnágiri, as there is no work for him.

In noticing the decision in the case of the charge of assault brought by three Bohora shopkeepers of Bába Dhabn street against two European officers and three Native policemen of the Bombay police, the *Bombay Samáchár* (88) of the 20th November observes that Mr. Cooper dismissed the case on the ground that the charge was not proved. He admitted that the prosecutors were beaten, but observed that it was not proved which of the police officers had committed the assault. He has not expressly stated that the police officers must have beaten the prosecutors, and it has not been shown that other persons than the police officers could have beaten the Bohoras. There is no doubt that the prosecutors were beaten. They did not receive injuries by falling on the ground, since two doctors have deposed to that effect. The statements made before the Magistrates in the Fort and the Girgaum Police Courts in connection with this case ought to induce Sir Frank Souter to make due enquiries on the subject. [The *Akhbáre Sodágar* (83) of the same date and the *Yajdán Parast* (125) of the 18th November express similar sentiments.]

Disapproves of the decision given by the Senior Magistrate of Police in the case of the charge of assault preferred by three Bohora shopkeepers against some officers of the Bombay police.

A correspondent of the *Satyá Shodhak* (57) of the 11th November states that in the village of Kalusta in the Chiplun Táluka of the Ratnágiri Collectorate there is a customs office close to the creek. In front of the office building is a parapet wall, which was constructed two years ago. Between this wall and the office there was formerly a public road. But within the last three months the space between the wall and the compound of the building has been converted into a garden for growing vegetables by the sepoys belonging to the customs office, and fencing has been erected round it and the old road has been closed so that people cannot pass over it. The reason given for closing the road to the public is the fear of people pilfering the vegetables. The correspondent considers this excuse extremely lame and unjustifiable, and trusts that the authorities of the Customs Department will take measures to leave the road open to the public. People travelling along the road have been put to great inconvenience and trouble since it was closed.

Complains of the closing of a certain road in the village of Kalusta in the Chiplún Táluka of the Ratnágiri Collectorate.

The *Kaiser-i-Hind* (105) of the 18th November regrets that no steps should have been taken by the police of Bandora for the removal of the complaint that has been made for some time past that robberies have become frequent in that village. No delay ought to be made in increasing the police force of that place. A correspondent complains that the houses of some of the rich people are guarded by two policemen, while in the quarters inhabited by other people scarcely a single policeman is to be found.

Reqnests Government to increase the police force of Bandora.

The *Bakul* (15) of the 18th November in its local news states that when Mr. Symonds heard that the house of Vishnu Anant Bávdekar was searched without any adequate cause he came to the post office at Ratnágiri and expressed his regret that such an occurrence should have taken place. It now appears that Miss Symonds never complained about the abstraction of the paper-

Condemns the conduct of the postal authorities in searching Vishnu Anant Bávdekar's house on a warrant without an adequate cause.

cutter from the *bangi* parcel, and hence it is unaccountable why Bávdekar's house was searched at all upon a warrant. The postal authorities should be cautious in acting in such an irregular manner without any adequate cause.

Praises the late Dr. Harkness for his educational labours in the Bombay Presidency.

The *Native Opinion* (10) of the 18th November, in alluding to the death of Dr. Harkness, says:—As the first pioneer of higher education in this Presidency, the results of his educational labours have been marvellous. Without meaning offence to anyone, we may be permitted to remark that as educationists Professor Harkness and his compatriots differed radically from the educationists of the present day. The formation of character and individuality in a student was the prime aim of their teaching. Servile submission on the part of students to their official authority was what they never encouraged. With parental care the young intellect was nurtured and the students were led by the hand to the goal of their educational ambition. The result was a sympathy between pupils and teachers of a degree and kind which is rarely met with in these days. His services in the cause of education have been simply invaluable, and his name will long be remembered as that of a friend and benefactor. It is to be hoped that the high place which Dr. Harkness occupied in the estimation of the public will induce his successors to follow in his footsteps. [Almost all the papers received in this week express deep regret at the death of Dr. Harkness.]

Legislation.

Disapproves of the Bengal Tenancy Bill, and makes suggestions for the amelioration of the condition of the rayats and for the prevention of loss by zamindárs.

The *Quarterly Journal of the Poona Sárvajanik Sabha* (4) for October 1883, in an article headed "Prussian Land Legislation and the Bengal Tenancy Bill," gives the history of Prussian Land Legislation, and says:—The Prussian nation, in the early part of the century, found itself burdened by a cumbersome feudal system and writhing in the agonies of serfdom. Prussian statesmen accordingly set themselves to a manifold task, which in sixty years was fully accomplished, —the task of converting the feudal serf into a free proprietor, of removing the restrictions which the privileged owners of land felt so heavily, and of making them unencumbered lords of their properties, of abolishing all the confusion of tenures, charges and services of relaxing entails, of commuting rights of common, and of encouraging improvements with state help and state compulsion, and facilitating the free exchange of land. All these great reforms have been carried out without imposing any serious burden on the state's resources, without any violent disruption of the economic relations of different classes of society, and without the shock of revolution or internecine class struggles. Here in India we sadly need the help of similar statesmanship. With a growing population and limited resources, the struggle for existence is already being felt as a strain on the social system. Meanwhile the experiments that have been undertaken to remedy these disorders are not suggested by any broad view of the future or any just consideration for vested rights. We refer especially in these remarks to the proposed legislation in the Lower Provinces of Bengal and Behar, which present the strongest resemblance to the condition of Prussia in the early part of this century. There, as here, the old customary rights of property have suffered a depression from long disuse, and the rise of moneyed and privileged class of landlords, who have invested in land on the faith of solemn pledges and are naturally anxious to turn their bargain to the best advantage, and often press heavily, as in Behar, upon the peasant majority of the population. There can be no doubt that remedial legislation is urgently required to check these evils, and quite independently of the saving clause contained in the law of 1793, which extended the permanent settlement to these provinces, there can be no doubt that the Government, in its capacity as sovereign, has every right to undertake legislation intended to remove admitted and general grievances. We cannot, however, approve of the direction and spirit of the legislation embodied in the proposals which will soon come on for discussion before the Supreme Legislative Council in respect of this Bengal Tenancy Bill. The proposed legislation is based on lines which are diametrically opposed to the principles we have described above as having

influenced the great Prussian Chancellors. While the one sought to disencumber land and encourage the growth of absolute property both in the landlord class and in the peasantry, the proposals embodied in the Tenancy Bill are intended to increase these mutual encumbrances and the existing complexity of rights and interests. While the Prussian legislation was guided by the principle of allowing compensation for the abolition of all rights, services and charges which were not of the nature of personal slavery, the Bengal proposals reject all idea of compensation. While the Prussian statesmen tried their best to minimize executive interference in the settlement of class relations, the theory underlying the Bengal Bill is that the State executive and judicial machinery must prescribe and regulate every little incident of the relations between the owners and tenants of land. The only result, and to some extent the intended result, will be that the existing confusion will still more increase, class will be set against class, the sacredness of former pledges will be violated, the landlords ruined without compensation and reduced to the class of rent-receiving pensioners, and the rayats taught to look more and more to the State as their sole landlord, without acquiring the training necessary to raise them to a sense of their position. We shall try to make our meaning more plain in the sequel of this paper. We shall only premise here, with a view to prevent all possible misunderstanding, that we do not side with the optimist advocates of the existing condition of things. We freely allow that an urgent and a radical reform is called for, but our contention is that the lines on which the Legislature proposes to proceed are radically mistaken and will never lead to any real settlement of the present disputes. After stating the provisions in the Bengal Tenancy Bill intended to protect the interests of the rayat classes, the writer proceeds :—Our objection to the change is not based on any indifference to the interests of the rayats. These rayats number more than 10 millions in all and pay a rental of 21 millions to the zamindárs and tenure-holders, and, as we have said, they hold 90 per cent. of the lands owned by the zamindárs. Such stupendous interests claim all the protection which foresighted statesmanship can confer on them. Our principal contention is that the landlord's rights, sanctioned by usage and by law, will be adversely affected by these changes without providing any compensation to these classes, and that the permanent peace and advancement of the country will not be promoted by provisions which at every step set class against class and compel resort to the courts or to the Collector's agency. The interest and ownership in land will still continue to be as divided as before between quarrelsome partners and no real improvement will take place. Our own proposal is that as far as possible the entanglement of private relations should be simplified and the occasions of conflict and subdivided ownership should be minimized. We would confer full proprietary rights on the rayats of whatever degree who hold rayati lands, but these full rights should extend only over a limited portion of the estate so held, and will have to be purchased for a proper equivalent in the shape of resigning in the landlord's portion all rights over the other portion not so reserved. The liabilities and the rights of the rayats and the landlords must be duly weighed one against the other, and on the principle of a sliding scale we would apportion the land between the two classes, assigning one and the large part absolutely to the rayat and another to the landlord, and if a balance is still left due, we would provide compensation in money rent charges, by which means all conflict will cease and both the rayat and landlord will be made to feel increased interest in their absolute properties. The more practical question relates to the way in which this liberation of the land from its present entanglements can be brought about. Our own proposals are based on the recorded experience of similar undertakings which have been successfully carried out in other countries. In the first instance we would encourage the redemption of rent and other charges paid by the rayats to the zamindárs and revenue-free and tenure-holders. The present value of the payments made by them to these classes comes to about 21 krors. These 21 krors paid to the zamindárs and tenure-holders are on an average one-fifth of the gross value of the annual agricultural wealth of Bengal, which has been roughly estimated by Major Baring at 100 krors. As there are about 10 millions of rayats, this represents an average gross production of Rs. 100 for each cultivating rayat's family, out of

which he has to pay at present Rs. 20 or one-fifth share. Estimated in acres, and taking the yield per acre to be Rs. 10, it follows that each rayat cultivates about 10 acres and pays Rs. 2 an acre out of produce worth Rs. 10 per acre. In the case of occupancy rayats we would divide his holding into three parts, make two of these parts over to him in absolute right and hand over the third as absolute Khamar land to the landlord. In the case of other rayats we would divide the holdings half and half. As this arrangement will not settle the account of their mutual rights and liabilities, the balance will have to be made up by money rent charges. The rayat, left in possession of his half or one-third holding, should be required to pay his old rent on the reduced holding for a period of 30 or 40 years, so as to repay balance of the purchase money with interest. If the parties cannot be made to agree to this slow method, Government could easily render them this help by advancing the money wherewith the rayats might be enabled to purchase out their landlords' claims. The capitalized value of half of 21 krors will be about 200 krors, and that of one-third of 21 krors will be 140 krors. Government could safely float any loan at 4 per cent. and pay off the zamindárs for the loss of their rights over the reserved portions of the rayats' holdings, and recoup themselves by levying 6 per cent. interest from the rayats for a term of 35 years. Purchase on these terms will be compulsory, and the landlords will more easily be reconciled to it than consent to see themselves deprived of a valuable property without any compensation, as the present Bill proposes to do. Thrifty rayats might be allowed the option of redemption at an earlier period by the inducement of a considerable reduction in the total capitalized value. This latter plan has been successfully adopted in Russia in respect of the serfs who received one-third of their masters' lands in free-hold right. The other plan will set off the mutual liabilities and rights of the two classes, and according as the balance inclined in the zamindár's favour, an equivalent allotment of land made once for all, or a rent-charge created for a term of years with a provision for a sinking fund, would have to be arranged. This was the principal feature of the Prussian plan of enfranchisement, and it has this advantage that no liability is thereby thrown on the Government. Even under the Russian plan the liability of Government is only nominal, as it only intervenes in place of private money-lenders because its credit is exceptionally good and its powers of levy are proportionately more effective. In this way we could achieve the liberation of the rayats in Bengal in a generation or two without any violence to vested rights, and our plan would above all train and educate the people by a slow discipline of thrift to retain their newly acquired status. The present proposals of the Bill simply confiscate the interests of one class to benefit another, and can only be justified on socialistic or communistic principles. The elements of national prosperity are wanting in a country whose principal resource is agriculture, and that agriculture is in the hands of a thriftless and poverty-striken peasantry, who are weighed down with heavy charges and whose life and labours are not cheered by the charm and strength inspired by a sense of property. If this country sadly wants an independent yeomanry as the back-bone of its strength and prosperity, it no less equally needs the leading and the light of propertied men. A complete divorce from land of those who cultivate it is a national evil, and no less an evil is it to find one dead level of small farmers all over the land. High and petty farming, with an upper ten thousand of the holders of large landed estates, and a vast mass of peasant farmers, this mixed constitution of rural society is necessary to secure the stability and progress of the country. The Bill under consideration robs Peter to benefit Paul, and at the same time it creates an hostility of interests where entire union should prevail, and it clogs the land with a variety of interests and ownership and entangles mutual relations in such a manner as to drive both parties constantly into civil courts. We know our suggestion is so far out of the lines within which the discussion has been hitherto conducted that it is not likely to attract favourable attention on the part of the extreme advocates either of the rayats or the zamindárs. Our perception, however, of the perilous nature of an obstinate persistence in a *laisez faire* policy is so keen, and our disapprobation of the revolutionary proposals now made is so radical, that we have deemed it necessary to roll this ball on the field of discussion and wait to see if the seed falls on good soil. A settlement based on the plan advocated by us will successfully accomplish all

the ends that the Government has in view, and the zamindárs will not be in a worse position than they are now. They will get full compensation for the loss of their rights over one portion of their estates, and their dominion over the other half will be of a character which could never hereafter be questioned. On the other hand, if the present Bill passes into law, the restraints on the landlord's power in the matter of enhancements and evictions, in the levy of rent, in the claim for improvements, and disturbance, will soon succeed in gradually lowering the status of the zamindárs to the level of pensioners. Such a state of things will keep up and intensify all the elements of strife, and just as the riots and disturbances in Eastern Bengal have paved the way for the present legislation, further disorders will suggest more drastic and retrograde remedies in the future. It is above all important to put an end to this irritation, and this can only be done by the adoption of one or other of the alternative plans of settlement which we have ventured to propose. Let each man's land be as much his absolute property as his house or clothes, and things will settle down themselves agreeably to the interests of all parties concerned. The British Government in India, powerful as it undoubtedly is, cannot command the power to retrace its steps in such matters and throw the country backwards a hundred years. This attempt to revolutionize in a retrograde direction is bound to fail, and will fail only to suggest a further repetition of the same unsuitable remedies. The present Bill makes no provision for the rights of the Government tenants in Khas Mahals. There is no indication that the Government is prepared to bind itself by the restrictions it so generously imposes upon zamindárs to receive less than one-fifth of the gross produce as rent, or to refrain from ousting tenants without resort to the courts, or from doubling the rent at once, or to pay for improvements, or give ten years' rent as compensation for disturbance. The condition of the rayats in these Khas Mahals does not compare favourably with the zamindárs' rayats in Eastern Bengal. The rayat's advocates in Bengal should certainly not content themselves with partial legislation which makes it possible for Government to refrain from dealing towards itself the same strict measure of equity which it proposes to deal to others. And as we are on this part of the subject, we may well ask whether, under the periodical assessments, the State landlord is prepared to concede as against itself the same measures of restriction and moderation which it is so anxious to provide for the tenantry of the zamindárs. Here in this Presidency Government doubles and trebles, in many cases quadruples, the assessment at a leap, the assessment has to be paid punctually on pain of forfeiture of all interest in land, there is no limit that the assessment in all cases shall not exceed one-fifth of the gross produce, and no payment is made for improvements or disturbance when a rayat is ousted from his ancestral lands. In all these respects the revenue administration in other parts of India must be put on a more equitable footing before Government can with clean hands ask the zamindárs in Bengal to surrender the property rights guaranteed to them by one hundred years' continuous possession, and on the faith of which most of the settled estates have changed hands to such an extent that the idea of depriving the present race of landlords of their advantages, without compensation for the loss thus thrust on them, savours very much of a communistic revolution, than which in a country circumstanced as India is nothing can be more disastrous and perilous alike to the people and to their foreign rulers.

Remarks in connection with the modifications suggested by Lord Northbrook in the Bill relating to the jurisdiction of Native Magistrates over Europeans.

The *Native Opinion* (10) of the 18th November, in referring tc the compromise suggested by Lord Northbrook in the Native Magistrates' Jurisdiction Bill, remarks :—Lord Northbrook seems to be prepared to remove the disability attaching to Native Civil Servants, but in such a way as to leave a loophole wherewith to neutralise all its intended good results. According to His Lordship the jurisdiction is to be confined to District Magistrates and Sessions Judges, of course including the Statutory Civilians if we understand His Lordship aright. And His Lordship proposes amendment of Section 526 of the present Criminal Procedure Code so as to give the accused, whether he be a European or a Native, the power of applying to the High Court to transfer his case to another Magistrate or Sessions Judge. As the law now

stands there is already the power of appeal to the accused, but were the law to be amended on the lines of the Chief Justice of Madras, the disability of a Native Magistrate or Sessions Judge is likely to be re-affirmed, confining the new jurisdiction in his case to regions of theory only. The stoppage of all further proceedings on appeal before a Magistrate or a Sessions Judge may be an improvement upon the present law, but if such unqualified freedom of appeal were allowed, there are chances that often a criminal sessions may be rendered barren either by a stoppage of proceedings until the disposal of appeals or by a transfer of cases to another court. Such modification will not elevate but reduce the dignity of our courts, giving all the benefit to the European accused and all the risk to the Native. If the opinions of the officialdom were the right gauge of their future conduct, out of one hundred Europeans accused ninety-nine will succeed in getting their cases transferred to courts presided over by European Judges, while in the case of those Natives who will not succeed in obtaining the desired transfer, they will have to bear the consequences of the offended dignity of a Judge whose qualifications to judge their cases they had the audacity to question. We believe the suggested modification of the law will not prove a happy element in the proposed compromise. We hope, however, that before any decided step is taken the Supreme Government will duly consider the proposed amendment of the law. Finally, the matter will rest with the Secretary of State if the Bill is not to be taken up to the House of Commons. Lord Ripon has behaved like a man, and like a man he will have the courage to advise his official superiors. The matter has passed out of His Lordship's hands, and our hope entirely rests on Lord Kimberley, who will not forget what he recently told a deputation of Anglo-Indians as to the outcome of this Bill.

Approves of the modifications suggested by Lord Northbrook in the Native Magistrates' Jurisdiction Bill.

With reference to the modifications suggested by Lord Northbrook in the Native Magistrates' Jurisdiction Bill, the *Lok Mitrá* (79) of the 18th November observes:—It has been known for a long time that the Cabinet has decided that the Bill should be passed at all hazards, reserving intact its main principle but with such modifications as might appear necessary to prevent injustice or hardship. In accordance with this decision it is proposed to restrict at present the extended powers to such Native Magistrates and Judges as may attain the position of District Magistrates or Session Judges. The only new light thrown upon the question in Lord Northbrook's speech is what relates to the suggestion made by the Chief Justice of Madras. The suggestion is that the prosecutor or accused should have, on showing sufficient cause, liberty to get the case transferred to a European Magistrate's court by an order of the High Court. The privilege will extend to Natives as well as Europeans, and thus the inequity of allowing Europeans exclusively the power to choose their own tribunal will be mitigated to a great extent. It will be remembered that a large number of opponents of the Bill who despaired of its total withdrawal were in favour of nullifying its effect by according such a privilege to Europeans alone. But this would have been a direct violation of the principle of the Bill, and would have met with indignant opposition from Natives of all classes. The suggestion consequently met with little favour from those who were capable of calmly considering the subject. Though the extension of the same privilege to Natives has destroyed most of the objections to a course which would have seriously embarrassed the administration of justice, it is still to be regretted that even so mild and guarded a concession has been made. The favour might be construed, as indeed it has been construed by many, into a surrender to mere clamour on the part of the immoderate section of the European opposition to the Bill. Though this concession is coupled with a confirmation of the principle at stake, and now ensures the passing of the Bill and the bestowal thus of a great boon upon the Natives, it is useless to conceal the fact that the natives of India do not look with complacency upon any attenuation of the principle of equality of races asserted in the Bill. They are so sensible, however, of the obligations which they owe to Government and its supporters in England that they will loyally submit to any resolution which their combined deliberations may result in. The Natives still rejoice that Government has decided to maintain unflinchingly the princi-

ple that no person can on account of any supposed superiority of race claim exceptional treatment as a subject of Her Majesty, and that there is no vested right or privilege which prevents natives of India from ranking on an equality with their English fellow-subjects. They will continue to honour Lord Ripon and be grateful to him for his firm adhesion to that principle, and they will still recognize in the Bill the affirmation of the fact that the natives of India are as competent and fit to judge between Natives and Europeans or Europeans and Europeans as any Judge of European extraction. The practical test of this assertion will for some time be limited within narrow bounds; but there can be no doubt that in course of time the general application of the principle and extension of its scope will be accomplished by the efforts of the Native community by the proof of competency which even this limited experiment will enable Native Magistrates and Judges to give. It is now devoutly to be hoped that the Bill will be passed without further delay, and the Government left to grapple with the various important questions affecting the country awaiting final decision. [The *Bombay Chronicle* (76), the *Yajdán Parast* (125) and the *Gujaráti* (98) of the same date express similar sentiments.]

Disapproves of a portion of the modifications suggested by Lord Northbrook in the Native Magistrates' Jurisdiction Bill.

In noticing the modifications suggested by Lord Northbrook in the Native Magistrates' Jurisdiction Bill, the *Rást Goftár* (112) of 18th November observes that the suggestion to restrict at present the extended powers to such Native Magistrates and Judges as may attain the position of District Magistrates or Sessions Judges is unobjectionable in so far as it preserves the principle of the Bill. But His Lordship's other proposal that any European or Native prosecutor or accused should have, on showing sufficient cause, liberty to get his case transferred to a European Magistrate's Court by an order of the High Court is tantamount to the withdrawal of the concession which the Bill aims at granting. The Bill proposes to enact that a Native Judge is not incapacitated from trying a European offender simply because he is a Native; and the modifications suggested by His Lordship would concede to the offender the liberty to apply for a transfer of his case from the Native Judge and nullify the principle of the Bill.

Education.

Disapproves of the recommendation made by the Education Commission to introduce religious and moral instruction in Government schools and colleges.

The *Jáme Jamshed* (102) of the 20th November observes that one of the recommendations made in the Education Commission's report is that for the purpose of giving religious and moral instruction to the students in colleges a work specially prepared with that object should be taught in those institutions; but it must be remarked that the course of neutrality in religious matters hitherto followed in Government schools and colleges is safe and wise. The students belong to different religions, and it is quite impossible to give them unobjectionable moral and religious instruction from a common book. Any person, howsoever liberal-minded, will never be able to produce a work which would answer the purpose. Again, there are differences between the tenets of different religions, and it is therefore impossible to compose a work which will be unobjectionable to the professors of those religions. For these reasons Government ought not to depart from its course of neutrality and ought not to introduce the imparting of religious education into the State schools and colleges. The Christian missionaries appear to have a hand in the recommendation made by the Commission, because they have been long complaining that State education has made young students irreligious. To this accusation Mr. K. T. Telang has given in his minute an effective reply. Native parents ought to provide for the religious instruction of their children by opening schools for imparting it, and Government should render due aid to these institutions. The other recommendation of the Commission which is also objectionable is that the principals and professors of Government and private colleges should give lectures to their respective students on the duties of man as a citizen. The suggestion seems very good, but what guarantee is there that the lecturers will not try to impress on the young students the principles of their own religions?

However these lectures would be shorn of their defects if they were delivered in public. If the two suggestions of the Education Commission are adopted, Natives will view the education imparted in State schools and colleges with distrust and higher education will not be taken advantage of by the public. If professors and heads of schools heartily wish to make their students moral and good citizens, they can do so without acting on the suggestions made by the Commission.

Reformation of the Bombay Law School and remarks in connection therewith.

In a paragraph headed "The Law Classes in Madras," the *Indu Prakásh* (9) of the 19th November says:—Here is an example which Mr. Chatfield, our Director of Public Instruction, may usefully copy. Mr. Greg, the Director of Public Instruction in Madras, has come to the conclusion that the Government Law School there is very much of a farce and has been of no real use to its students, however useful it may have been to the Professors employed in it. He has therefore determined to put it on a better footing by making some changes, one of which is that the Professor of Law should adopt the tutorial system of instruction instead of merely delivering lectures to the students. The Bombay Law School has also been very much of a farce. Could nothing be done to reform it too?

Complains that masters of some Government Gujaráti schools in Bombay mercilessly cane their pupils.

The *Yajdán Parast* (125) of the 18th November observes that the teachers in some Government Gujaráti schools in Bombay mercilessly beat their pupils either with a cane or a ruler or a flat piece of wood for not preparing their lessons or for doing some mischief. The punishment is cruel and ought to be prohibited.

Railways.

Complains of the harshness and illiberality of the authorities of the G. I. P. Railway Company in the matter of leave rules affecting their Native servants.

The *Indu Prakásh* (9) of the 19th November complains bitterly of the manner in which the authorities of the G. I. P. Railway Company treat its Native servants in the matter of leave. The European servants are treated with liberality, but the case is otherwise with the Native employés. During the time of the late Traffic Manager no leave rules were promulgated and consequently the Native servants of this company used to obtain leave from their superiors without any difficulty; but since the accession to power of the present Acting Traffic Manager leave rules of great severity have been published, which leave little or no discretion to the high officers of the G. I. P. Railway Company to grant leave to their subordinates. The granting of casual leave is now strictly prohibited, while the privilege leave which is allowed during the year is limited only to ten days. The B. B. & C. I. Railway Company allows forty days' privilege leave to its Native servants in the course of a year, and in case of sickness extra leave is freely given. This is liberal enough. The leave rules recently promulgated by the authorities of the G. I. P. Railway are most harsh and illiberal. There is no reason why this company should not assimilate its leave rules to those of the B. B. & C. I. Railway or to those which obtain in Government offices. Some alteration in them is absolutely necessary. But who is to move in the matter? The remonstrances of the Native servants will not be heard and the European authorities will not care to interfere inasmuch as their interests are not affected. The *Indu Prakásh* is of opinion that the G. I. P. Railway Company of its own accord should alter the leave rules recently published, but if it declines to do so the Government should at once interpose its authority in the public interests, for which it possesses ample justification. The ten days' privilege leave which the Native servants of the G. I. P. Railway Company are entitled to claim once in a year is absurdly inadequate. The company should endeavour to keep its servants of all nationalities contented. Contented servants perform their work with zeal and alacrity, while discontented ones shirk work and do their task lazily. The *Indu Prakásh* trusts that the authorities of the G. I. P. Railway will not give cause to its Native servants to complain about bad treatment.

A correspondent of the *Bombay Samáchár* (88) of the 20th November complains that the employés of the G. I. P. Railway, who are paid from 10 to 20 rupees a month and are employed at Vádi Bandar and other localities in Bombay for the despatch of goods to stations in the mofussil, have been for several years past made to work from 6 o'clock in the morning to 8 o'clock in the evening, and are required to do duty on Saturdays till 2 A.M. The railway authorities ought to be prevented from thus oppressing their subordinates.

Complains of the practice of oppression by the G. I. P. Railway authorities on certain railway employés.

Municipalities.

The *Hitechchhu* (78) of Ahmedabad of the 22nd November refers to the action of the Bombay Government in the matter of the misappropriation of the trust money of the Ranchhodlál Dispensary at Ahmedabad by Mr. Fernandez, the late permanent chairman of the local municipality, and the purchase and sale of the building known as Rádhanmiya's Haveli, and remarks that it is to be regretted that the Government of Sir James Fergusson should have laid aside its own laws and acted unlawfully in some matters pertaining to Ahmedabad. Though the Government may have been misled by its own subordinates in those matters, as long as they have been performed in the name of Government the former is to blame. In the first place, Government made a great mistake in nominating Mr. Fernandez permanent chairman of the municipality on the recommendation of Mr. Richey. Is it not surprising that Government should have quietly passed over the reply given by Mr. Reid to the petition presented by the people of Ahmedabad against the improper acts of Mr. Fernandez and not gone deep into it, and that Government should have disregarded the frequent strictures made against him in connection with some of his improper and unlawful acts pertaining to the municipality? Government has committed an unlawful act in ordering the municipality to hand over the trust money to the Accountant General. The donor even is not empowered by law to take back his trust money, and none of the trustees can use it for any other than the purpose for which the trust was made. The trustees cannot give the trust money to any person save by the permission of the District Judge. But it is a matter for regret that the Collector and the municipal president and the municipality should have handed over the trust money to Government without having any regard to principles of law and morality. Government should have visited its defaulting servant with the strictest punishment and thus assured the public that it would not connive at the unjust acts of even its favourite subordinates. But it has not occurred to Sir James Fergusson and the members of his Council to act in this way. The public has been disappointed in the expectations formed by it of Mr. Peile on his nomination to the Executive Council. If Government wanted to take into its own charge the trust money of the dispensary, it should have obtained a decree from the District Court against the municipality to that effect. It is to be hoped that Government will still reconsider the matter. As regards the Rádhanmiya's Haveli, it is said that Government has sanctioned its sale by the municipality. Now the first question is that neither the municipality nor any of its officers can buy landed property without the sanction of Government. Then why should Government have given its sanction to the purchase of the haveli which was bought without the permission either of the managing committee, the general committee, or Government? Moreover, the municipality has no power to sell the building and again buy it on a mortgage deed, and Government also has no power to sanction such a transaction. Act VI. of 1873 permits nothing of the kind; on the contrary, it forbids a municipality from engaging in any trade. It cannot be understood, therefore, on what principles of law and morality the Government of Sir James Fergusson could have given its sanction to such a transaction. When in the matter of the abolition of the house-tax in the suburbs of Ahmedabad Mr. Reid, the president of the municipality, wrote to Mr. Sheppard, the Revenue Commissioner, that it would not suit the views of Government to abolish the house-tax, though the people of Ahmed-

Remarks in connection with certain matters pertaining to the municipality of Ahmedabad.

abad and the general committee of the local municipality had adopted a resolution to that effect, why did he not write that Government was acting unlawfully in ordering the trust money to be paid to the Accountant General? Why did he not also state in his application regarding the Rádhanmiya's Haveli that the municipality was not empowered to carry on such a trade? In so doing he would have exposed Mr. Richey, Fernandez, and Co., who have acted unlawfully and absolutely. As regards the repeal of the house-tax in the suburbs of Ahmedabad he wrote to the Revenue Commissioner because the resolution was adopted by a majority of the municipal commissioners against his wishes. Whatever may be the views of Government in the matter of the repeal of the tax, what right has it to unlawfully enforce them without the approval of the people? When Mr. Sheppard does not care for a first class potentate like the Gáikwád of Baroda, why should he care for the poor people of Ahmedabad? Mr. Sheppard relied on the opinion expressed by Mr. Reid regarding the repeal of the house-tax and sent back the resolution to the municipality without submitting it to Government. It is no wonder that such officials should recommend Government to sanction things which are injurious to the interests of the municipality and which are done in opposition to the law. When the Bombay Government, the Revenue Commissioner, and the municipal president sanction such unlawful acts, it is no wonder that the chairman of the municipality should take courage and hesitate to give for publication a copy of the proceedings in connection with such unjust deeds.

Native States.

Requests the Bombay Government to exercise strict supervision over the Native States of Káthiáwár.

The *Gujarátí* (98) of the 18th November observes that oppression is practised in almost every Native State in Káthiáwár either because the minister or kárbhári of a State is a foreigner, or because he belongs to one of the two parties into which the subjects of a State are invariably divided. He acts arbitrarily but takes care to please the political officer in whose charge the State is placed. When the officer in charge of the State comes within the boundaries of that State he is treated sumptuously at the expense of the Rája and his subordinates also meet with a liberal treatment. This state of things has led political officers to reply to complainants against Native administrations that they should seek redress from their own Governments. All persons that are wronged in Native States do not appeal to the paramount power for redress, and hence the number of oppressed persons in Native territory is much greater than is usually supposed. The Bombay Government ought to exercise strict supervision over the States of Káthiáwár.

Instances of mismanagement in the States of Gondal and Sáyla in Káthiáwár.

The same observes that one Dámodar Manji preferred some criminal charges against the Superintendent of Police of the Gondal State, and in that case the latter was made to pay back certain sums of money which he had forcibly exacted from certain parties. Notwithstanding this, the Superintendent applied for the payment of the expenses which he had incurred in conducting his defence and the Chief Kárbhári of the State strongly opposed the application. But Major Nutt, being kindly disposed towards the applicant, ordered the payment of Rs. 1,500 to him. Properly speaking the State ought not to have been made to pay this sum. The Superintendent is a worthless man. He was not able to detect the plunder committed in Ganod and the robberies perpetrated elsewhere, as well as the carrying away of the postal bags of Dhoráji. Another case of mismanagement is that of Balvantráo Éknáth, the ex-Faujdár of the Jhálávád Pránt. Balvantráo once visited Sáyla and the authorities of that State accused him of rape and of abusing and intimidating the Chief. The Faujdár was a British subject and ought to have been tried by a British court of justice; but the political officer either from carelessness or some other cause had him tried by the Sáyla authorities. The Faujdár had been instrumental in inflicting a fine of Rs. 1,500 on the Darbár for failing to give aid in an enquiry regarding a case of highway robbery, and the latter found it a good opportunity for taking revenge on the

former. The Faujdár was convicted of all the charges and sentenced to fine and imprisonment. The rape was alleged to have been committed at night on a female servant of the Darbár, but this charge appears to have been trumped up, for had the female made opposition and cried aloud when the alleged force was exercised upon her, somebody would have rendered her assistance and released her from her distressing position. Colonel Barton, however, turned a deaf ear to the representations of the accused, and he was improperly convicted and sentenced to nine months' imprisonment and fine. The Darbár was afraid that if the accused appealed against the conviction there would be a shameful exposure of its conduct, and therefore it released him before the expiry of the sentence after getting from him a written agreement that he would not prefer an appeal. The unfortunate man has now appealed to the Government of Bombay, and it remains to be seen whether or not he will get justice.

Misrule in Nándod.

The *Samsher Báhádur* (113) of the 16th November says that it has received several complaints against the Rája of Nándod. As the Rája and his son are not on amicable terms, dissensions prevail in the family. The *Gujarát Mitrá* complained that intrigues are being carried on to murder the prince Chhatrasinhji. This statement is not worthy of credit and it is not possible that a Rája would behave in this way towards his favourite son. But this much is certain that the Rája is surrounded by a clique of evil persons, who mislead him. The prince Chhatrasinhji has, it is said, telegraphed to the Agent at Godhra that he is very much oppressed. Upon this the prince was sent for by the Agent, who was followed by his parents without their being asked to do so. The duration of these squabbles is not known. It is not likely that the State will improve as long as the intriguers, who mislead the Rája and prey upon the revenues of the State, are not removed by Government. There is need of an independent kárbhári for the proper guidance of the Rája. The *Samsher* trusts that the dissensions prevailing in the royal family will cease. [The *Surya Prakásh* (81) of the 17th November expresses regret at the present state of things in Nándod and attributes it to the want of a good kárbhári. Government will have to interfere if the state of things is so very bad as is reported.]

Says that some ancient temples have been unearthed at Pátan in the Gáikwád's territory.

A correspondent of the *Bombay Samáchár* (88) of the 20th November, writing from Pátan in the Gáikwád's territory, states that near the Amthol gate of this town there is a temple of the Amther goddess. In the neighbourhood of this temple are some hills. A Bráhman reported to the late Mahálkari that within those mounds treasure was buried. After obtaining permission from Kadi the hills were dug and searched for the treasure, but none was found. However a number of small temples have been unearthed.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
1*st December* 1883.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 1st December 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayá	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
	MARA'THI.			
*12	The Aranyá Pandit	Bombay	Fortnightly ...	100
13	„ Arunodayá	Thána	Weekly	555
14	„ A'ryávart	Dhulia	Do.	100
15	„ Bakul	Ratnágiri	Do.	450
16	„ Belgaum Samáchár	Belgaum	Do.	260
17	„ Bhála	Sholápur	Do.	240
*18	„ Bodh Sudhákar[1]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyá Samáchár	Bombay	Fortnightly ...	500
22	„ Dhárwár Vritt	Dhárwár	Weekly	425
23	„ Dnyán Bodhak	Belgaum	Do.	140
24	„ Dnyán Ságar	Kolhápur	Do.	116
25	„ Ganga Lahari	Násik	Do.	100
26	„ Hindu Punch	Thána	Do.	285
27	„ Hitechchhu	Kaládgi	Do.	85
28	„ Israel[1]	Bombay	Fortnightly ...	400
29	„ Jagadádarsh	Ahmednagar	Weekly	185
30	„ Jagan Mitrá	Ratnágiri	Do.	145
31	„ Kalpataru	Sholápur	Do.	130
*32	„ Karnátak Mitrá[2]	Belgaum	Do.	200
*33	„ Katáksh	Poona	Do.	200
34	„ Kesari	Do.	Do.	4,200
35	„ Khándesh Vaibhav	Dhulia	Do.	125
36	„ Lamp of Judaism	Bombay	Fortnightly	300
37	„ Lokahitavádi	Poona	Monthly	220
38	„ Mahárashtrá Hitechchhu	Bombay	Weekly	1,000
39	„ Mahárashtrá Mitrá	Sátára	Do.	250
40	„ Málika	Poona	Monthly	100
41	„ Nagar Samáchár	Ahmednagar	Weekly	150
42	„ Násik Vritt	Násik	Do.	100
*43	„ Nibandh Chandrika	Poona	Monthly	200
44	„ Nyáyá Sindhu	Ahmednagar	Weekly	185
45	„ Panchánan	Málvan	Do.	800
46	„ Pandhari Vaibhav	Pandharpur	Do.	103
47	„ Poona Vaibhav	Poona	Do.	250
48	„ Prabhákar[1]	Bombay	Daily	350
*49	„ Prabodh Chandrika	Jalgaon	Weekly	200
50	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*51	„ Pratod	Islámpur	Do.	200
*52	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
53	„ Saddharm Dip	Alibág	Do.	600
54	„ Sanmárgá Dipika	Bombay	Fortnightly ...	150
55	„ Satyá Prakásh	Do.	Do. ...	243
56	„ Satyá Sadan	Alibág	Weekly	400
57	„ Satyá Shodhak	Ratnágiri	Do.	140
58	„ Satyavádi	Bombay	Fortnightly ...	275
*59	„ Sharabh	Alibág	Weekly	200
*60	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
61	„ Shiváji[1]	Poona	Weekly	200
62	„ Shubh Suchak	Sátára	Do.	90
*63	„ Srishtidarpan	Bombay	Do.	200
64	„ Suryakánt	Ellichpur	Do.	150
65	„ Suryodayá	Thána	Do.	240

1 Frequently admits English articles.

2 Contains articles in Kánarese also.

[CONFIDENTIAL]

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*66	The Svadesh Hitechchhu	Bombay	Weekly ...	150
67	„ Telagu Mitrá	Do.	Do.	400
68	„ Varhád (Berár) Samáchár[1]	Akola	Do.	250
69	„ Vártáhar	Bombay	Do.	200
70	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
71	„ Vengurla Vritt	Vengurla	Do.	200
72	„ Vichárshil...	Málvan	Do.	300
*73	„ Vinod	Poona	Do.	200
*74	„ Vinod Mallika	Jalgaon	Do.	200
75	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*76	The Bombay Chronicle	Bombay	Weekly	200
77	„ Gujarát Mitrá	Surat	Do.	400
78	„ Hitechchhu	Ahmedabad	Do.	349
79	„ Lok Mitrá	Bombay	Do.	800
80	„ Surat Akhbár	Surat	Do.	600
81	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
82	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
83	„ Akhbáre Sodágar	Bombay	Daily	750
84	„ A'ryá Dharm Prakásh	Do.	Monthly	304
85	„ A'ryá Dnyán Vardhak	Do.	Do.	500
*86	„ A'ryá Subodhak	Surat	Do.	200
87	„ Bombay Punch	Bombay	Weekly	500
88	„ Bombay Samáchár	Do.	Daily	1,090
89	„ Broach Samáchár	Broach	Weekly	700
90	„ Broach Vartmán	Do.	Do.	60
91	„ Buddhi Prakásh	Ahmedabad	Monthly	600
92	„ Dátardun	Bombay	Weekly	525
93	„ Deshi Mitrá	Surat	Do.	1,000
94	„ Dharmá Sadbodh Ratná	Do.	Monthly	200
*95	„ Dnyán Dipak	Junágad	Do.	100
96	„ Dnyán Vardhak	Bombay	Do.	400
97	„ Fursad	Do.	Do.	100
98	„ Gujaráti	Do.	Weekly	400
*99	„ Gujarát Monthly Journal	Do.	Monthly	200
100	„ Gul Afshán	Do.	Do.	659
*101	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
102	„ Jáme Jamshed	Bombay	Daily	525
103	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
104	„ Kaira Vartamán	Kaira	Weekly	115
*105	„ Kaiser-i-Hind	Bombay	Do.	200
106	„ Káside Mumbai	Do.	Tri-weekly ...	700
107	„ Kusum Guchchhá	Ahmedabad	Monthly	350
108	„ Nágar Udayá	Do.	Do.	300
109	„ Niti Prakásh	Kaira	Weekly	200
110	„ Nure Elam	Bombay	Monthly	381
111	„ Pársi Punch	Do.	Weekly	814
112	„ Rást Goftár	Do.	Do.	1,225
113	„ Samsher Báhádur	Ahmedabad	Do.	200
*114	„ Saras Sár	Do.	Monthly	200
115	„ Satyá Mitrá	Bombay	Weekly	400
*116	„ Sauráshtrá Darpan	Junágad	Monthly	200
117	„ Stri Bodh	Bombay	Do.	533
*118	„ Subodh Prakásh	Nadiád	Do.	200
119	„ Svadesh Vatsal	Bombay	Do.	408
*120	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
121	„ Umreth Samáchár	Umreth	Weekly	50
122	„ Vartamán Sár	Surat	Do.	200
123	„ Vidnyán Vilás	Rájkot	Monthly... ...	738
124	„ Vidya Mitrá	Bombay	Do.	300
125	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
126	The Chandrodayá	Dhárwár	Weekly	150
*127	„ Karnátá Vritt	Belgaum	Do.	200
*128	„ Kannadá Suvarte...	Bombay	Do.	200
*129	„ Rasik Ranjani	Belgaum	Do.	100
	SANSKRIT.			
*130	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*131	The Armagán	Bombay	Weekly	200
*132	„ Dabdabe Islám[3]	Do.	Do.	200
133	„ Khádam-e-Hind	Do.	Daily	200
134	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
135	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*136	The Military Instructor	Poona	Weekly	200

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D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

In noticing the appointment of Mr. Narsingráo Bholánáth Divetiya, B.A., to the Statutory Civil Service of the Bombay Presidency, the *Jáme Jamshed* (102) of the 29th November observes that Mr. Divetiya is likely to turn out an able officer, but notwithstanding this the mode of choosing Native Civilians is objectionable. What guarantee is there that other nominations will be as good as that of Mr. Divetiya? It is desirable that the existing mode of selection should be abolished and that the appointment should be given by a competitive examination, which should be held annually in each presidency town. University graduates and others should be freely permitted to compete at this examination, and the successful candidates should be sent to England to complete their education. After passing through a severe course of study in that country they should be admitted into the Civil Service. Such an arrangement alone will make the natives of India efficient Civil Servants in their own country. [The *Hitechchhu* (78) of Ahmedabad of the 29th November approves of the selection, which satisfies the conditions of the service as regards education and high birth. It congratulates Mr. Narsingráo and the Gujaráti community for the honour done to them by Government, though for the first time since the creation of the Statutory Civil Service.]

Suggests an improvement in the Statutory Civil Service.

The *Subodh Patrika* (11) of the 25th November says:—Bombay may well be proud of the reception which in the spirit of true loyalty it has accorded to their Royal Highnesses the Duke and Duchess of Connaught. In the short space of two days Bombay tried to make everything about her grand and attractive, and the rich as well as the poor, non-officials as well as officials, left nothing undone to mark their deep sense of loyalty and attachment to the Empress of India by receiving in their midst Her Majesty's third son. The greeting with which their Royal Highnesses were received as they passed was of the most enthusiastic character, illustrative at once and most remarkably of the fact that with all their differences of custom, religion, dress and even manners the natives of India readily join in response to the calls of their duty to their Empress. The Duke and Duchess were probably quite prepared for this joyous ebullition of the loyal sentiment. But the acclamations with which they were greeted on their way to Government House from every class of people in the city must have struck them as something quite wondrous of its kind. The readiness with which the law-abiding Native heart is known to express itself has found a vivid illustration for the third time, and this repeated assertion of our attachment to our Empress will not only confirm her in the strong sympathy with which she has ever followed the fates of her Indian subjects, but will assure her English subjects that the natives of India, against whom so much has been said of late, are not wanting in respect and affection for the Throne. [All the papers of this and the previous week express similar sentiments.]

Reception accorded to the Duke and Duchess of Connaught in Bombay.

The *Bombay Samáchár* (88) of the 30th November observes that the people of Bombay have given one more instance of their regard for Lord Ripon. While their Royal Highnesses the Duke and Duchess of Connaught were being driven along the road to Government House at Parel, they were greeted with loud cheers by the people who had assembled in the streets, who now and then loudly cried out "We like Lord Ripon best," "We want Viceroys like Lord Ripon." Inscriptions to the same effect were also to be seen among the numerous house decorations that were made in honour of the Duke's arrival. [The *Broach Samáchár* (89) of the 29th November refers to the regard manifested by the people of Bombay towards Lord Ripon and expresses satisfaction with it.]

Says that expressions of regard for Lord Ripon were heard from the people of Bombay when they were cheering the Duke of Connanght.

Comments in connection with Sir Lepel Griffin's article on "Indian Princes at Home."

The *Mahratta* (2) of the 25th November says:—In his article on "Indian Princes at Home" Sir Lepel Griffin thinks it impossible to compare the judicial administration of Native States with that in British India. He admits, though reluctantly, the weakness and unpopularity of the latter consequent on the existence of civil courts and the intricacy of the Civil and Criminal Codes; yet he tries to defend his position by saying that they are the work of singular genius, and if their benevolent and noble aims have been frustrated it is simply because they are too complicated and enlightened for the present state of the country. A very fine specimen of defence indeed! If they are practically the reverse of what they are described to be, the proud mention of the genius and aims, howsoever commendable, is certainly inopportune. Sir Lepel holds that an English judge is more popular than a Native judge, but has no evidence to adduce in support of his contention. Conscious of this defect, he supplements his assertion by giving his own experience that if a petitioner had a good case which should honestly win on its merits, he would beg, even grovel, that it might be sent for trial before an English in preference to a Native judge. This is not an independent testimony and cannot therefore be believed. For no one is capable of forming a true judgment of the opinion of outsiders regarding the merits or demerits of the office which he holds. However, granting for the sake of argument that the generality of people prefer an English to a Native judge, we will enquire into the causes of this strange preference. Most of the English judges will be found to be Civilians, a class looked upon in India with the utmost terror and detestation and inspiring little or no love or reverence. So soon as they are imported into this unhappy land, these unfledged raw youths, thoroughly inexperienced in the ways of the world, are placed in responsible posts with unlimited powers. They are ignorant not only of the proper application of the law which they are appointed to interpret, but also of the manners and customs of the people to whom they are to administer it. Those that might gain experience by long standing think it below their dignity to associate themselves with Natives and to become familiar with their ways. The veterans as well as the novices are thus almost on a par as regards knowledge of this important branch of practical jurisprudence. The people therefore naturally enough feel inclined to take the fullest advantage of this ignorance of the English judges, and it is not at all surprising if suitors contrive to have their cases sent for trial before them. In connection with the administration of justice in Native States, Sir Lepel falls foul of the judges and observes that they are corrupt and uneducated. It is admitted on all hands that want of education is the mother of all vices, and uneducated judges, if such there be, are no exception to the rule. But the contrary cannot be established from this, viz. that the superior class, the educated of whatever creed or caste, ever remain clear of a dirty charge. Humanity being the same everywhere, corruption like other kindred faults must necessarily exist even among persons of the ruling race. If there were in our vicinity a power equally strong with the British to whom the subjects of the latter could safely go with complaints against their rulers, just as the subjects of the Native princes do to the neighbouring British power, thousands of cases of deceit and fraud on the part of the party complained against would come to light. A person discovers by close attention and intimate contact certain faults in his elders and heartily desires to have them corrected. But yet from the peculiar nature of his position he dare not utter them to their face. He grumbles and sits quiet. Such is the case in this matter. In the course of his review of the revenue administration of Native States, Sir Lepel Griffin admits the fact that the peasantry there is generally less indebted to moneylenders than in British territory, but his explanation regarding freedom from debt of the peasants in Native States has not even a shadow of truth and the fact remains as indisputable as ever. Really the peasants in British India, possessing as they do proprietary rights in land, ought to fare a hundred times better than those in Native States, where they have no such rights to boast of. But these, on the contrary, are observed to thrive, while those are sinking down day by day. Evidently then there must be some serious fault in the British revenue system which has brought about this deplorable result.

Disapproves of the action of the Government of Bengal in selecting three of the principal Native newspapers of the province to make good the charge of disloyalty preferred against them.

The *Indian Spectator* (1) of the 25th November says:—We are afraid the Government of Bengal has adopted a mistaken policy in selecting three of the principal Native papers of the province to make good the charge of disloyalty against them. Disloyalty, sedition and treason are very vague terms. It would be idle to discuss a question before these terms have been clearly defined. Of this, however, there is no hope while some of the officials and Anglo-Indian journals continue in their present mood. Is the *Bengali* a disloyal paper? We read it week after week and find nothing to sustain such a charge. It is conducted by an able and well-informed writer. It may have a tendency to assume too much, to take things for granted where the official has to be judged, to think too highly of the past and too poorly of the present and the future. But under the circumstances we believe that these conditions are more or less inseparable from Indian journalism. We may add that it rests quite as much with European officials as with Native journalists to mend matters in this respect. The *Reis and Rayyet* too we read every week but not a trace of treason do we find in its writings. It is true that our contemporary is a little too fond of giving tit for tat; and he sometimes hits with the precision of a practised shot. As to the archtraitor, the *Amrita Bazar Patrika*, he is an old favourite of ours. Whatever his faults, we must say again that one journal like the *Patrika* is necessary in India. Let officialism abuse and condemn it ever so loudly, we have a strong belief that it is read none the less carefully in many quarters. But we should be obliged to anyone who would point out a single article from the *Patrika* that could be construed into treason proper. Now it must be remembered that the Native press of India is forced generally to be on the defensive, that it has to remain in an attitude of perpetual protest. Not unless our foreign administrators learn to conciliate honest Native journalists, to treat them as friends and to acknowledge their services cheerfully and to point out their faults in a kindly spirit,—not until then will the relations between the two powers become satisfactory. There is another point which must not be overlooked, namely, that Native journalists have to write in a foreign language and that at times they are apt to give offence where none is intended. Anglo-Indian officials and journalists must be more charitable. As Sir George Birdwood truly says, loyalty is the badge of Native journalism. It is our interest, no less than our duty, to be loyal in the true sense. But we cannot afford to be loyal, that is, subservient to every official in power. And this is what the official wants. The citizen who fawns upon the local magnate in office is reported by the *sáheb* as loyal, notwithstanding whatever this rascally *johukum* may say or do against Government. What has loyalty to do with the antics of an arrant hypocrite? In the interests of Government let us have a frank, vigilant, outspoken Native press and community of thinkers. Woe be to India and to England if English officials and journalists lean upon hypocritical loyalty!

Remarks in connection with the difference that has arisen between His Excellency the Governor of Bombay and the Judges of the local High Court.

The *Indian Spectator* (1) of the 25th November says:—The public aspect of the difference that has arisen between His Excellency the Governor and the Judges of the High Court is of grave importance. To an outside observer the question will suggest two alternatives—either that the Governor should put up with a slight inconvenience at his levée, drawing the line somewhere after the Puisne Judges, or that these latter functionaries should suffer ever so little in public estimation by a readjustment of position. Here, we must confess, there is a wide margin of discretion for any unbiassed observer who wishes to make a choice. He has to see that for many years on State occasions a certain position was assigned to the Judges of the High Court. Personally it would have made little difference to them whether they stood on one side of the Governor or opposite to him. Personally they have never attached undue importance to tedious State ceremonials, nor thought unduly of their own personal dignity. But a certain position was assigned to them at State ceremonials, in which they represented not themselves personally but the majesty of the Law. They represented indeed one branch of the Government itself. It would be folly to suppose that the Gov

ernment could really identify itself with the executive at the expense of the judicial branch of the administration. We may go a little further and say that in a certain sense the law expressly causes the Government to identify itself for the announcement of its higher will with the courts, not with the executive officers. Regulation XVI. of 1827, for instance, expressly subjects Collectors to the jurisdiction of civil courts. It is obviously important that the true relation of our courts of law to the other branches of the administration should be recognised, and that no act of the executive affecting the independence of the courts should be acquiesced in, if it is desired that the country is to be subject to a reign of law and not to a rule, however beneficent, which can act independently of law. A people may be happy under a pure despotism, if that despotism is pure and good; but a despotism tempered by the presence of civil courts is much more likely to secure practical freedom in the enjoyment of private rights. Thus considered, we cannot guard the honour of our High Court too jealously. To lower the Judges who preside at the Court in public estimation by assigning them a place at State ceremonials lower than people had been accustomed to see them occupy would, even where no personal discourtesy was intended, be clearly a step in the wrong direction. Unfortunately the tendency of the executive has for a long time been to exhibit a certain jealousy of the authority of the courts. There may be no great danger to apprehend so long as Sir James Fergusson remains at the head of the Government. But a less conscientious ruler may not scruple to take advantage of any concession the Judges might make now on personal grounds. This will be a misfortune, and so far we are bound to uphold the action of the High Court Judges. But the less said and done to accentuate the difference between the executive and the judiciary the better. In the interests of good government it is necessary that there should be harmony between all branches of the administration. In spite of what has occurred, we have every reason to believe that both parties are anxious that matters should be brought to a speedy settlement. Something has been said during the week as to the Judges having threatened His Excellency because they said or hinted that they could not attend the levée except on the old footing. Now every intimation of a disagreeable purpose may be called a threat, but the mere name is nothing. To menace a man with a thrashing is a gross insult, to threaten that you won't buy his photograph is no proper ground of offence. The threat proper is of some injury or disgrace, and thus considered it is His Excellency alone who appears to have played the part of a wolf, though certainly not to the meekest of lambs. Arguments of general considerateness and courtesy are advanced in vain in order to refute or excuse specific acts of rudeness or arrogance. That our Governor is well-meaning and conscientious, and in manners a polished gentleman, no one for a moment will doubt. But that at times he betrays an arbitrary temper is equally certain. As a fact, His Excellency in the present instance fulminated a decree of what amounts to social ostracism against seven gentlemen who differed from him on a point of ceremonial. It was their duty to maintain the honour of the High Court, and having a strong opinion on the position assigned to them, it would be absurd to say they committed a crime against the State or against society in trying to get an evil remedied, stating exactly what their view was and what it bound them to. When circumstances threatened which would prevent their attendance, it was infinitely more courteous and considerate to say distinctly what they meant than to simply abstain without any reason given, like a child in sulks.

Remarks in connection with the difference between the Governor and the High Court Judges regarding the position assigned to the latter at the Governor's levée.

The *Indu Prakásh* (9) of the 26th November says:—Quarrels between the executive and the judiciary have not been rare in India, but the one which has just now become the absorbing topic of discussion amongst us is a little peculiar. The differences which have arisen between Sir James Fergusson and the Judges of the High Court are sufficient to adorn a tale and point a moral. But what makes the case peculiarly interesting is that they have originated in what looks a very small matter. The Governor may have the sympathy of some, but the Judges share the sympathy of the larger portion of public opinion

The Governor argues by analogy that he was quite justified in dislodging the Puisne Judges from the place assigned to them on his right on the occasion of his levées. The Judges contend that the right, so far from being unfounded, has subsisted for a long time and was exercised under successive Governors till Sir James in 1880 commanded his Aid-de-camp to summarily eject them from their usual places and ask them off-hand to stand in front of the Governor. This is a reasonable contention; at all events Sir James ought to have in justice to the Judges given them an opportunity of explaining their position. But that was not done, and the summary, though in a way courtly, injunction to the Puisne Judges to leave their old places and be content has grown into serious differences, any hope of settling which amicably and without loss of dignity to either party seems for the present remote. Sir James is not willing to give way; on the other hand, His Excellency is resolved to stand by his opinion and even justify it according to the rules of precedence. The Judges are equally bent upon doing their best for their self-preservation. They look upon the affair as an insult to the dignity of the bench—as an attempt on the part of the Executive to make the judiciary look small in the eyes of the public. To this the Governor replies that if they care not to attend his levées he will shut Government House against them, by which His Excellency probably supposes that they will look smaller in public estimation when they are treated as socially excommunicated from the parties at Government House. Matters stand in this unfortunate condition. Neither party can now recede from the position to which it has committed itself, and everybody is at a loss to know how the quarrel is to be made up. The highest of functionaries are the combatants, and that makes the case peculiarly difficult, though at the same time amusing. The Secretary of State may, and probably shall, have to intervene, but official intervention will for a certainty end in the humiliation of either the Governor or the High Court, and neither can afford to bear it.

Disapproves of the action of the Governor in the matter of the position assigned to the High Court Judges at the Governor's levée.

In an article headed "The Governor and the High Court Judges" the *Native Opinion* (10) of the 25th November alludes to the several mistakes which have been made during the administration of Sir James Fergusson, and says:—His last blunder has now brought him into collision with the Judges of the local High Court. Contrary to previous practice Sir James placed the Puisne Judges in front of him instead of placing them by his side at his levée. In the correspondence that has passed between him and the Acting Chief Justice, he intimates that the arrangement he made was supported by precedent and also by the practice in England observed at Her Majesty's and the Prince of Wales' levées. The former excuse is altogether unsustainable. Whatever authority is derived from the former custom goes to support the contention of the Judges and weakens his own case. As to the observance in England, we think Sir James arrogates to himself too much. The distance that exists between the Queen and the Judges, who hold commissions from her, is obviously greater than that between the Governor and the Judges here, both of whom obtain their commissions from Her Majesty. The Governor, though he be the representative of the Queen, is neither the sovereign nor her viceroy, and cannot expect to occupy the same relative position which Royalty occupies in England. Again if Sir James represents the majesty of England, the Judges equally represent the majesty of the Law, and stand in a sense even on a higher platform. Sir James not only fails completely to justify his action with reference to the High Court Judges, but in his letter makes the weakness of his own case as plain as could have been wished by the most violent partizan of the injured side. For ourselves we generally are indifferent to storms in teapots when they relate to matters of etiquette only and do not influence any more important considerations. But the present question is of a far higher import. Taking the circumstances of this country into consideration, we hold that the judicial bench ought never to be allowed to be lowered ever so little in public estimation, and everything which lowers its dignity even in appearance ought to be avoided with the most scrupulous care. The executive here is already overstrong and the people feel it, and the judiciary is the only counterbalance to it both in the eye of the public and by the constitution of the Government. For

ages past we have been accustomed to look up to the bench in this country as the champion of the people's rights against their invasion by an ardent and pushing executive, and whenever danger clouded the horizon the people one and all instinctively as it were retired behind this bulwark. If this august body, occupying such an important place, is treated by the head of the executive in this shabby fashion, the people will begin to lose their faith in the dignity and independence of the bench, and the dangers which the Acting Chief Justice anticipates are by no means the only ones which will arise. It is therefore to be hoped that Sir James may now perceive his mistake and alter a course full of peril to the cause of good government in India.

Comments regarding the difference between the Governor and the High Court Judges regarding the place assigned to the latter at the Governor's levée.

The *Subodh Patrika* (11) of the 25th November says:—This little difference between the Governor and the Judges of the High Court is very much to be regretted, especially because the indiscretion of which both the sides have been more or less guilty has gone too far to make reconciliation possible. Many think that the Governor as well as the Acting Chief Justice could have smoothed over the rough waters in which they now find themselves by throwing a little of charity into their imaginations and not rushing to quarrel without foreseeing the consequences. In the first place it was quite injudicious on the part of the Governor to have of a sudden, in hot haste, and on his own responsibility and for the first time in his regime, broken through the long established usage which allowed the Puisne Judges of the High Court to stand to the right of the Governor at his levées. Even assuming that the usage was contrary to the recognised rules of precedence, Sir James ought to have refrained from giving sudden effect to his views when he knew that the opposite view had gained the sanction of many years. In the second place, the Acting Chief Justice ought to have, we think, taken care not to make the last of his letters to the Governor sound like a threat. The Acting Chief Justice was undoubtedly justified in standing up for the dignity of the bench. In India the tendency is to set the rule of the thumb over the rule of law. The executive officials are often known to turn their noses at judicial decisions and judicial comments upon their acts, and none are greater sticklers for dignity and place than the executive. So far no one can find fault with the part played by the Acting Chief Justice in the matter. But his mistake was that he precipitated a quarrel by so wording his letters as to be misunderstood and misconstrued. The result is that the Governor is at open war with the High Court, and the war cannot end in peace without putting either the one or the other to shame and humiliation. This is not an edifying spectacle to behold; but it is amusing and instructive. Perhaps it is better from a certain point of view that the Judges should not attend the Governor's levées and court the smiles of the very powers upon whom they are set to sit in judgment. If so, the present dead-lock will continue.

Considers His Excellency the Governor to be in the right in the matter of the disagreement that has arisen between him and the Judges of the High Court about the place assigned to the latter at His Excellency's levée.

In alluding to the little disagreement that has arisen between the Governor and the Judges of the High Court in regard to the place assigned to the latter at His Excellency's levées, the *Bombay Chronicle* (76) of the 25th November observes that this affair has caused sincere regret to all those who for the sake of the public interest wish that harmony should prevail among the principal functionaries of the State. On a close scrutiny it appears that, as the head of the State, His Excellency, when ordering the arrangements and assigning places to the heads of departments under his Government, was acting in strict conformity with established usage and well known English practice. The Acting Chief Justice as the head of his department was assigned his proper place and the other Judges theirs in the order of their rank. Thus there seems nothing in this arrangement to justify the objection taken to it on the score of its tending to lower the Judges in public estimation, as has been alleged. It is a pity the Acting Chief Justice gave an unhappy turn to the discussion, very probably without meaning it, and forced His Excellency, in justice to his own position, to resent it as mildly as he could under the circumstances. It is a great consolation to all, however,

that matters were after all not suffered to go to that extreme which they at one time threatened to do. The little disagreement or difference of opinion that has now arisen will, it is to be hoped, be so arranged to the satisfaction of all concerned as to preclude the possibility of any further disturbance in the amicable relations which have so long characterised the attitude towards one another of His Excellency the Governor and the Judges of the High Court. [The *Yajdán Parast* (125) of the same date expresses similar sentiments.]

Finds fault with both parties in the dispute between His Excellency the Governor of Bombay and the Judges of the local High Court concerning the place assigned to the latter at the Governor's levée.

The *Lok Mitrá* (79) of the 25th November observes that the serenity and good feeling which otherwise marked the festivities held in connection with the arrival of the Duke of Connaught were somewhat marred by the disagreeable quarrel between the head of the Government and the Judges of the High Court. The occasion chosen for raising a question which had been laid by for months was singularly inopportune, and the Duke and Duchess would not have had a very flattering impression of the social amenities which could make this tempest in a teapot possible. They must have seen how small are the men of whom Indian society as laid down by the Chief Justice is mainly composed, and the idea of the Governor and the Judges quarrelling over a certainly indiscreet act of the Governor must have given them much amusement. The Governor was certainly very hasty in threatening the Judges with ostracism unless they complied with his ideas of precedence, and the Judges perhaps were equally hasty in pressing the Governor to come to a decision without giving him sufficient time and at a moment when nothing ought to have been done to ruffle the smooth course of the hospitalities in progress for the honour of the royal visitors. [The *Gujaráti* (98) and the *Gujarát Mitrá* (77) of the same date express somewhat similar sentiments.]

Disapproves of the proceedings of Government in the suit brought by them against Mr. Byrámji Jijibhái for the recovery of certain lands.

In noticing the result of the suit brought by the Secretary of State for India against Mr. Byrámji Jijibhái for the recovery of certain lands, the *Rást Goftár* (112) of the 25th November observes that this case shows very clearly how over-zealous and wilful officials in the mofussil sometimes magnify matters, allow themselves to be led away by false reports, and bring the good name of English justice into disrepute. But the courts of justice are the great bulwarks of liberty. Mr. Byrámji has obtained justice, but he has got it at an enormous sacrifice of money. In order to defend his cause he was obliged to engage three barristers, three pleaders and a solicitor; but according to the rules of the mofussil courts he will scarcely be paid one-tenth of the actual cost incurred. A ridiculous feature of this case is that the officials who in 1863 tried to wrest the lands from Mr. Limji were in doubt about the extent of the land which they claimed and the Government village to which the claimed property should be attached; and similar doubts were entertained while the recent suit was going on. In the plaint the lands claimed were alleged to have belonged to two Government villages, but while the suit was proceeding the plaintiff's witnesses asserted that the property belonged to one village only, and an attempt was made to prove by documentary evidence that it formed part of another village. It is surprising that such discrepancies as these should be found in a case conducted by Government with its immense resources.

Complains that information about the Governor's movements and levée is not supplied to Native newspapers.

The *Yajdán Parast* (125) of the 25th November wishes to be informed why the Governor's intended movements are notified only in the local English papers. The Native population is equally interested with the European in knowing the movements of His Excellency. The Native Chiefs have considerable business with His Excellency, but they do not read the English papers. It is therefore desirable that information about His Excellency's departure and arrival at different places should be communicated to the vernacular newspapers also. It is also incompre-

hensible why information regarding His Excellency's levées is not supplied to the vernacular newspapers also. It will be interesting to know if the Private Secretary has any solid reason for making this distinction. [The *Jáme Jamshed* (102) of the 27th November expresses similar sentiments. The *Jáme* of the 29th idem complains that the Bombay Government supplied only to the two local English dailies a copy of Lord Kimberley's telegram contradicting the report spread by Mr. Atkins that the English Cabinet did not support the Ilbert Bill. Fortunately for the vernacular newspapers they had received a copy of the telegram from the Press Commissioner with the Government of India on the very day on which the English dailies were favoured by the Bombay Government, and consequently the news appeared simultaneously in the English and the vernacular newspapers. It is to be hoped that Sir James Fergusson will not allow any distinction to be observed in supplying information to the English and Native press.]

Suggests the adoption of timely measures for the destruction of locusts in the Ratnágiri District.

The *Bakul* (15) of the 25th November in its local news states that locusts are rapidly increasing in number and that they are absolutely swarming in the Devgad Táluka. The cold season offers capital opportunities for destroying locusts, and therefore the operations for killing these creatures should at once be recommenced. If this suggestion is acted upon, the trouble of finding out the eggs of locusts will be saved hereafter. Will Government direct its attention to this matter? asks the *Bakul*.

Complains of the awkward and careless way in which Mr. Macpherson, Judge and Sessions Judge, dispenses justice at Surat.

The *Vartamán Sár* (122) of the 27th November says that although it had strong reasons to complain of the awkward and careless way in which Mr. Macpherson, Judge of Surat, dispensed justice, yet it kept quiet. But day by day some strange change is taking place in this hot-tempered Judge and it is now necessary to write against him. Mr. Macpherson is really a straightforward and impartial Judge and the possession of these qualities undoubtedly makes him fit for the judicial chair. But it appears from his behaviour that he is tired of Surat and is doing his duty without zeal. He has not given his decision in the civil appeal cases which were heard six months ago. He does not appear to think of the loss which may have been occasioned to the parties concerned by such delay. From the list of appeals he selects those the hearing and decision of which will occupy very little time, while he allows long appeal cases to remain. He is very unpunctual in attending the court. He comes at any time during the day, and after despatching business for a short time retires from the court. As the pleaders engaged in appeal cases do not know the time of his coming into court, he strikes out cases in the event of their non-appearance and thus involves their clients in great losses. He does not listen to the explanation which the pleaders may have to offer regarding their absence, and in conformity with his fiery temper only strongly censures them. The poor pleaders quietly put up with the insult. The case in which three persons were charged with the murder of a Bráhman named Jihinábhái *alias* Jatáshankar was to be tried before him at the criminal sessions beginning on the 5th November; but the sessions was postponed six times, as he was not ready to proceed with the work on account of the ábkári appeal cases. The inconvenience and trouble caused to the prosecutor, the accused and their witnesses by the frequent postponement of the sessions is apparent. Pleaders and experienced persons have not seen justice dispensed in this way by any of the former Judges. The High Court ought to take notice of such conduct. Does the High Court know of these delays, and has it asked for any explanation from him? The High Court will know the hardships suffered by the people from the way in which he dispenses justice and from his notes. It is said that Mr. Macpherson twice requested Government to transfer him from Surat, but Government could not comply with his request. For the good of the poor people of Surat a hardworking and cool-tempered Judge like Mr. Hosking or Mr. Cordeaux should be appointed. The *Vartamán Sár* prays Government to attend to this matter and earn the blessings of the people. [The *Deshi Mitrá* (93) of the 29th November expresses disapproval of the frequent

postponement of the criminal sessions, which was to have commenced on the 5th November at Surat, and the inconvenience and trouble caused thereby, and asks whether there is nobody to attend to this matter.]

Requests Government to depute a doctor to prescribe for people who are suffering from fever and other diseases in the Khándesh Collectorate.

The *Khándesh Vaibhav* (35) of the 23rd November in its local news states that owing to the excessive and heavy rainfall this year ague, malarious fever, cough and other diseases have been making terrible havoc among the people of the Khándesh Collectorate. Thousands of people have already died and many are suffering from this visitation. The *Vaibhav* suggests that Government should depute a doctor to prescribe for the suffering population.

Recommends the construction of a canal for the supply of water to the town of Gogha.

A correspondent of the *Gujarát Mitrá* (77) of the 25th November observes that the town of Gogha is likely to suffer this year from scarcity of water. Government have constructed some water-works on the Sonáriya tank at a cost of about ten thousand rupees, but the expenditure has proved a mere waste. During a scarcity of water rich people get the necessary supply on carts, but the poor are put to great inconvenience from being required to bring it from a long distance. The course of the Kareda river can be diverted and its water made to flow into the Surkáta canal at a cost of about twenty thousand rupees. If this is done, Gogha will not have to suffer frequently from scarcity of water. Government ought to attend to this suggestion.

Complains that the water of the tank in the village of Karla is made filthy by the fishermen of Rájiwada, who wash their nets in it contrary to the orders of the district authorities.

A correspondent of the *Bakul* (15) of the 25th November states that in the village of Karla in the Ratnágiri Táluka there is a tank close by the principal road in which the cattle of the place and of the neighbouring villages are brought to drink. The water of this tank is, however, made filthy by the fishermen of the village of Rájiwada, who wash their nets in it. They have been repeatedly told not to spoil the water of the tank by washing their nets, for which a separate place has been assigned to them, but they persist in carrying on their work. The correspondent trusts that the Collector of Ratnágiri and the Mámlatdár of the Ratnágiri Táluka will take measures to prevent the fishermen of Rájiwada from spoiling the water of the tank.

Says that the police of Bombay ought not to prosecute the Bohora shopkeepers for giving false evidence in the case in which certain accusations were preferred against certain police officers.

The *Yajdán Parast* (125) of the 25th November observes that the public is dissatisfied with the decision given by the Chief Magistrate of Police, Bombay, in the matter of the prosecution of some police officers by certain Bohora shopkeepers. It is said that the police officers are trying to prosecute the Bohoras on a charge of giving false evidence against them. It will be unfortunate for the Bohoras to find themselves again in the prisoners' dock after having been beaten by the police officers and after having undergone considerable expense in prosecuting them. If the unfortunate Bohoras are again placed in this unpleasant position the people should assist them by a public subscription. If the police officers prosecute the Bohoras, the agitation which has been caused among the people by the conduct of the former will increase and expose them to the public indignation. It is to be hoped that Sir Frank Souter will prevent the officers from prosecuting them. He should duly punish policeman Ládu, whose illegal conduct gave rise to the *fracas* between the police and the Bohoras. Due notice ought also to be taken of the constables who supported Ládu. The public is confident that the Commissioner will not fail in his duty.

Says that adulteration of milk sold in Bombay ought to be punished by law.

The same observes that it was stated in a recent issue of the *Graphic* that some milkmen were fined in a police court in London for mixing water with milk and for selling the mixture as unadulterated milk. The milkmen of Bombay largely adulterate their milk with water and chalk, and yet they are not punished because the Indian Penal Code does

not consider this kind of adulteration a crime. Hence the fraud is barefacedly practised. But it will be a great blessing to Bombay to apply to it the law which exists in London for punishing this fraud. An amendment of the Penal Code in this respect is desirable in the public interests.

Legislation.

Disapproves of the Select Committee's report on the Bombay Local Boards Bill.

In noticing the report of the Select Committee on the Bombay Local Boards Bill, the *Bombay Samáchár* (88) of the 27th November observes that it is disappointing that the Committee should not have recommended that the clause in the draft Bill for appointing the Collector president of the local board should be removed and the board authorised to elect its own president. The Bill not only insists upon the appointment of the Collector as president, but clothes him with powers that he ought not to possess. If the Collector wishes that a certain public work should be undertaken which the committee does not desire to execute, he can compel it to do so, and if he disapproves of a certain work which the committee wishes to carry out, he can stop the work. This arrangement will destroy the independence of the committee, nullify the advantages of popular representation, and leave all authority in the hands of the Collector. The managing committee is authorised to elect its own chairman, who is to carry on the business, and the Collector-president is not to interfere with his proceedings except on emergent occasions, and even then he is to inform the Commissioner and Government of his intention before making any interference, but these precautions do not remove in the least the objection taken to the Collector being made the president. Had the Select Committee recommended the removal of this objectionable clause it would have acted in accordance with public opinion. Another objectionable clause in the Bill is that which authorises Government to appoint such Government servants as it selects to work in the local board. But it ought to be remembered that the subordinates of the Collector will not like to raise objections to the proposals made by their official superior or to give an opinion contrary to his wishes. The Select Committee has suggested that Government should appoint private individuals and not Government servants on local boards and the number of these nominees should not exceed half of the total number of the members composing the boards. But it is quite natural that the nominees of Government should be inclined to the side of Government. Government has promised to remove gradually all these checks, but there is no need whatever for these precautions. Government is afraid without sufficient reason that if the whole authority is left in the hands of the people evil results will follow. If in spite of this protest the Bill is passed with the modifications suggested by the Select Committee, the so-called local self-government will confer no advantages whatever. [The *Dátardun* (92) of the 29th November is not satisfied with the suggestions made by the Select Committee appointed to report upon the Bombay Local Self-government Bills, and says that they remain very nearly what they were before.]

Disapproves of limiting the power of Native Judges and Magistrates over European accused persons to those Natives who may attain to the position of District Magistrates and Sessions Judges.

With reference to the modifications suggested by Lord Northbrook in the Native Magistrates' Jurisdiction Bill, the *Bakul* (15) of the 25th November says that the alterations sanctioned by the home authorities will only in theory empower Native Judges to try European culprits, but practically they will rarely get an opportunity of exercising that power. From the present temper of the European population in India it seems extremely unlikely that any European would willingly submit to be tried for a criminal offence by a Native Judge. Should a European accused move the High Court to transfer his case from the court of a Native Judge or Magistrate to that of a European, he stands the best chance of his application being granted. If the privilege which is to be granted to European accused persons is extended to Native criminals, the latter, who do not object to be tried by European Judges or Magistrates, would hardly ever

succeed in inducing the High Court to transfer their cases from the jurisdiction of a European to that of a Native Judge or Magistrate. Even if the High Court grants the prayer of the applicant there is every likelihood that the latter will not have justice done to him. The only result of giving Europeans the power of claiming to be tried by a Judge or Magistrate of their own race will be that Native Judges and Magistrates will be lowered in public estimation. The *Bakul* is of opinion that no accused person, whether European or Native, should have the power given to him of questioning the right to try him by a Judge or Magistrate on account of the latter's colour or nationality. If accused persons are dissatisfied with the decision of the Judge trying them, they have the power of appeal to the High Court. The *Bakul* thinks it unlikely that Lord Ripon will acquiesce in the modifications suggested by Lord Northbrook. If His Lordship really wishes to put Europeans and Natives on a footing of equality, he ought not to agree to the alterations proposed by the Home Government. [The *Shiváji* (61) of the 23rd November also disapproves of the modifications suggested by Lord Northbrook and expresses sentiments on them somewhat similar to those of the *Bakul*.]

Education.

In noticing the recommendations of the Education Commission, the *Native Opinion* (10) of the 25th November says:—

Does not approve of the transfer of Government colleges to the management of the people and gives reasons.

The position of the Commission that the people are not at present fit for the higher responsibilities is sound, and it recommends therefore to confine all transfers of institutions to the management of the people to secondary educational institutions. As time advances men may be found to put their shoulders to the task, but the great drawback in the beginning will be the want of funds. We are not, however, hopeless of our secondary schools being taken up sooner or later by private managers. But as to Government colleges, their transfer to private enterprise is altogether inadvisable at present, first because their existence is necessary to turn out young men to take charge of secondary institutions, and secondly because as efficient models to private managers their existence is equally necessary. Competition is the very soul of efficiency; to keep collegiate institutions conducted by private managers up to the present standard will necessitate the existence of such institutions as the Elphinstone and the Deccan Colleges. The closing of these institutions will lead to the deterioration of other similar seminaries. The primary object of missionaries is not the education of our people but their conversion, and so soon as Government institutions are closed their present but forced alacrity in the cause of education will necessarily lag behind. The coolness of the latter may equally damp, though not destroy, the educational zeal of private managers. It may be urged, however, by some that the cooling down of the willingness of missionaries is no reason why the alacrity of others should damp also. In considering this side of the question it is not to be forgotten that private managers do not and cannot command every possible means of keeping an institution in full working order like the State, and it is quite possible under the circumstances that private managers may fail to keep up to the mark. It is to avoid this falling off and to incite them to put forth every effort in the direction of efficiency that the existence of Government colleges is of paramount importance. In considering the transfer of Government institutions to private managers the Commission insists upon Government not to allow the plea of shortness of funds to weigh with them.

The *Satyá Mitrá* (115) of the 25th November is glad that the Education Commission has among other recommendations suggested that moral and religious instruction should be given in every Government educational institution. The *Satyá Mitrá* has many times complained against the absence of such tuition and the evils caused thereby. It is gratifying that the Commission has come to the same conclusion. Moral and religious instruction should be introduced into private schools and colleges also. There can be no doubt that this step will prove beneficial not only to the people but to Government also.

Is glad that the Education Commission has recommended the introduction of moral and religious instruction into Government schools and colleges.

The *Vartamán Sár* (122) of the 27th November complains of the mismanagement of the Fardunji Sorábji School of Art, which is under the superintendence of the Surat Municipality, refers to the unfitness of Mr. Dáhyábhái, the present Superintendent of the school, for the post he occupies, as evidenced by the petitions presented against him, and says that the school has been reduced to such a bad condition that a few boys only now study the work of fitters. It is desirable that the school should either be placed on a sound footing or entirely abolished, and the money saved by its abolition should be utilized in giving scholarships to boys of poor parents in order to enable them to join the School of Art in Poona or Bombay. It is useless spending about four or five thousand rupees per annum on this institution and maintaining it in this wretched condition. But the best course is that out of the income from the funds of this school prizes should be given every year for the best specimen of Native artizanship.

Complains of the bad condition of the Fardunji Sorábji School of Art at Surat.

Railways.

In a paragraph headed "The Chánda Railway Scheme" the *Native Opinion* (10) of the 25th November says:—Mr. J. Seymour Keay deserves the thanks of the subjects of the Nizám for his disinterested and timely protest against the scheme. Apart from the statistical details showing the inexpediency of the measure, he denies pointblank the statement that the Chánda Railway scheme received the approval and sanction of the late minister, much less that of the present Council of Regency. Such bold contradiction, coming as it does from an Englishman, is rather a hard nut to crack for those who have been saying all manner of things about the present and past Hyderabad Governments having accorded sanction to the proposal. Mr. Keay's memorandum is full of facts and figures, showing that the Nizám's treasury is not in a position to meet any demands that may be made upon it when the scheme will be taken in hand. Since the late minister is now no more, his approval of the scheme requires to be proved, nor do we believe that the Hyderabad finances are in a more flourishing condition than they were under the late Sir Sálar Jung so as to enable the Regency to accord their sanction to the project. We beseech the Supreme Government to reconsider the question in the interests of the young Nizám.

The Chánda Railway project and remarks in connection therewith.

Native States.

A correspondent of the *Gujarát Mitrá* (77) of the 25th November states that three years ago a notification from the Government of Bombay was posted in the town of Cambay that persons dissatisfied with the decision passed by the Political Agent and desirous of appealing to Government should send their appeal in the form of a brief statement of the case and the relief sought for written in the English language. But there are few or no persons in this town who can write their appeals in English. The rich people go to Bombay and get their appeals written there, but there are several poor persons who cannot send in their appeals in English. For the benefit of the latter, Government ought to permit the writing of the appeals in the Gujaráti language.

Requests Government to permit the people of Cambay to write their appeals in the Gujaráti language.

The *Vartamán Sár* (122) of the 27th November hears from a reliable source that a petition is being got up and signed by the principal bankers and merchants of Cambay with a view to present it to the Political Agent. The petition contains a good description of the intrigues of Mahádevbhái and of the matter pertaining to imposts. It will all end well, as the Diván has made the clever, learned, popular Mahádevbhái his adviser, who was also a favourite of the preceding Political Agents!!! Cambay will now be rid of misery!

Cambay affairs.

The *Hitechchhu* (78) of Ahmedabad of the 29th November describes the miseries suffered by a young Nágar of Ahmedabad, who was recently on a visit to Mount Abu and was plundered there along with seven other Hindus by robbers belonging to the Mina tribe and otherwise

Complains of the prevalence of robberies in the Native State of Sirohi.

maltreated, and remarks that though such cases are of frequent occurrence in that locality no measures are taken to prevent them. The Sirohi State does nothing to put a stop to them. It is to be regretted that the Political Department does not move in the matter. It is to be hoped that such ravages will be speedily put a stop to.

Berár Affairs.

Says that a Native gentleman should be appointed Director of Public Instruction, Berár, when the present Director retires from the service.

The *Pramod Sindhu* (50) of the 26th November, in referring to the probable retirement from service of Ráo Báhádur Náráyan B. Dándekar, Director of Public Instruction in the Berárs, remarks:—Mr. Dándekar was the first Native who was placed at the head of a department. The appointment was made with the express purpose of seeing how a Native would manage a department. The experiment has proved a complete success. His detractors even cannot deny that he has given signal proof of his capacity for administrative organization. It is therefore only natural that the Native community should consider that the appointment now belongs to it and that it should be conferred on one of its own community. Again there are many weighty reasons why the place should be given to a Native rather than to a European. Over and over again it has been declared during the last fifty years and more that Natives should receive a fair share of the higher appointments under Government. Both Conservative and Liberal ministries have laid down that for political and economical reasons Native agency should be utilized to a greater extent than heretofore in the superior grades of the various services. It was in pursuance of this wise policy that the Directorship in the Berárs was given to a Native in 1875. It could not be supposed for a moment that what was considered expedient and just then has ceased to be so now. We have no fears on this head. If when the matter goes up to the Government of India the reasons which led to the appointment of Mr. Dándekar are brought to the notice of Lord Ripon, His Lordship would, we feel confident, confer the place on a qualified Native gentleman. Nor have we any misgivings regarding the good sense either of the Commissioner or the Resident. Both of them are known to hold liberal and enlightened views, and we can at any rate count upon their not advocating a reactionary policy. The *Pramod Sindhu* then advocates the claims of Mr. S. B. Jatár, Educational Inspector, to the Directorship, and adds that his claims have been already partially acknowledged. It is to be hoped that he will get the promotion he so richly deserves. There is no appointment which will give greater general satisfaction. [The *Varhád Samáchár* (68) of the same date expresses similar sentiments.]

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
8th December 1883.

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BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 8th December 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
	MARA'THI			
*12	The Aranyă Pandit	Bombay	Fortnightly ...	100
13	„ Arunodayă	Thána	Weekly	555
14	„ A'ryávart	Dhulia	Do.	100
15	„ Bakul	Ratnágiri	Do.	450
16	„ Belgaum Samáchár	Belgaum	Do.	260
17	„ Bhála	Sholápur	Do.	240
*18	„ Bodh Sudhákar[1]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyă Samáchár	Bombay	Fortnightly ...	500
*22	„ Dakshin Vritt	Kolhápur	Weekly	200
23	„ Dhárwár Vritt	Dhárwár	Do.	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[1]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[2]	Belgaum	Do.	200
*34	„ Katáksh	Poona	Do.	200
35	„ Kesari	Do.	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
*44	„ Nibandh Chandrika	Poona	Monthly	200
45	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[1]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti)	Do.	200
*52	„ Pratod	Islámpur	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Sanmárgă Dipika	Bombay	Fortnightly ...	150
56	„ Satyă Prakásh	Do.	Weekly	243
57	„ Satyă Sadan	Alibág	Do.	400
58	„ Satyă Shodhak	Ratnágiri	Do.	140
59	„ Satyavádi	Bombay	Fortnightly ...	275
*60	„ Sharabh	Alibág	Weekly	200
*61	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
62	„ Shetakaryáncha Kaivári	Bombay	Fortnightly ...	950
63	„ Shiváji[1]	Poona	Weekly	200
64	„ Shubh Suchak	Sátára	Do.	90
*65	„ Srishtidarpan	Bombay	Do.	200
66	„ Suryakánt	Ellichpur	Do.	150
67	„ Suryodayă	Thána	Do.	240

1 Frequently admits English articles.

2 Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*68	The Svadesh Hitechchhu	Bombay	Weekly ...	150
69	„ Telagu Mitrá	Do.	Do.	400
70	„ Varhád (Berár) Samáchár[1]	Akola	Do.	250
71	„ Vártáhar	Bombay	Do.	200
72	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
73	„ Vengurla Vritt	Vengurla	Do.	200
74	„ Vicháráhil...	Málvan	Do.	300
*75	„ Vinod	Poona	Do.	200
*76	„ Vinod Mallika	Jalgaon	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*78	The Bombay Chronicle	Bombay	Weekly	200
79	„ Gujarát Mitrá	Surat	Do.	400
80	„ Hitechchhu	Ahmedabad	Do.	349
81	„ Lok Mitrá	Bombay	Do.	800
82	„ Surat Akhbár	Surat	Do.	600
83	„ Suryá Prakásh	Do.	Do.	137
	GUJARA'TI.			
84	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
85	„ Akhbáre Sodágar	Bombay	Daily	750
86	„ A'ryá Dharm Prakásh	Do.	Monthly	304
87	„ A'ryá Dnyán Vardhak	Do.	Do.	500
*88	„ A'ryá Subodhak	Surat	Do.	200
89	„ Bombay Punch	Bombay	Weekly	500
90	„ Bombay Samáchár	Do.	Daily	1,090
91	„ Broach Samáchár	Broach	Weekly	700
92	„ Broach Vartmán	Do.	Do.	60
93	„ Buddhi Prakásh	Ahmedabad	Monthly	600
94	„ Dátardun	Bombay	Weekly	525
95	„ Deshi Mitrá	Surat	Do.	1,000
96	„ Dharmá Sadbodh Ratná	Do.	Monthly	200
*97	„ Dnyán Dipak	Junágad	Do.	100
98	„ Dnyán Vardhak	Bombay	Do.	400
99	„ Fursad	Do.	Do.	100
100	„ Gujaráti	Do.	Weekly	400
*101	„ Gujarát Monthly Journal	Do.	Monthly	200
102	„ Gul Afshán	Do.	Do.	659
*103	„ Hitopadeshak Ratná	Ahmedabad	Do.	200
104	„ Jáme Jamshed	Bombay	Daily	525
105	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,400
106	„ Kaira Vartamán	Kaira	Weekly	115
*107	„ Kaiser-i-Hind	Bombay	Do.	200
108	„ Káside Mumbai	Do.	Tri-weekly ...	700
109	„ Kusum Guchchhá	Ahmedabad	Monthly	350
110	„ Nágar Udayá	Do.	Do.	300
111	„ Niti Prakásh	Kaira	Weekly	200
112	„ Nure Elam	Bombay	Monthly	381
113	„ Pársi Punch	Do.	Weekly	814
114	„ Rást Goftár	Do.	Do.	1,225
115	„ Samsher Báhádur	Ahmedabad	Do.	200
*116	„ Saras Sár	Do.	Monthly	200
117	„ Satyá Mitrá	Bombay	Weekly	400
*118	„ Saurashtrá Darpan	Junágad	Monthly	200
119	„ Stri Bodh	Bombay	Do.	533
*120	„ Subodh Prakásh	Nadiád	Do.	200
121	„ Svadesh Vatsal	Bombay	Do.	408
*122	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
123	„ Umreth Samáchár	Umreth	Weekly	50
124	„ Vartamán Sár	Surat	Do.	200
125	„ Vidnyán Vilás	Rájkot	Monthly	738
126	„ Vidya Mitrá	Bombay	Do.	300
127	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
128	The Chandrodayá	Dhárwár	Weekly	150
*129	„ Karnátá Vritt	Belgaum	Do.	200
*130	„ Kannadá Suvarte...	Bombay	Do.	200
*131	„ Rásik Ranjani	Belgaum	Do.	100
	SANSKRIT.			
*132	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*133	The Armagán	Bombay	Weekly	200
*134	„ Dabdabe Islám[3]	Do.	Do.	200
135	„ Khádam-e-Hind	Do.	Daily	200
136	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
137	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*138	The Military Instructor	Poona	Weekly	200

1 Frequently admits English articles. 3 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1705, dated 8th June 1881.

Politics and the Public Administration.

Requests Mr. Gladstone to repeal the duty levied on silver plate imported into England.

The *Hitechchhu* (80) of Ahmedabad of the 6th December requests Mr. Gladstone to abolish the duties levied on silver plate imported into England. Mr. Gladstone has somewhat lost the confidence which the people of India had placed in him when he was in Opposition and was advocating their cause. He threw on India a portion of the expenses of the Afghan War, which while in Opposition he said that India should not be made to pay. India was also made to defray a portion of the expenses of the war in Egypt, which was solely undertaken for protecting the interests of England. He allowed the repeal of the Indian cotton duties, which has caused a great loss to the Indian treasury, and the continuance of the odious license tax. The promise to repeal the silver duty levied in England has been allowed to lie dormant for the last two years. It is however to be hoped that Mr. Gladstone will not allow his high character for justice and impartiality to be sullied by not abolishing the silver duty in the interests of the people of India. If he attends to the matter now, he will be able to do something regarding it in the next budget. His Royal Highness the Prince of Wales has announced that an exhibition of the industrial works of India and the Colonies will be held in England in 1886. In order to enable the poor artizans of this country to prepare their silverware and to profit by their sale at the exhibition, the Government of India should put themselves into communication with the Secretary of State for India and through him should urge the Home Government to abolish the duty on silverware imported into England. [The *Ahmedabad Samáchár* (84) of the 5th and the *Broach Samáchár* (91) of the 6th December also point out the advisability of repealing the silver duty levied in England.]

Points out the inadvisability of maintaining only a European volunteer force in India.

The *Indian Spectator* (1) of the 2nd December refers to the publication of Major Collen's prize essay on the volunteer force in India, and remarks:—We are not one of those who grudge any reasonable expenditure from the revenues of India for purposes of the defence of the empire by volunteers in India's hour of need. But what does the maintenance of volunteers imply politically? It means one thing only, namely, that the British Government mistrusts the loyalty of Natives. Can real sympathy increase between the two races so long as such palpable want of confidence actuates our rulers? If the people at large are to be kept contented and loyal, we must say that the present policy of maintaining only a European volunteer force at the expense of the natives of India is a great blunder. It is a humiliation for Natives which must always rankle in their hearts. Are Europeans alone able to defend the empire? Is not their own country dear to the natives? Whose interests are more permanent? Of the natives, of course. Then why not ask Natives to march shoulder to shoulder with Europeans? Assuming that the four lákhs of rupees that are annually spent at present on the maintenance of the volunteer force of 12,000 men are well spent, what guarantee is there that the force distributed at various strategic points will be of real use in times of danger? It must be remembered that a few hundred volunteers, all congregated in their respective presidency towns, cannot resist a formidable force while the regular troops are withdrawn for service elsewhere. Even these few hundred may be required to be told off for duty in small detachments over different parts of the country. Can a few volunteers in any given place defend it for long against heavy odds? British pluck may work wonders. But pluck even has its limit against solid battalions. It is one thing to have a large volunteer force numbering over 200,000 men in the United Kingdom with a population of 3½ krors, all British, burning to defend hearth and home against foreign aggression: it is another thing to have a small force of 12,000 aliens in India having no permanent interests or ties here, scattered far and wide over a million and half square miles with 210 millions of population. There is also another aspect of the matter. Suppose that those expected to defend fail in their duty at the proper hour—that at a time when India is threatened from without something or

other happens which creates or leads to the sort of agitation we are witnessing to-day in connection with the Jurisdiction Bill—that a few ardent volunteers excite regular European soldiers to mutiny, and that they march down the Viceregal palace and defy Government—that they throw off allegiance to the Secretary of State, as some have already threatened, and proclaim themselves independent Britons sworn to maintain British ascendancy, a new order militant based on solemn league and covenant,—has the Government of India given thought to this contingency? We admit it is a very remote one; but after what is now happening and after the new creed of British ascendancy which some of our contemporaries are so sedulously preaching, is it not necessary to take thought of every such contingency?

Remarks on the present condition and position of the class of educated Natives.

With reference to the educated Natives the *Subodh Patrika* (11) of the 2nd December says:—This class of men has not been for some time past in favour with anybody. Although whatever activity is displayed in the onward movement of the Indian nation in the various departments of public life mainly springs from this class of men, yet it is a fact that educated Natives as a class do not find favour with anybody. They are despised and disliked by the high classes of their uneducated countrymen as being unpatriotic, denationalized and given to the newly imported vices from the West. Their half-educated brethren join chorus with the uneducated and embitter their attacks on them with impotent malice and ill-disguised jealousy. The Christian missionaries dislike them as being strongly opposed to their work of religious propagandism, both with reference to themselves and also with reference to the masses. They lament that the days are gone by when they could bring within their fold neglected and straying sheep from the Hindu community without being hindered by the spread of liberal and cosmopolitan ideas by the educated classes. They regretfully look back upon those days when their own evangelizing educational institutions were all in all and when they themselves were looked upon as the source of all light and life, and they naturally hate the increasing numbers that are being educated in Government institutions for their utter indifference to the Bible and missionary preaching. They are looked upon with scorn and hatred, often scarcely disguised, by the majority of the Anglo-Indians, whether official or non-official, for seeking social, official, and political equality with them. They cannot realize the fact that the altered circumstances of this country and of its public services do not any longer admit of the old *má-báp* system, under which almost every Native stood with low submission in the presence of an Anglo-Indian, and when the latter could always treat the former with a patronizing air. One might suppose that the educated Native would strongly defend himself against the combined attacks and aspersions of the Anglo-Indians, the missionaries, and their own half-educated countrymen. But their own successes in the various departments of public activity being as yet small as compared with their aspirations, they have no heart for a profitless controversy with the various classes of their detractors. Conscious of the rectitude of their aims, conscious also of the inadequacy of their efforts to any sudden realization of their great aspirations, and not blind to those shortcomings which they necessarily share to some extent in common with their other countrymen, they prefer, it seems, to leave the task of defending themselves to time and to results. Under these circumstances we are glad to see that the Education Commission in its report has pronounced a verdict which is on the whole favourable to the educated Natives.

Censures the *Englishman* for charging the vernacular press in Bengal with disloyalty.

In a paragraph headed "Tone of the Bengal Vernacular Press," the *Native Opinion* (10) of the 2nd December says:—Along with the right of being tried exclusively by European Magistrates some of the Englishmen in Bengal are pleased to consider, it seems, the right of abusing others peculiarly their own. We wish them joy for all that, but at least the *Englishman* should not have shown quite a want of taste when he himself has been the most flagrant of delinquents in this respect in pointing out a mole in another's eye when there is a beam in his own. It is said that the *Englishman* has taken upon himself the task of drawing the attention of Government to the tone of the Bengal vernacular press.

Extracts are published giving instances of the seditious character of Native writing; and we could have showered encomiums upon him for impartiality had he but included in those extracts cuttings from his own paper abusive of the representative of the Empress out here. But as he has not done this, he cannot but be regarded as a partizan in the matter. Before fixing a seditious character upon others, we would ask him to consider his own position in respect to the law of defamation.

Approves of the recent nomination to the Statutory Civil Service of this Presidency.

The same says:—We are glad Government have selected the son of Ráo Báhádur Bholánáth Sárábhái for this year's prize in the Native Civil Service. Mr. Narsingráo is a graduate of the local University, and was always a marked man while at college. Against him the Anglo-Indian press cannot raise the objection which they try to hurl against others. Coming as he does from a respectable family, he fairly claims all those educational advantages which a Covenanted Civil Servant ought to possess. Let Government exercise such judicious discretion in the matter of these appointments and then no special provision will be found necessary to make the Statutory Civil Service what it ought to be. [The *Rást Goftár* (114) and many other papers approve of the nomination.]

Says that too much reliance should not be placed on the returns furnished by village accountants regarding the quantity of mortgaged lands in each village belonging to peasants.

The *Arunodayá* (13) of the 2nd December says that on the requisition of Government the village accountants have furnished returns of the lands of peasants in each village which have been mortgaged. Such information will be extremely useful if accurate and reliable; but it is extremely unlikely that the village accountants will be able to furnish returns which will be correct and satisfactory. It is of course very creditable to the village authorities that they are able to give the statistics when called for, but too much reliance should not be placed on them. They are not competent to prepare in a thorough and business-like manner the immense variety of information and returns which they are called upon to furnish. The *Arunodayá* trusts that in making use of the returns called for regarding the mortgaged lands in each village Government will not place too much reliance on their accuracy.

Comments in connection with the memorial presented to His Excellency the Governor of Bombay by the Bráhman inhabitants of the village of Waduth in the Sátára District regarding the annoyance suffered by them at the hands of certain Mhár converts to Christianity.

The *Mahrátta* (2) of the 2nd December remarks:—It is only a few weeks ago that Lord Ripon issued a resolution regulating the use of pistols by *shikáris*, and we fear His Excellency will be soon put to the necessity of issuing another resolution regulating the conduct and movements of the missionaries and their disciples, the Native converts to Christianity. We have heard that missionary work has been a source of pain and anxiety to many of the heathens in different parts of the country; but the case detailed in the memorial to the Governor of Bombay by the Bráhman inhabitants of the little village of Waduth in the Sátára District appears to be the crowning piece of the series of missionary troubles. From the memorial it appears that certain Mhár converts, though very few in number, have proved even more than a match for the Bráhman inhabitants of the village. The Bráhmans have been fighting out their case in no less than three courts but have not been able to get justice. They have therefore run to the highest authority in the Presidency. The memorial, we are sorry, is not well drawn up, inasmuch as it contains certain statements which, we think, it will be very difficult to substantiate, even if true. The memorial states that a certain Magistrate was influenced by a particular individual to give his decision in a particular way. We have no faith in such statements. Our inference in such matters always is that the complaining party has failed to produce evidence which can be considered as conclusive against the facts advanced by the opposite party. The facts stated in the memorial are, however, too clear, and we have every hope that the Government of Bombay will mete out justice to the oppressed people.

Disapproves of the appointment of Mr. David Watson as Sheriff of Bombay for the ensuing year.

The *Yajdán Parast* (127) of the 2nd December expresses surprise that Mr. David Watson should have been appointed Sheriff of Bombay for the ensuing year. Mr. Watson has never rendered such services to the public as to deserve the honourable and lucrative office of Sheriff. Of late the Bombay Government has been in the habit of bestowing honours and offices on persons who command influence and bring recommendations, and perhaps the shrievalty has been given away on the same considerations. It is to be regretted that the high officers of Government should succumb to flattery and bestow honours and lucrative offices on flatterers. There are several European and Native gentlemen in Bombay who have rendered valuable services to Government, and one of them ought to have been selected for the post of Sheriff of Bombay.

Heartily supports the founding of St. John's Ambulance Association in Bombay.

In noticing the public meeting recently held for the purpose of founding St. John's Ambulance Association in Bombay, the *Bombay Samáchár* (78) of the 2nd December observes that the aims of the association are worthy of the support of all nations, especially of the natives of India, whose religious men are so well distinguished for charity and mercy. The institution seeks to afford to humanity suffering from accidents that timely relief and treatment which experience has proved to be of invaluable importance in assuaging pain and preventing permanent deformity or decrepitude, as also death. From its multifarious industries Bombay stands in great need of this charitable institution, and it is to be hoped that the public spirit and liberality of her citizens will carry out the commendable work. [The *Yajdán Parast* (127) and some other papers of this week express similar sentiments.]

Local Self-government.

Remarks in connection with the report of the Select Committee appointed to report upon the Bombay Local Boards Bill.

In an article headed "The Report of the Select Committee on the Bombay Local Boards Bill," the *Indu Prakásh* (9) of the 3rd December says:—It is very gratifying to observe that the Committee have treated with deference and respect the representations of such public bodies as the Bombay Branch of the East India Association, the Poona Sárvajanik Sabha and the Sind Sabha, and have to a certain extent adopted their suggestions. If the Committee have not gone as far as these bodies or the Native press desired them to go, they have done so advisedly and on principle, and we are not on the whole inclined to quarrel with their conclusions. The Committee have declined to increase the minimum number of elected members on the boards further than that given in the Bill. It seems to be feared that election being an exotic in Indian soil, it may take some time to take deep root and to attain a healthy growth, and that it is uncertain how it will work in the first instance. It follows, therefore, that it is necessary to proceed cautiously in applying the elective form of government to the districts. It is impossible to say these fears are altogether groundless, and on the whole the solution arrived at by the Committee, coupled with the assurances of Government contained in the Honourable Mr. Badrudin's minute, must be accepted as satisfactory. The same observations apply to the much-vexed question of the official or non-official president. But in respect to the total number of members on each kind of board, we wish the Committee had acquiesced in the proposal of Mr. Badrudin to fix the number at 16 for the táluka and 32 for the district boards. The honourable mover of the Bill has indeed given an assurance that the arrangements which Government intend to make will secure approximately the number proposed by Mr. Badrudin. In spite of such declaration, we think it is highly important that the number of members should be once for all fixed by statute. It is not desirable to leave it indefinite and at the discretion of the executive. It is much better, we think, that the total number, like the number to be elected by each constituency, should be declared by law, and that the executive Government should make their arrangements in accordance with the law. We have the highest confidence in the individual members of the present Government, and we fully believe that the assurances held out by the Honourable Mr. Peile will be carried out. But the successors of

the present Government will be guided in their action by the letter of the law. The intention of the framer of an Act is rarely taken as a guide in its interpretation beyond the express words of the enactment. It is therefore necessary that the various assurances should in one form or another be incorporated in the Bill itself. On the subject of qualifications and disqualifications of members and voters there is yet some ground for dissatisfaction. We are glad to see that the disqualification arising from a criminal conviction has been limited to convictions for non-compoundable offences. The limit of age may, we still think, be advantageously lowered to 18, and the disqualification attaching to a Subordinate Judge should be removed. The Subordinate Judge is frequently the best informed and the best cultivated man in a táluka. He will be a valuable counsellor to the boards, and they should not be deprived of his assistance. The ground on which the Subordinate Judge is excluded is that he will have to try cases in which the board will be concerned. But this difficulty may, we think, be obviated by either empowering him, if he should be a member of the board, to transfer the case to another Judge, or enacting that the cases should be tried by the District Judge, as in those cases in which a Government officer is a party. Among the qualifications the tests of education and profession are still ignored. The Honourable Mr. Badrudin has, it appears, fought in vain to persuade the Committee to adopt these tests, but, we trust, he will be more successful in the Council. Government no doubt possess under clause (7) of Section 10 the very wide powers of declaring any person eligible they may think fit, but we are afraid such discretionary use of power will not always secure the franchise to those who by their education and experience richly deserve it. On the subject of the duties of the boards the Committee have proposed a very valuable amendment. They have divided the duties into necessary and optional, and have placed in the latter class all those works of famine relief and experimental farms and so forth to which we objected in a former issue. The construction of water-works has been explained not to include works of irrigation, and the measures for the preservation of water from pollution are declared to mean works for that purpose and not police regulations. Making provision for primary education is among the necessary duties, while that for secondary education is left at the discretion of the boards. The vague provisions as to the transfer of Government roads and buildings to the local boards have been modified. The transfer cannot now be made without the consent of the boards. The provisions as to revenue and expenditure have received very considerable modification. The district board is now the chief controlling and disbursing authority, and the táluka boards have been reduced to a very subordinate position. The control of the local funds, the employment of servants, the payment of their salaries, the initiation of local public works and sanctioning of annual budgets are all vested in the district boards. The táluka boards are to look after primary schools and other local institutions. One-third of the total local fund has to be appropriated to education. In regard to the construction of public works a new provision is added, by which works which will cost more than Rs. 500 are required to be constructed according to plans and estimates prepared or approved by the Government Executive Engineer of the district, and Government have reserved to themselves the power of requiring the boards to get such works done by the Executive Engineer and his staff. We think the arrangement proposed is gravely objectionable. The small works that have usually to be done by local boards, such as building school-houses, dharmashálás and so forth, are, we think, such as require no engineering skill or experience and are likely to be done more economically and efficiently by the local authorities themselves than by the Public Works Department. The Public Works Department is notoriously wasteful and expensive. Its officers are mostly ignorant of local wants, and are too often inclined to sacrifice convenience and accommodation to architectural elegance and effect. Professional advice and aid will be useful in the construction of such works, but to make it incumbent on the boards to seek professional assistance in every case in which a work will cost more than Rs. 500 is, we think, an unnecessary interference with the independence of the boards, and is sure to be highly injurious. The old limit of Rs. 2,500 is much to be preferred, and may, we think, be advantageously retained if not increased. Thus while the amendments show a con-

siderable improvement on the Bill, there are yet certain matters which require alteration. As compared to the old law of 1869 the Bill as amended will give quite a new life to the local boards. They will be composed of at least one-half nominated members, and half of the latter will be non-official. They may have a non-official president, but if the president be an official they will have a non-official vice-president, who will in all matters be nearly equal to the president, and the latter will be instructed to leave the work of administration as much as possible in the hands of such vice-president. The boards will have absolute power over their funds. They will make their own budgets annually, and execute such works within their local areas as they think proper. They have thus been relieved of the seven years' budget system and of the fear of abstraction of their funds to provincial purposes as in the time of Sir Richard Temple. Complete liberty of action is reserved to them. The bludgeon provisions no doubt remain, and they will be a standing threat to them; but, we trust, like the provisions in the Bombay Municipality Act they will never have to be enforced. If after the publication of the law, says the Honourable Mr. Badrudin, "the legitimate aspirations of the people of this Presidency are not satisfied, it will be the fault not so much of the law as rather of the misapplication of the law, and the remedy for this,. as for all other matters, must ultimately remain with the people themselves." The present legislation is expressly intended to be tentative. Any defects that may be found to exist after an experience of its working will be cured in after years. It is on this account that the suggestion to consolidate the whole law on the subject of local self-government has not been adopted. The honourable mover has however promised that "the old and the new Acts be published by Government in such a form as to exhibit the law both in regard to the municipal as well as the rural boards at one glance without inconvenience or difficulty."

Does not approve of the retention of official presidents for local boards.

The *Native Opinion* (10) of the 2nd December says:—That part of the report of the Select Committee appointed to report upon the Bombay Local Boards Bill which deals with the question of official presidents is rather more ingeniously than solidly reasoned out. The fact of this question being mixed and considered together with that of the minimum number of elected members has rather obscured its importance. The influence of the elected members in the boards is not the same as, nor akin to, that of the elected presidents, and we wish the Committee had kept these two considerations apart and had viewed them separately. We make a great distinction between the two. For securing the ultimate end which the review of a sympathetic policy has evidently set before us, the election of the president is of greater importance than that of the members constituting the board. If the official presidents are to be retained, we think that no material advance in the direction of liberty can be achieved over the condition in which our boards are at present. Hitherto the boards have been only the nominal administrators of the local funds, and hereafter, we are afraid, they will be very much the same. The Committee accept the position that one strong-minded and high-handed official, with a consciousness of wielding plenary power, can make his influence felt for good or for evil throughout the whole length and breadth of the district, and yet they talk of the boards being really independent bodies with such a strong-minded official president. All know what the fear is which a Collector inspires into those over whom he rules, and nobody gifted with impartial judgment can ever bring himself to believe that members of the local boards can ever gather sufficient courage so as to go against his wishes. Every class of people has large estates in the Collector's hands, and it dare not tempt misfortune by voting against him. This impossibility of his official position being forgotten makes him at best an unsafe teacher of political liberty to the people. He is too much feared to inspire confidence. He alone will do the whole work, leaving the members the only not very dignified duty of giving their assent to his proposals. We do not for a moment maintain that the Collector-president will always mismanage the local funds. Nay, in the majority of cases he may administer them even more ably than the boards without him can. But what

of that? The chief object of the measure is to teach the people to administer their own affairs, and unless that work is exacted from them they will never learn it. The Government of India have given the official the proper position in these matters. He must guide the people only from outside and not do their work for them. The Committee in considering this point fall into an error. They suppose that those who are against official presidents mean that the influence of the Collector should cease altogether. Far from it. What we wish is not that the Collector's influence should cease, but that it should not be all-absorbing as it has been up to this time. He must indeed serve as the friend, guide and philosopher of these boards. But he should do his friendly offices from outside. Labouring under this mistake, the Committee apparently think that the Government of India themselves are in favour of official presidents. But the resolutions of the Government of India on this subject have plainly intimated that as far as possible boards should be made free from their mental thraldom to official presidents. We wish the Committee had dropped this reference to the Government of India. They will find that the support they have sought out of their wording is unreal. After the notorious blast and counterblast of resolutions between the Bombay Government and the Government of India, we had thought that such allusions would never be made. The Government of India mean that the experiment to be tried now should differ from all former trials in one great particular. The Governor-General in Council observes that the true principle to be followed in this matter is that the control should be exercised from without rather than from within. The Government should revise and check the acts of the local bodies, but not dictate them. These and such other expressions leave no doubt as to the intentions of the Supreme Government. [The *Hitechchhu* (80) of Ahmedabad of the 6th December disapproves of the retention of official presidents and the large powers vested in them of spending money from the local funds and the nomination of half the members of boards by Government, and remarks that the noble views of Lord Ripon on the subject of self-government appear not to have been heeded. The people of the Bombay Presidency are unfortunate in Sir James Fergusson's regime. He does not appreciate the rights and aptitude of Natives, and is guided by the advice of others. The people have been disappointed in the expectations formed by them of Mr. Peile. The Select Committee have made slight changes in the Bill, leaving the principal objections raised by the people against it untouched. The selection of persons composing the Select Committee did not leave room for expecting a better result than that arrived at by it. In the opinion of the *Hitechchhu* the Bill is not worth passing with the modifications proposed in it. It is still to be hoped that the Bombay Government will remove the objectionable clauses in the Bill. The *Ahmedabad Samáchár* (84) of the 5th December expresses sentiments similar to those of the *Hitechchhu*.]

Legislation.—The Native Magistrates' Jurisdiction Bill.

Says that the Statutory Civilians should not be excluded from the exercise of the jurisdiction proposed to be conferred on Native District Magistrates and Sessions Judges by the Ilbert Bill.

The *Indian Spectator* (1) of the 2nd December, after remarking that the Ilbert Bill is quite safe with the amendments proposed and that the agitators against it would best consult their own interests and reputation as honest Englishmen or even as British European subjects by accepting the inevitable with grace, for if they are sound politicians they will easily understand that the Bill is purely a logical sequence of events that have happened and is simply a consequence of the policy of Parliament declared fifty years ago, says:—It is worth while to consider the outcry that has been again raised in certain quarters regarding the exclusion of Statutory Civilians from the exercise of the jurisdiction which the Bill proposes to confer on District Magistrates and Sessions Judges. It is true that at the present moment few of these have come up to the standard and qualifications which would command the respect of Europeans and Natives. The latter have unhesitatingly declared that they have but little faith in those whom good fortune or the accident of birth has forced into the sacred precincts. Natives have uniformly condemned the system of admission under the rules of 1879. But because the nominations made during the last four years have been unsatis-

factory, is it to be understood that all who may hereafter be appointed to that service will be found equally unworthy? The opponents forget that the system, which has been generally condemned, is about to be reconsidered with the view to make future admissions as good as those to the other service. If Victoria 33, Chap. 3 of 1870, is to be remodelled on a basis to give general satisfaction and inspire confidence, what is there to deter Government from now conferring on a Civilian under the revised statute or its rules the criminal jurisdiction whenever the Government of the day finds him fully qualified to exercise it, and especially with the safeguard now proposed on the basis of Sir Charles Turner's suggestion? We think the Government of India would stultify itself,—nay make itself the laughing-stock of all impartial persons, both here and in England,—were it to exclude Statutory Civilians from the proposed jurisdiction. The principle of the Bill is to remove the disqualification. If Statutory Civilians are exempted, the removal will only be a qualified one. That might vitiate the principle on which the Government of India has boldly taken its stand. But we have every faith in Lord Ripon and his colleagues. The principle is that whenever a Native, let him belong to any one of the three branches of the Civil Service, is found qualified to be made a District Magistrate or Sessions Judge, the jurisdiction must be conferred on him. He will not be qualified to act as a District Magistrate or Sessions Judge if Government has no confidence in him. Surely the agitators do not mean to say that a qualified Native belonging to the Statutory Civil Service, when he is ripe for the post, should be done injustice to by being studiously kept out of it, more especially when there will exist the right of appeal to the High Court as proposed by Sir Charles Turner? We emphatically insist on the inclusion of Statutory Civilians in the body of the Bill as persons on whom the jurisdiction should be conferred whenever found qualified. Government must be prepared to recognize the situation, however uncomfortable it may be to the opponents of the Bill. Government is bound to look back to the past and the policy in vogue for the last half a century. It must again look to the future by the light of that past. The agitators seem to be concerned only with the present. But the vision of a Government cannot be so bounded. Guided by the experience of the past and the light thrown by the present, it must legislate for the future, if that future is to be made logically consistent with the policy adopted by a succession of wise statesmen and British Parliaments in years gone by. [The *Native Opinion* (10) of the same date expresses similar sentiments.]

Disapproves of the compromise suggested in the Native Magistrates' Jurisdiction Bill authorizing a European criminal to petition the High Court to transfer his case from a Native to a European Magistrate or to itself.

With reference to the compromise proposed in the Native Magistrates' Jurisdiction Bill that a European accused brought up before a Native District Magistrate or Sessions Judge should be permitted to submit a petition to the High Court praying for the transfer of his case to a European Magistrate or Sessions Judge or to the High Court itself, and that on his furnishing satisfactory reasons for making the prayer his case should be accordingly transferred, the *Rást Goftár* (114) of the 2nd December observes that the compromise ought never to be accepted, inasmuch as it nullifies the very principle of the Bill, which is that a Native Magistrate is not incompetent to try a European accused simply because he is a Native. To clothe the Native Magistrate with jurisdiction to try a European criminal and at the same time to permit the latter to claim the transfer of his case to a European Magistrate is tantamount to making a concession with one hand and withdrawing it with another. The High Court is to decide whether the transfer should be made; but since the Judges of the High Court have disapproved of the very principle of the Bill, there is no prospect of that principle being upheld by them. The proposed compromise requires that sufficient reasons should be furnished in order to authorize the transfer, but it is difficult to decide what are sufficient reasons and what are not. There is no safeguard against a European criminal stating that a certain Magistrate is a Native and as such is incompetent to try him, and against the High Court considering the statement sufficient for transferring the case to a European Magistrate. The compromise is not therefore acceptable and it is better to reject the Bill itself. The counterpoise has been

brought forward to please European opponents of the Bill, but since even they are displeased with it it is useless to pass it in that shape. Government ought to reject the compromise and pass the Bill in its original form.

Comments in connection with Mr. Atkins's representation regarding Lord Kimberley's statement about the Jurisdiction Bill.

With reference to Mr. Atkins's representation regarding Lord Kimberley's statement about the Ilbert Bill, the *Subodh Patrika* (11) of the 2nd December remarks:—Mr. Atkins is not a slow hand in misrepresenting matters *Indian*. In his very first speech delivered at the conference of the delegates of British workmen held in Edinburgh soon after his arrival he made many erroneous statements, one of which it is impossible to suppose he did not know to be erroneous, seeing that he has been in India for many years and has known a good deal about the administration of the country. For instance, he said to the British delegates that the Government of Lord Ripon was appointing Natives to posts in Government service without requiring them to pass any examinations or after requiring them to pass very simple examinations, while the policy of Government in the case of Europeans and Eurasians was quite the reverse. Everybody knows that no statement could be more perversely inaccurate. Lord Lytton's resolutions of 1879, which professed to reserve certain branches of the uncovenanted service for Natives, practically excluded them from such departments as the police, forest and others. When Mr. Atkins in the same strain puts certain words into the mouth of the Secretary of State, which words if as a matter of fact uttered by him would only make him ridiculous in the eyes of serious statesmen, how are we to accept them as correct versions of what the Secretary of State said? Mr. Atkins's familiar tactics have, however, had one very desirable effect, namely, that they have given the public an opportunity of knowing that Lord Ripon's policy has the sympathy of the ministry, and that the idle visions of His Lordship's aspersers must be dismissed by them as the visions of blind partizans doomed to disappointment. [The *Hitechchhu* (80) of Ahmedabad of the 6th December expresses disapproval of the conduct of Mr. Atkins in misrepresenting the statement made by Lord Kimberley, and remarks that the conduct of Europeans with reference to the Jurisdiction Bill has made the people of India conversant with their bad qualities, which they hitherto only knew imperfectly. The Europeans will preserve their honour and position only by giving up their useless obstinacy and by abstaining from making an exhibition of themselves. The *Hitechchhu* deeply regrets the insult offered to Lord Ripon by a clique of Europeans on his return to Calcutta on the 1st instant and expresses satisfaction with the reception given to him by Natives on that occasion. If Natives had behaved in the way in which Europeans are reported to have behaved, writers like those in the *Englishman* would have called them rebels and would have recommended their being blown away from the mouth of guns. But how can they do so in the case of Europeans? Praise is due to Lord Ripon for his magnanimity in pardoning them.]

Remarks in connection with the modifications proposed in the Jurisdiction Bill.

The *Indu Prakásh* (9) of the 3rd December says:—That the proposed modification of the Jurisdiction Bill does not satisfy the more determined opponents of the measure does not strike one as novel; but it is the gullibility of the representation which they rashly make as to the Natives also not being satisfied with the modifications proposed that excites indignant surprise. It is alleged with a presumption which is marvellous that the Bill, if modified, will not please the Europeans or satisfy the Natives —the former, because it will legalise, in spite of its changes, the principle that a Native Judge can try a European criminal; the latter, because it will not go far enough, but restrict the jurisdiction to a select few of the Native Magistrates and Judges. But if the *principle* be recognised, the extent to which in practice it will be made to work will be a matter of secondary importance, and the Natives are not likely to cavil at it. They are fully conscious that administrative changes are not the work of a day, and the declaration that the Bill will, before passing, be modified and restricted in its scope has not called forth disapproval from any organs of Native public opinion. The opponents of the Bill will do well to speak for themselves and rest contented. It is beyond their province to make surmises about the views of Natives on this question.

Education.

The *Native Opinion* (10) of the 2nd December says:—The Calcutta *Statesman* is quite hopeful that even at this time of the day private managers may be found quite willing to undertake the management of collegiate institutions. It might be the case with regard to Bengal, but so far as our presidency is concerned, we boldly say that the *Statesman's* views do not fitly apply to us. If the united opinion of the Education Commission is to be taken as the correct view of the present state of higher education in relation to private enterprise, one may safely say that even Bengal is not ready to part with its Government colleges. Possibly the *Statesman* represents this view from a missionary standpoint, and as solely representing private enterprise this section of the community may be all the more willing to undertake the conduct of collegiate institutions. But even granting that a very full complement of private managers are willing to undertake it, it may be asked, always keeping in view the point of efficiency, is the absolute withdrawal of Government from State education desirable? If not, what proportion of direct management in the field of education should Government keep to itself? We cannot look upon mere outward supervision and control as Government's direct share in this branch. As responsible rulers of the country, they are in duty bound to spend a proportionate share of the annual revenue upon the education of those from whom they draw the sinews of government. If the state of education in other countries be taken into consideration, we are persuaded to believe that our administrators do not spend on our education anything more than they ought or might do. Those who have read Mr. Lethbridge's paper on education in India will be convinced that expenditure on higher education in this country is not greater than what is spent in England on the same branch. It may perhaps be shown that at present expenditure on higher education in England has been considerably reduced. But it must not be forgotten that the cause of reduction of this expenditure is the endowment of higher institutions by a series of British monarchs for centuries from the crown lands and other public sources. We have yet to reach the stage of British higher education, and therefore the present expenditure on it can in no sense be considered extravagant. Compared with the vast population of India the population of the United Kingdom is infinitesimally small, and yet nobody there seems to consider the expenditure incurred thereon as extravagant. If these facts be borne in mind, those who are so much influenced by a sentiment for private enterprise will be persuaded to think otherwise. As a compensation for the closing of Government colleges, the *Statesman* proposes the foundation of University professorships. Such foundations may give a greater impetus to the cultivation of knowledge, but we fail to see how they can be made available at all the centres of education unless the professors are made to go on lecturing circuits. Under present circumstances much cannot be said in favour of such foundations if they are to supplant the existing institutions. In their place such foundations must ultimately fail. We do not say that private enterprise has no scope in Indian field of education. What we mean to enforce upon our Government is that the too-much-to-be-desired time has not yet arrived. Let us reach the present state of higher education in England, let private enterprise claim its own, and then there will be ample time for our rulers to think of withdrawing from State education.

Disapproves of the suggestion made by the Calcutta *Statesman* that Government should retire from the management of collegiate institutions in India.

In noticing the Government resolution for providing medical education for ladies in Bombay, the *Lok Mitrá* (81) of the 2nd December observes that the scheme appears in all respects to be an admirable one, and there is no doubt that it will tempt young ladies aspiring to a professional calling to try the experiment for which so many facilities have been provided by the generosity of Government and private individuals. It is proposed to admit into the intended special classes young women of the age of 18 years; and considering the nature of the studies to be prosecuted and the dispensing

Approves of the proposed arrangements for providing medical education for Native ladies, but disapproves of the contemplated abolition of the special class of trained midwives.

with any severe preliminary test the limit of age has been most appropriately fixed. The necessity of passing any entrance examination of the University, which is a *sine quâ non* of admission into the Medical College in the case of males, has not been insisted on in the case of female candidates, and this is a very wise proceeding, as it would otherwise have been very difficult to obtain students from the class for whose benefit the proposed measures have been taken, namely, the Native ladies of India. The test of qualification according to the sixth standard will afford a sufficient guarantee of ability to follow the course of instruction in medicine; and though in the beginning but few will be found even qualified according to that test, the measure of proficiency testified by the passing of the sixth standard appears to be the least that ought to be expected from those who mean to study medicine in a regular and scientific manner. The course of instruction is to extend over a period of four years, which seems to be sufficient, considering that five years' study is required of male candidates for the medical degree of the University. The only objectionable feature of the new arrangements appears to be the contemplated abolition of the special class of midwives. The women qualified under the present rules for this branch of medical practice have a usefulness of their own, which will not in any degree be diminished or affected by the introduction of the new class of qualified lady practitioners. In simple cases the midwife proper will still be in request in spite of the existence of female doctors, who would naturally consider their attendance in such cases somewhat derogatory to their position, and who, even if they were willing to establish a general practice in that line, would be considered too expensive to be called in to assist at a confinement, in which medical skill is not required. The result will be that patients will be reduced to the alternative of calling in the ignorant nurses, who will supplant the useful class of trained midwives that are generally consulted on account of their moderate fees. For difficult cases the new female practitioners will always be in great requisition; and it appears to be a great mistake to restrict the useful class of less trained female attendants, who are now more generally and frequently consulted than the old-fashioned midwives. It would perhaps be unreasonable to expect great results at once from so novel an experiment, or to demand at once greater facilities for its fair trial. Yet its success will only then be beyond question when instead of the arrangements, at present inevitable, of imparting instruction to male and female students together under male teachers, special classes for young ladies under female supervision are organised. The movement for encouraging female practitioners of established reputation to settle here, and institutions like the Cama hospital aided by discriminating philanthropy such as that shown by Mr. Pestanji Hormasji, will all tend to bring about a result so desirable; but in the meantime no effort should be spared to attain that end.

Complains that the Arts College at Ahmedabad has not been given a fair trial.

The *Gujarát Mitrá* (79) of the 2nd December observes that the Arts College at Ahmedabad has not been given a fair trial. One of its very efficient professors has been serving in other institutions to suit the convenience of the Educational Department. Again, the College and the local high school are located in the same building and entrusted to the same management. This arrangement has benefited the school and effected a saving of money to the department; but the interests of the College have been sacrificed. There is an absence of any development of a sturdy sense of independence and self-help in study amongst the College students—the marked characteristic of more favoured and advanced institutions. The long and frequently promised Government contribution has never been made to the full amount, so that the teaching staff, the library and the laboratory of the College have been crippled. The building in which the College and the school are located does not afford sufficient accommodation to both. It is therefore to be hoped that these shortcomings of the College will be soon removed by the authorities concerned.

With reference to the Matriculation Examination, the *Subodh Patrika* (11) of the 2nd December says:—We hear loud complaints from candidates who have appeared at this year's Matriculation Examination with reference to some of the language papers. The Sanskrit paper is pronounced even by experts to be both stiff and lengthy, and there is likely to be a very unusual falling off in Matriculation results this year, as a large number of the candidates usually take up Sanskrit for their second language, unless the Syndicate take timely notice of the matter and instruct the examiner in Sanskrit to so lower the standard as to make the Sanskrit Examination as fair as it ought to be both absolutely and relatively. Some of the grammar questions are so out of the way and so lengthy that even the best students must find it hard to get the requisite percentage of marks in that subject, considering the time that they have at their disposal, while the passages for translation, instead of consisting of short sentences, are extracts from such works as Bánabhatta's "Kádambari" and Goldsmith's "Vicar of Wakefield," both of which books are admittedly difficult to translate into foreign languages. We think the Matriculation papers in Sanskrit of Dr. Kielhorn and Mr. A'thalye are models of what such papers ought to be; fairly testing the student's knowledge of elementary Sanskrit grammar and idiom, and not repelling him by questions on obscure grammatical forms and too lengthy compounds. Even Professor Bhándárkar's papers (although he expected from Matriculation candidates somewhat more knowledge of Sanskrit than, we think, could be fairly required of them) are by no means so hard or so lengthy as this year's Sanskrit paper. The same examiner set the Sanskrit paper at the Matriculation two years ago, which was on the whole a fair one, and we cannot understand why he should have suddenly raised the standard this year so as to spread such consternation amongst the candidates. Sanskrit can only occupy a secondary place in the studies of an ordinary school and exclusive attention cannot be paid to it. This fact ought to be borne in mind in drawing up a paper in Sanskrit. Look at the paper in Maráthi, for instance. With the exception of one or two questions on obscure points it is a fair and sensible paper; but it is not half as difficult as the paper in Sanskrit, which is a highly difficult classical language. If it is necessary to encourage the study of Sanskrit, though not to the utter neglect of the vernaculars, raising the standard of examination disproportionately will not by any means lead to the desired result. With reference to the Gujaráti paper the *Patrika* quotes the English passage for translation into idiomatic Gujaráti and remarks:—Now we seriously ask whether expressions such as "the discipline of real life," "nature of theory," "hard facts of existence," "touch of truth," "contact with the broad instincts of common men," "cloistered virtues" can be expected to be satisfactorily rendered into Gujaráti by little boys, who possess only the most elementary knowledge of English and Gujaráti. We trust the Syndicate will look to this matter without the least delay. In connection with this subject we have also to remark that such words as अंतरिक्षमार्ग, तपस्विनी, व्याधिग्रस्त, समग्र are out of place in Gujaráti passages for translation into English when a large number of the Gujaráti candidates are Pársis. We know as a matter of fact that even many grown up Pársis of University standing are unable to make out anything of such words as these.

Criticises some of the papers set at the Matriculation Examination of the Bombay University.

The *Dnyánodayá* (7) of the 6th December says:—As the Director of Public Instruction is soon to go on leave and the important recommendations of the Education Commission are soon to be considered, it is essential that the best man for the place should be appointed to act. The recommendations of the Commission will require a radical change in some directions in the policy of the Educational Department here. The relations of local boards to the department have to be regulated and judiciously managed. It will not be easy to modify the predilections and habits of the whole department to meet the new circumstances. Is it then probable that a member of that department would be the best man to be at the helm at such a time? This would be like substituting a liberal for a conservative policy, and then leaving the conservatives who have

Suggests the appointment of a member of the Civil Service to act for Mr. Chatfield in the event of his going on leave.

resisted the new policy and do not believe fully in it to try to carry it on. In public estimation no member of the department has such a marked fitness for the peculiar duties of the post as to point him out as the man for Acting Director. Hence we believe that both the department and the public would gain by the appointment of a superior Civilian. If Mr. Lee-Warner, with his ability and with his knowledge increased through his work in the Education Commission, were available, we should think him the best man for the place. But he is said to have entered the Foreign Department of the Government of India and may not be available. At any rate no one's alleged "claims" but the claims represented by the educational interests of this Presidency should by all means be considered first and last at this juncture.

Advocates the claims of Mr. Jatár, Educational Inspector, Berár, to the Directorship of Public Instruction in that province.

With reference to the probable retirement from service of the Director of Public Instruction in the Berárs, the *Kesari* (35) of the 4th December remarks that Mr. Jatár is the most competent man to succeed him. In the Berárs there is no educational officer who is Mr. Jatár's equal in ability and experience, and even in the Bombay Presidency it is doubtful whether anybody can be found who will be superior to him. As Mr. Dándekar's appointment has proved a great success, the vacant Directorship should be given to a competent Native. There is one European, Mr. Aitkin, in the Berár Educational Department. He is, however, a man of inferior capacity. Everybody knows how he has reduced the Akola High School into its present wretched condition by his mismanagement. If he is appointed in the place of Mr. Dándekar simply because he is a European, the ruin of the Berár Educational Department in the course of a short time may be safely predicted. The *Kesari* trusts that the Resident of Hyderabad will reward the long and meritorious services of Mr. Jatár by promoting him to the Directorship.

Railways.

Advocates the extension of railways in India.

After expressing gratitude to the Secretary of State for India for sanctioning the construction of a railway line from Poona to Belgaum, the *Jáme Jamshed* (104) of the 4th December observes that the Bombay Government has again done injustice to the vernacular press. The Private Secretary to His Excellency the Governor recently communicated to the two local English dailies that the Secretary of State had by telegram informed Government of his sanction for the construction of this line, and that the work would be soon commenced. But no such communication was made to the vernacular newspapers. The *Jáme* then points out the advantages of railway extension in India and advocates their construction on the broad gauge. It particularly pleads this time for the construction of a direct line from Nágpur to Calcutta, and prays Government to sanction it without delay.

Municipalities.

Supports the prayer of the Bombay Municipality for the transfer from Government to itself of the work of licensing liquor shops in the city and the income derived therefrom.

In an article headed "A'bkári Licenses in Bombay," the *Indu Prakásh* (9) of the 3rd December says:—There can be no two opinions that the municipality is clearly entitled to obtain the relief it is praying for. Considering the arbitrary and hasty manner in which the Government of 1878 dealt with the matter, Sir James Fergusson's Government will, we think, be justified in revising the inequitable abstraction of funds and restoring the income to its rightful owner. The municipality had enjoyed the income for more than thirty years and had been performing its part of the contract, though it had become more onerous than formerly. There had been no abuse which could have justified a resumption. When all of a sudden it occurred to Mr. Ashburner that the fat revenues of the Bombay Municipality could easily be pounced upon. Why the honourable gentleman should have fixed upon the average of the proceeds for ten years it is impossible to say. Probably it would have been more convenient to him to have taken the average for the previous thirty years, when the figure for compensation would have

been smaller than the one fixed in the Act, or, for the matter of that, an entire resumption of revenues might have been made and justified as an act of State. But it is useless to speculate. It is quite clear that the figure of compensation arrived at by taking an average for ten years is, when the revenue is increasing, very arbitrary and unjust, and, as subsequent events have shown, is altogether incommensurate with the actual net proceeds of the revenue. If compensation is allowed to the municipality in consideration of its title as the grantee of the revenue, it stands to reason that the municipality should be given a sum equal to that actually realized. If in the interests of general administration Government think it expedient that the collection of the revenue should be in their hands, they ought properly to stand in the position of mere agents and ought not to seek to make a profit by the bargain. But we deny that it was expedient to transfer the management of the department to the Provincial Government. As Mr. Pedder observed, the fees for licenses are not a tax upon the commodity, but one simply upon the monopoly of shopkeepers in the city. The revenue arising therefrom would not be an object of the general ábkári administration. On the other hand, being the result of consumption of liquor within the municipal limits, it would more appropriately be a part of municipal revenue, and the power of collecting it ought to be vested in municipal authorities. The practice in England has uniformly been to vest such power in the justices, and these latter or the corresponding authorities here, viz. the municipality, would, we think, be peculiarly fitted to exercise the power. The Municipal Corporation would use the power with an eye for public convenience and safety, and not merely for revenue. A liberal grant of liquor licenses has increased the number of liquor shops, the immediate effect of which is increasing drunkenness—a vice to be greatly deplored. The administration of the A'bkári Act by Government seems to have been carried on regardless of such consequences. The Corporation, on the other hand, as the representatives of the city, would be directly interested in checking any tendencies subversive of public morals. Mr. Servai on Monday last argued that this view conflicted with the expectation of an increasing revenue. But he failed to observe that it is not merely for the sake of increased revenue that the Corporation ought to seek to have the management of the licenses. If the Corporation succeeds in reducing the vice of drunkenness, that will be as good a gain to the city as an increase of revenue. In any case it will be conducive to the benefit of the people if the granting of licenses be vested in the Corporation itself. Mr. Kemp's objection, which has been favoured by the *Times of India*, would, it seems to us, put a stop to all progress. If because one thinks one's request may not be granted that therefore the request should not be made, one may, we fear, wait for ever without his wishes being fulfilled. No harm can, we think, come of an unsuccessful request. It seems to have been admitted all round that the right of the municipality to receive additional compensation is unquestionable, and must be conceded, but it is feared that Government will not part with their power of administration. For our part we think that part of the Corporation's prayer which requires the parting of hard cash will occasion greater difficulty than a mere administrative detail. In fact if the whole of the income is to be enjoyed by the municipality, Government may well think it proper to disencumber themselves of the troubles of administration. There is no magic in having to bear a burden without its benefit. If on the other hand Government should covet the power even without the emolument, there will be no difficulty, we venture to think, in granting one part of the prayer and declining the other. Under these circumstances the Corporation has, we think, done well to ask for the restoration of both the power of working the department and the profits arising therefrom.

Complaints against the municipality of Bombay.

The *Telagu Mitrá* (69) of the 3rd December says that in the corners of certain lanes in Kámáthipura rubbish is collected in heaps and is burnt there. It is strange that the rubbish of Kámáthipura should be burnt in that locality when the municipality pays cartmen to carry the rubbish of Bombay outside the city. The annoyance caused to the inhabitants from the smoke which issues from the burning of the rubbish is something fearful. There is also

considerable chance of houses catching fire when the heaps are burning. No effort is also made to remove the ashes. From the first lane of Kámáthipura to the Two Tank road there is not a single lamp. The want of light causes serious inconvenience to pedestrians. The *Mitrá* trusts that the municipal authorities will take action without delay in attending to the above complaints.

Disapproves of the practice of the municipality of Surat in not advertising the time of the meetings of the general committee.

The *Vartamán Sár* (124) of the 4th December disapproves of the discontinuance of the practice of giving advertizements regarding the holding of the general meetings of the Surat Municipality in the local papers, and remarks that it is an economy in the wrong direction. Recently many persons came to witness the proceedings of the municipal committee and to judge of the way in which the representatives of the people performed their duty, but it cannot be understood why the practice of advertizing the time of meeting has been abandoned. The people grumble at this mode of effecting economy. It is no use posting advertizements in different quarters, for they are not much read. The authorities concerned ought to attend to the matter.

Municipal affairs at Ahmedabad.

The *Indian Spectator* (1) of the 2nd December says:—Our remarks touching the alleged gross maladministration of the funds of the Ahmedabad Municipality under the regime of the late official president are, we are sorry to see, not yet officially contradicted. We had hoped that for the reputation of the principal servants of the State involved in that ugly affair the Bombay Government would take immediate steps to put an end to the grave public scandal created in that city. In a matter of this nature we take it to be a dereliction of the duty which Government owes to the public to hush up matters, especially when the citizens have in a public meeting demanded the production of all correspondence, including proceedings and minutes recorded, with a view to appeal to a superior tribunal for full investigation. The agitation is said to be the direct outcome of arbitrary refusal. Mr. Ranchhodlál is the only non-official chairman that has yet been elected to any city municipality outside Bombay. It passes our comprehension why he should have thought fit to refuse the papers, which are *public property*. He must have known this very well. The request was a perfectly reasonable and *legitimate* one. Has he already succumbed to official influence, or how? But we do not wish to condemn him in haste. Meantime it is our duty once more to protest against Mr. Fernandez's return to Ahmedabad. Without casting any reflection on him personally, we must say that the return of this official may once more inaugurate a reign of irregularities likely to impede the progress of local self-government at Ahmedabad. We have faith in Mr. Sheppard's judgment, though the Collector seems to have made up his mind to defy public opinion.

Native States.

Complains of the mismanagement of the State of Cambay.

The *Gujarát Mitrá* (79) of the 2nd December publishes a petition made by certain inhabitants of the town of Cambay to the Political Agent, Kaira, complaining about the excise duties, and observes that the debt of the State has increased, and though the Diwán is a good man he is unable to exercise strict supervision over the different departments. He is afraid of designing characters and is guided by them, and hence the people are discontented. Among the petitioners are some leading merchants and other respectable persons, and it is feared that if the Agent sends the original petition to the Nawáb, the Diwán and his advisers will oppress the petitioners. The Agent should therefore keep the petition with himself and carry on correspondence with the Nawáb on the subject. The people of this State have great confidence in Mr. Shámráo, the late Diwán. If he is called back and the Nawáb's brother, Najum Khán, is made to assist him after settling the quarrel between the Chief and his brother, the State would be satisfactorily managed. But before doing anything of the kind the petitioners mentioned above ought to have their grievances redressed.

Complains of misrule in Junágad.

A correspondent of the *Gujaráti* (100) of the 2nd December complains that Junágad still continues under misrule. In deciding the question of the massacre of the Maiyás the Supreme Government ordered among other things that Mr. Bápálál, the Deputy Diwán, should be dismissed from the service of the State. In spite of this decision he still performs all the duties of the office of Diwán, and Mr. Haridás, the actual Diwán, simply signs the papers prepared by him. Mr. Haridás has reported this state of things. After describing the oppressions practised by Mr. Bápálál on the Girásiás of the State, the correspondent observes that Messrs. Sále Hindi and Bávdin are too powerful to permit Mr. Haridás to administer the State with independence, that the judicial courts are compelled to pass decisions according to the dictates of Mr. Bávdin, and that misrule prevails throughout the State.

Complains that a gang of robbers have been plundering carts laden with goods in the territory of the Sávantvádi State.

The *Vengurla Vritt* (73) of the 29th November in its local news says that in the State of Sávantvádi between the villages of Adali and Kamler a gang of robbers have been for some time attacking carts heavily laden with goods passing along the road. The *Vengurla Vritt* trusts that the authorities of the Sávantvádi State will take measures to punish the robbers and prevent them from plundering.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
15*th December* 1883.

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Junágad: Complaint against misrule in — 18
Sávantvádi: Complaint that a gang of robbers have been plundering carts laden with goods in the territory of the — State 18

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 15th December 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
	MARA'THI.			
*12	The Aranyă Pandit	Bombay	Fortnightly ...	100
13	„ Arunodayă	Thána	Weekly	555
14	„ A'ryávart	Dhulia	Do.	100
15	„ Bakul	Ratnágiri	Do.	450
16	„ Belgaum Samáchár	Belgaum	Do.	260
17	„ Bhála	Sholápur	Do.	240
*18	„ Bodh Sudhákar[1]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyă Samáchár	Bombay	Fortnightly ...	500
*22	„ Dakshin Vritt	Kolhápur	Weekly	200
23	„ Dhárwár Vritt	Dhárwár	Do.	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[1]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[2]	Belgaum	Do.	200
*34	„ Katáksh	Poona	Do.	200
35	„ Kesari	Do.	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
*44	„ Nibandh Chandrika	Poona	Monthly	200
45	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[1]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*52	„ Pratod	Islámpur	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Sanmárgă Dipika	Bombay	Fortnightly ...	150
56	„ Satyă Prakásh	Do.	Weekly	243
57	„ Satyă Sadan	Alibág	Do.	400
58	„ Satyă Shodhak	Ratnágiri	Do.	140
59	„ Satyavádi	Bombay	Fortnightly ...	275
*60	„ Sharabh	Alibág	Weekly	200
*61	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
62	„ Shetakaryáncha Kaivári	Bombay	Fortnightly ...	950
63	„ Shiváji[1]	Poona	Weekly	200
64	„ Shubh Suchak	Sátára	Do.	90
*65	„ Srishtidarpan	Bombay	Do.	200
66	„ Suryakánt	Ellichpur	Do.	150
67	„ Suryodayă	Thána	Do.	240

1 Frequently admits English articles.

2 Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*68	The Svadesh Hitechchhu	Bombay	Weekly ...	150
69	„ Telagu Mitră	Do.	Do.	400
70	„ Varhád (Berár) Samáchár[1]	Akola	Do.	250
71	„ Vártáhar	Bombay	Do.	200
72	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
73	„ Vengurla Vritt	Vengurla	Do.	200
74	„ Vichárshil...	Málvan	Do.	300
*75	„ Vinod	Poona	Do.	200
*76	„ Vinod Mallika	Jalgaon	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*78	The Bombay Chronicle	Bombay	Weekly	200
79	„ Gujarát Mitră	Surat	Do.	400
80	„ Hitechchhu	Ahmedabad	Do.	349
81	„ Lok Mitră	Bombay	Do.	800
82	„ Surat Akhbár	Surat	Do.	600
83	„ Suryă Prakásh	Do.	Do.	137
	GUJARA'TI.			
84	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
85	„ Akhbáre Sodágar	Bombay	Daily	750
86	„ A'ryă Dharm Prakásh	Do.	Monthly	304
87	„ A'ryă Dnyán Vardhak	Do.	Do.	500
*88	„ A'ryă Subodhak	Surat	Do.	200
89	„ Bombay Punch	Bombay	Weekly	500
90	„ Bombay Samáchár	Do.	Daily	1,090
91	„ Broach Samáchár	Broach	Weekly	700
92	„ Broach Vartmán	Do.	Do.	60
93	„ Buddhi Prakásh	Ahmedabad	Monthly	600
94	„ Dátardun	Bombay	Weekly	525
95	„ Deshi Mitră	Surat	Do.	1,000
96	„ Dharmă Sadbodh Ratnă	Do.	Monthly	200
*97	„ Dnyán Dipak	Junágad	Do.	100
98	„ Dnyán Vardhak	Bombay	Do.	400
99	„ Fursad	Do.	Do.	100
100	„ Gujaráti	Do.	Weekly	400
*101	„ Gujarát Monthly Journal	Do.	Monthly	200
102	„ Gul Afshán	Do.	Do.	659
*103	„ Hitopadeshak Ratnă	Ahmedabad	Do.	200
104	„ Jáme Jamshed	Bombay	Daily	525
105	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,400
106	„ Kaira Vartamán	Kaira	Weekly	115
*107	„ Kaiser-i-Hind	Bombay	Do.	200
108	„ Káside Mumbai	Do.	Tri-weekly ...	700
109	„ Kusum Guchchhă	Ahmedabad	Monthly	350
110	„ Nágar Udayă	Do.	Do.	300
111	„ Niti Prakásh	Kaira	Weekly	200
112	„ Nure Elam	Bombay	Monthly	381
113	„ Pársi Punch	Do.	Weekly	814
114	„ Rást Goftár	Do.	Do.	1,225
115	„ Samsher Báhádur	Ahmedabad	Do.	200
*116	„ Saras Sár	Do.	Monthly	200
117	„ Satyă Mitră	Bombay	Weekly	400
*118	„ Saurâshtră Darpan	Junágad	Monthly	200
119	„ Stri Bodh	Bombay	Do.	533
*120	„ Subodh Prakásh	Nadiád	Do.	200
121	„ Svadesh Vatsal	Bombay	Do.	408
*122	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
123	„ Umreth Samáchár	Umreth	Weekly	50
124	„ Vartamán Sár	Surat	Do.	200
125	„ Vidnyán Vilás	Rájkot	Monthly	738
126	„ Vidya Mitră	Bombay	Do.	300
127	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
128	The Chandrodayă	Dhárwár	Weekly	150
*129	„ Karnátă Vritt	Belgaum	Do.	200
*130	„ Kannadă Suvarte...	Bombay	Do.	200
*131	„ Rasik Ranjani	Belgaum	Do.	100
	SANSKRIT.			
*132	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*133	The Armagán	Bombay	Weekly	200
*134	„ Dabdabe Islám[3]	Do.	Do.	200
135	„ Khádam-e-Hind	Do.	Daily	200
136	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
137	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*138	The Military Instructor	Poona	Weekly	200

1 Frequently admits English articles. 3 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Remarks on British rule in India.

In an article headed "The British Indian rule put to test," the *Mahrátta* (2) of the 9th December says:—India has almost continuously been under a foreign rule, and it is quite competent at present to say which of the several foreign rules she has had has been the worst. That rule is the best which is based on the affections and sympathies of the subject people, and the one in which these are utterly disregarded is evidently the worst. This being the test, let us see how far British rule in India comes up to the standard. What was it before the mutiny of 1857? It was pure despotism, a rule that rested on physical force alone without in the least caring for the good wishes of the governed. There was then the mischievous Inám Commission, which roused the indignation of the whole Indian nation. It was headed by Captain Cowper, a man with military antecedents and with no pretensions to political skill or administrative capacity. His very name had become a curse, and the all-absorbing policy which he pursued (not without instructions forsooth) left an indelible stigma on the character of the English nation. He managed to secure the co-operation of some of the distinguished natives of this country, and with their assistance carried on the hideous work, which might appropriately be likened to that of the butcher. It was this Inám Commission that relentlessly deprived the Inámdárs and Jághirdárs of their estates and swept much of the wealth of the Deccan into the Government treasury. Thousands of freeholds were thus swallowed up by means extremely ungenerous and unbecoming, and the rightful owners and possessors thereof driven into a state of utter destitution. This mean behaviour on the part of the Commissioners very naturally excited the feelings of the Indian subjects and prepared their minds for a general commotion. Almost coeval with the proceedings of the Commission was the working of the more disastrous policy of the then Governor-General, Lord Dalhousie. His annexation scheme was then in its full swing. State after State was annexed in spite of strong opposition from the disinterested lovers of truth in England. The mode of so doing was an easy one. The rulers of the annexed States were found fault with on the score of their inability to govern, and the arch-annexationist with all pomp of disinterested zeal for the welfare of the States volunteered to help them out of the difficulty on behalf of Government. In this way many of the Native Princes and Rájás were mercilessly dethroned without cause, and their kingdoms attached to the British dominions to augment their legitimate extent. This evidently made room for the increasing population of England, but certainly not without immense loss to those who suffered by the encroachment. The Dalhousiean policy thus added fuel to the already kindled fire, and it is no wonder that the whole country was set up in a blaze all of a sudden. In order to quench the fury of the exasperated millions our noble Empress, out of kindness and affection towards her subjects in the East, drew up the memorable Proclamation of 1858, which has since been the Magna Charta of our rights. This Proclamation caused a radical change in the policy of administration in India. Physical force, which was formerly the basis of British rule here, has been entirely abandoned, and its associate, the more dangerous *political stratagem*, has been the order of the day. The rulers that have come since the mutiny to govern this vast empire have adopted this new policy almost without exception, and the result has been as unsatisfactory though not so fearful as before. As to the numerous benefits enjoyed by our people during the short tenure of office of these rulers we must make a grateful acknowledgment. Virtually speaking these benefits are so many oasis in the desert; for they are also attended with evils too numerous to mention. Civil courts have admittedly become a standing disgrace to the ruling nation. The great Proclamation of 1858 has remained a dead letter in the annals of Indian administration, and a heavy drain of about twenty krors a year has imperceptibly been forced upon the subject nation. "All India," says Mr. Haggard of the Bengal Civil Service, "is held in the iron grasp of Europeans. All Natives are excluded from any important part in the administration. District Magistrates, District Judges, Secretaries to Government are

rarely or never natives of the country." These are some of the glaring instances of mal-administration given birth to by the newly inaugurated policy of our rulers. Add to this the former associations of the people regarding British rule which we have described at the outset and which have not yet been completely wiped off from their hearts, and the inevitable conclusion will be that the foreign rule expected to be the best of the lot we have had is also a bird of the same feather, inasmuch as it is not based on the sympathies and affections of the governed. But this unhappy career may fairly be said to have closed at the present day and a glorious new era dawned upon us. The change in the ministry of England has fortunately for this country been a very happy change; and it was chiefly owing to this that we got in the Marquis of Ripon the best and the most successful ruler that we ever possessed. He has most astonishingly won the hearts of the millions over whom he rules. During the few years that he has been in this country he has so much endeared himself to the people of all classes and creeds, and has so completely gained their confidence, that it is impossible now to shake him from the stronghold which he has so meritoriously won. It is to be hoped that India will get rulers like our present Viceroy in future, and we may not have cause to remind the people anew of the past.

Makes some incoherent remarks upon the British Indian Government.

In an unfinished leader headed "Who are the Wolves?" the *Kesari* (35) of the 11th December tries to disprove the censure passed upon the Native Princes and Chiefs of India by Sir Lepel Griffin that they are a set of wolves who plunder their subjects. The *Kesari* observes that it has several times before exposed the oppression suffered by the subjects in Native States at the hands of their respective Chiefs, but that oppression has never been so great as to make it right to condemn the Native Princes as a set of wolves. The condition of these Chiefs is just the same as that of the Princes of Europe in the 17th and 18th centuries, but they have never oppressed their subjects so heavily as to induce them to depose or behead their rulers—occurrences so common in European history. Dissensions were going on among the Hindu kings at the time the English commenced the conquest of India, and hence, as Mr. Bright says, the latter succeeded by their nefarious schemes in benefiting themselves, as did the shrewd monkey arbitrator in the fable of the two cats fighting with each other for the share of their booty. It is not proper for the English, therefore, to boast frequently of their bravery in conquering this country. Of all people the Hindus are most grateful and loyal, and persons acquainted with the history of the Indian mutiny of 1857 must admit that the Hindus are quite regardless of their lives in their attempt to free themselves from their miseries when they are oppressed for a long number of years and to take revenge upon their oppressors. It is well known that the persons who in time of peace speak lightly of war and bravery and condemn the patient and law-abiding Hindus as cowards and simpletons are themselves much agitated by a small disturbance in any part of the country. Notwithstanding the railways, telegraphs, artillery, and large bodies of infantry, cavalry and police, uncommonly great exertions had to be made to apprehend and transport a half-mad Bráhman dacoit. It is very shameful that military men, who are political officers, should abuse the Native Princes when they themselves have never seen war and performed any acts of bravery. Those Englishmen who know from personal experience or history how brave the Hindus are when they are once excited never abuse or run down the people of this country; and it is because there are large numbers of such Englishmen in India and in England that India is so well ruled by England. In support of his condemnation that the Native Princes have no feelings for their subjects and shear them mercilessly, Sir Lepel Griffin observes that the Chiefs exact a land tax double of that levied by the British Government from its own ryots, and that the cultivators of Native States are not in debt because they have no property on which they can obtain loans. Sir Lepel has given no instances in support of his first assertion; but even admitting it to be true, it cannot be inferred from it that the ryots of Native States are necessarily poor. The people of England, France and the United States of America pay heavier

taxes than are paid by the people of India, but they cannot be said to be oppressed with the burden. The land tax in the Native States may be double of that imposed in British territories, but in the former there are not as many diverse taxes as there are in the latter. Sir Lepel has forgotten that a large portion of the Indian revenues is sent to England without India getting any adequate return for it. Almost all the income of Native States is spent in those States, and hence the subjects thereof are on the whole wealthier and happier than the subjects of the British Government.

Says that the British should grant more political rights than hitherto to the natives of India and treat them kindly if they wish to retain a permanent hold of the country.

In a lengthy article headed "Permanence of the British Government in India," the *Nibandh Chandrika* (44) for the month of September describes the way in which the English became masters of India, the evils resulting from the introduction into the country of the subsidiary alliance system, how Bengal, the Panjáb and other kingdoms were fraudulently acquired, controverts the theory that India was conquered by the sword and should be retained by the sword saying that the English got possession of this vast country simply because fortune favoured them, and remarks :—The British have become very powerful by the acquisition of India. Their wealth has increased and commerce and arts have flourished. The people of India have also benefited by the British rule in many respects. It has given security of life and property and the Indian nation lives united under its happy sway. But if the English wish to make their hold of India permanent, it is not likely that they will attain that object by treating the Natives like slaves. As regards the political ability of the Natives there is not the slightest doubt. Our people formerly ruled over great States and repelled the attacks of the powerful English. Look at the British administration. There are district Collectors and other officials who pass their time in hunting and other amusements. The whole office work is left to the sole care of the Native shirastedárs, head clerks and others. What does this show? It shows that by a little instruction and encouragement the Natives can do any work given to them, and that they possess in a considerable degree the aptitude for competing with their rulers. Our people, therefore, do not in the least deserve that condition to which the inhabitants of America and other countries were reduced by their European conquerors. Now-a-days we hear of such exclamations as the following from the lips of Europeans: that they are conquerors and the people of India are their subjects, and that therefore they are entitled to more privileges than the Natives; that they have won India by the sword and must retain it by the sword. But the sword will not be of any use in this country. Conciliatory measures and unity are necessary. It is a mistake to suppose that a kingdom won by the sword can be retained by the sword. The present state of Ireland is an instance in point. To govern any kingdom for a long time the sword is of no use whatever, be the kingdom either won by the sword or by any other means. Nay, if the sword is used to keep a kingdom after its conquest, the sword proves fatal and the country is lost within a short time, which by conciliatory measures would have been retained for a considerable period. From their way of living in this country it does not appear that the English think that their rule will be permanent. The *Chandrika* then gives a description of the future condition of India as foretold in a recent publication entitled "India in 1983," and proceeds :—We do not know when the talked-of golden age is to appear. The present state of the country is such that the people are crushed down under a heavy burden of taxation; the confidence placed in us by our rulers is such that it does not even permit us to have a stick in our hand. Though we are so poor and weaponless, large Native armies under the superintendence of European officers are maintained at a heavy cost as a check over us in case we may create a disturbance. After having taken so much pains to open to us the sweet fountain of learning, no sooner does some generous heart think of giving us some voice in political matters than a general cry is raised against it by Anglo-Indians. The hopes of the golden age in future held out to us may be true. But in anticipation of future happiness the present troubles cannot be avoided. We have greatly profited by the present administration. To rule India permanently the Eng-

taxes than are paid by the people of India, but they cannot be said to be oppressed with the burden. The land tax in the Native States may be double of that imposed in British territories, but in the former there are not as many diverse taxes as there are in the latter. Sir Lepel has forgotten that a large portion of the Indian revenues is sent to England without India getting any adequate return for it. Almost all the income of Native States is spent in those States, and hence the subjects thereof are on the whole wealthier and happier than the subjects of the British Government.

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lish should teach us the western principles of government, and it is not necessary to tell them that we shall gain proficiency in them within a short time. We shall stand every test. Nay, we shall be able to compete with them in every respect. If after imbibing the principles of politics thoroughly well we are gradually entrusted with the responsibilities of government, there is no doubt of our being able to conduct the government. This will not be useful to us only when the English retire from India and leave us alone, but will be equally useful for the permanency of the present rule. Howsoever wise and powerful we may become, nobody will ever think of domineering over those from whom our power and wisdom have been acquired; but if our wisdom is not allowed to be used for our good, then our rulers would be justified in entertaining the fear of our rising against them. There is no use of imparting solid education to us when we are treated like slaves. The education given to us by our rulers will prove fatal to them if we are treated like slaves. The concession of political rights will do good to them and to us. If our rulers treat us mildly we shall at times stand by them with sword in hand to face the enemy; but if we are always discontented on such occasions we shall be of no use to them, and consequently they will require armies both to defend themselves from the attacks of enemies and to keep restraint over us. If our rulers treat us properly we shall have domestic peace and shall defend ourselves under their shelter against any enemy; nay, on occasions we will help our rulers gladly. We pray God that he may inspire our rulers to do us good.

Requests the Home Government to abolish the duties levied on silverware imported into England.

With reference to the letter addressed by Mr. E. J. Wetherston, Chairman of the Goldsmiths' and Silversmiths' Free Trade Association, London, to the *Times of India* suggesting that the present is a fit time to agitate for the repeal of the duty on the imports of gold and silverware in England, the *Indu Prakásh* (9) of the 10th December remarks:—England is the great champion of free trade, and the Indian import duties were in a great measure sacrificed at the altar of that fetish. Why cannot rich England relieve poor India from this odious tax on her gold and silver industries? If the Indian exchequer has been mulcted in millions of her hard-earned money out of a regard for free-trade principles when really the principles were not contravened by the Indian duties, cannot England afford to spare a few of her superfluous thousands to relieve her great but poor dependency? The testimony of Mr. Wetherston that the duty is a great hindrance to trade is very valuable, and we trust Mr. Gladstone's Government will earn the gratitude of India by removing this obstacle to her trade.

Expresses regret at the non-abolition of the duty on gold and silver ware imported into England.

The *Bombay Samáchár* (90) of the 14th December regrets that the Home Government should have refused to abolish the English import duty on Indian silverware even after it had received recommendation from the Indian Government to give it up. Among the several trifling reasons given by the Home Government for the refusal is one to the effect that if the duty on Indian silver goods is abolished the silversmiths in England will suffer a heavy loss and the English treasury will have to reimburse them. Here a question arises as to why a similar objection was not raised when the Indian import duties on Europe cotton goods were abolished and why those duties were not allowed to remain. The people of India ought to memorialize the Ministry and Parliament for the abolition of the silver duties without loss of time.

Complains against the present system of holding the examination for the Indian Civil Service in London and suggests that it should be held simultaneously in London and Calcutta.

The *Indian Spectator* (1) of the 9th December says:—Considering the present progress of Native education and the still greater progress it is sure to make within the next two decades, it is ridiculous to have the Act of 1870 any longer on the British statute book. There should be only *one* door for entering the Civil Service of the country. Let the door be open to Englishmen and to Indians alike. No doubt, the door of competitive

Civil Service is so open. But, as we have pointed out, that door is as good as closed to Natives of India. Among the many anomalies that our bureaucracy has rendered flourishing in the country, that of open competition in *England only* is not the least. To tell Natives that the door is thrown wide open to those who choose to enter the portals of the Civil Service and at the same time to make it almost inaccessible is no better than hypocrisy. Neither in ancient nor in modern history is there an instance of such apparent inconsistency, such palpable injustice, as the holding of the competitive examination for Natives of India in London, which is removed from the capital of their country by six thousand miles! Is there to be found a parallel instance of such an arrangement, tantamount to virtual disability, in the history of the natives of any country in times past? In order that our countrymen may qualify themselves for entering the Civil Service they are told to travel six thousand miles, crossing two great oceans in their passage, stay awhile in a climate the very opposite of their own, and endure all the physical evils, apart from the heavy expenses which are unavoidably a *sine quâ non*. It is a melancholy reflection on British justice and love of fair play. If the children of the soil are really to be allowed to have a share in the higher offices of the administration, then why not change the venue of the competitive examination? Surely the country where the service is to be performed is the country where the examination ought most properly to be held. Or, if the anomaly is to be perpetrated for the benefit of the governing class, then why not hold *simultaneous* examinations in London and Calcutta? Why should the aspiring Indian be placed at an immense disadvantage? Is the competition at all *fair* under existing conditions? If examinations for the Gilchrist scholarships can be safely held at the same time in two cities distant from each other six thousand miles, what is there to deter one from safely conducting the Civil Service examination on the same principle? We see no insuperable difficulties in the way. Civil Service examiners can be easily told off for duty in India. What is the object of the present anomaly, if it not be to preclude Natives from competing in larger numbers? Once a radical reform is made with regard to the place of holding the examinations, there will be no further need of such a clumsy device as the Statutory Civil Service, which is now contrived as a sort of sop to the daily increasing Indian claimants. We appeal to the justice and wisdom of the present Government of India to pay their serious attention to this part of the Civil Service instead of revising the provisions of the Statutory one. The latter task is only a roundabout way of keeping off Native candidates. Once the bold step of changing the venue taken, all other difficulties will be removed. This is the principal task of the attack. Native politicians should agitate for a change. Once the point is gained, the rest will be smooth and easy sailing. Calcutta ought to be made the seat of future examinations. Agitation should be directed towards this most desirable end. The Statutory Civil Service meanwhile is a delusion.

Suggests the elevation of Lord Ripon to the dignity of a Duke.

The *Jáme Jamshed* (104) of the 10th December gratefully alludes to the important services rendered by Lord Ripon to India during his career, and observes that the people of India anxiously desire that His Lordship's name should be permanently connected with their country. They wish that His Lordship should be created a Duke and called the Duke of India. The natives of India would be highly grateful to the Premier if he should gratify their wish in this respect by creating Lord Ripon a Duke and thus permanently connecting his name with this country.

Condemns the conduct of the Europeans who offered insult to Lord Ripon on his return to Calcutta, and advises Protestant missionaries to join in the petitions asking for the prolongation of His Lordship's term of office.

The *Dnyánodayǎ* (7) of the 13th December says:—We must express our surprise and shame at the insult shown to the Viceroy by a few Europeans in Calcutta, and cannot understand how respectable journalists try to extenuate such conduct. In his late statement about the course of his Government Lord Ripon seemed to us to show a most commendable spirit. So much have we come to respect him, and so likely to promote the welfare of the country does he seem to us to be, that if it were wise for missionaries to take much part in such mat-

ters, we think it might be well for Protestant missionaries to join the petitions asking for the prolongation of Lord Ripon's term of office. We do at least ever pray the Lord to guide him and his Councillors in their very difficult duties.

Deplores the insult offered by the non-official Europeans of Calcutta to His Excellency the Viceroy.

The *Bombay Chronicle* (78) of the 9th December observes that every sensible person, European or Native, must deeply deplore the conduct of the non-official Europeans who treated His Excellency the Viceroy and Lady Ripon on their return to Calcutta in the outrageous manner of which painful accounts have been received here. The more intelligent leaders who directly or indirectly incited the low, ill-bred and unthinking mob of Eurasians, East-Indians and Europeans proper to acts of savage incivility, nay brutality, towards the Viceroy and his consort deserve the utmost condemnation. It reflects great credit on Lord Ripon that he should have shown by his noble bearing and dignified attitude that he was indifferent to the behaviour of the Pariahs who attempted to annoy him. The example set by the non-official Europeans to the lower orders of Natives might possibly beget a tendency to breed mischief, which, unless prevented in time by the care and attention of the better classes, none will have to deplore more than the fools who have set that most disgraceful example. [The *Rást Goftár* (114), the *Yajdán Parast* (127), the *Kaiser-i-Hind* (107), the *Gujarát Mitrá* (79) and the *Din Bandhu* (5) of the same date and many other papers express similar sentiments.]

Says that the Christian missionaries entertain no ill-feelings towards the class of educated Natives.

With reference to the allegation made by the *Subodh Patrika* in its issue of the 2nd December and reported at page 4 of the Report on Native Papers for the week ending 8th December 1883 that the Christian missionaries hate the class of educated Natives, the *Dnyánodayá* (7) of the 13th December says:—For one we utterly disavow any feeling even approaching what might be called hate of the educated classes of this country. Moreover we do not know any missionaries who have such feelings. We should very much like to have more intercourse with this class, and to sympathize more with them in everything that they and missionaries have in common. It is our earnest regret that it is our experience that because we cannot think it profitable or right to omit religious topics educated Natives avoid us. We will welcome them to our houses, we will gladly visit them at their houses, we will gladly converse and consult on other than religious topics, but to be true to our convictions we cannot omit religion. We earnestly and cordially invite the editor of the *Subodh Patrika* and other educated gentlemen to try in private or in public to see if other missionaries and if we will not heartily meet them on these terms. We have made many efforts to promote friendly relations and have been pained at the lack of any response. Will not some one write to us suggesting what missionaries can do to promote more friendly intercourse with the educated classes of the Native community?

Requests Government to dispense justice to the people of Waduth in the Sátára District who are annoyed by the conduct of certain Mhár converts to Christianity.

In reference to the memorial submitted to His Excellency the Governor in Council by the Hindus of the village of Waduth, in the Sátára Táluka of the Sátára District, praying for relief from the annoyance given to them by some Mhár converts to Christianity of the same village, the *Shiváji* (63) of the 7th December observes that it is very shameful that the district authorities should side with the converts and annoy the Hindus. If the present state of things continues it may not be long before something unusual happens. The hurting of religious prejudices gave rise to the mutiny of 1857, destroyed the Mahomedan empire in India, and might lead to a similar disastrous result in regard to British rule if the religious prejudices of the people are offended. The authorities should give up the foolish course if they wish that the British Government should continue to exist perpetually. They should treat impartially the followers of the different religions. The Hindus of Waduth never hitherto complained against the Mhár converts, and hence there can be no doubt that the latter are in fault.

Complains that Assistant Surgeons on the Bombay Medical Establishment are miserably paid.

The *Lok Mitrá* (81) of the 9th December observes that the Assistant Surgeons in the subordinate Medical Department are among the most miserably paid of all Her Majesty's responsible officers. An Assistant Surgeon in the subordinate Medical Department, whatever may be his qualifications and however conscientiously he may discharge his duties, has no cheering prospects before him but the drudgery falling to the lot of ordinary Assistant Surgeons. But this is not all. The pay in this unfortunate department has never been high, the highest pay ever allowed being Rs. 200 rising to Rs. 350, and this was reduced some time ago to Rs. 100 rising to Rs. 250. This sum is not such as would attract the most intelligent members of the profession, and though no reflection is meant to be cast on the ability and the steadiness of the Assistant Surgeons already employed, still it may be remarked that many more intelligent graduates avoid this department, and some of those who join it do it with a resolution to leave it as soon as a favourable opportunity offers itself. The inconvenience arising from this is felt by the Surgeon-General himself, who, it is said, always expresses his displeasure at the conduct of those who join his department only to leave it after serving for a short time. But apart from the inconvenience complained of by the Surgeon-General, the reduction policy of Government is sure to be a great hindrance to the progress of medical science in this Presidency. The fatal mistake committed by the Government of Sir Richard Temple in opening vernacular medical schools which must of necessity turn out men of inferior stamp, the reduction of the pay of Assistant Surgeons, and the monopoly of the best portion of private practice by the European members of the Indian Medical Department here as well as elsewhere, are sufficient to damp the spirits of any intelligent youth wishing to take to the medical profession; and the result will be that this line will swarm with persons of mediocre abilities quite unfit to do anything in the way of advancing this noble science.

Defends Mr. Macpherson, Judge and Sessions Judge, Surat, from the attack made on him by a newspaper of that city.

The *Suryá Prakásh* (83) of the 8th December disapproves of the attack made on Mr. Macpherson, Judge and Sessions Judge, Surat, by the *Vartamán Sár* newspaper and reported at page 10 of the Report on Native Papers for the week ending 1st December 1883. Recently some two or three important cases have come up to the Sessions which he was unable to proceed with without finishing the other cases he had in hand. True it is that inconvenience and harm is caused to the accused and witnesses by the frequent adjournment of the Sessions, but the Judge has to exercise great caution in giving his judgment in cases which he has already heard. The ábkári case took up a great deal of his time. It is creditable to him that he should carefully watch the interests of the accused placed for trial before him. The frequent adjournment of the case of one Gorji and two Bráhmans in the present Sessions is also owing to the ábkári case. Mr. Macpherson's judgment in the ábkári case has elicited praise from the public. The *Suryá Prakásh* feels confident that the great care which Mr. Macpherson bestows in conducting the trial of cases committed to the Sessions will not fail to be appreciated by the public of Surat.

Requests Government to put a stop to the fraudulent transactions of agents of public companies.

The *Gujaráti* (100) of the 9th December observes that Government ought to adopt some measures for improving the administration of spinning and weaving mills and other public companies. The agents of these concerns defraud the shareholders. They employ their own creatures in the management of the companies and then pilfer them most openly. The shareholders of the New Prince of Wales, the Coorla, the Parel and other spinning mills are unwilling to spend money from their own pockets for the purpose of removing the mismanagement that prevails in the administration of these concerns through fear of opposing the rich agents. The Public Prosecutor, however, ought to take measures to put a stop to the

pilferings. The very practice of permitting the appointment of life-agents gives rise to the mismanagement of these companies.

Complains that the police of Ahmednagar have not been able to detect even one of the many thefts that have occurred of late in that town.

In noticing the theft of Rs. 3,000 which recently occurred at the residence of one Maganchand valad Kisordás, Gujaráti, in Kaparpura, in the town of Ahmednagar, the *Jagadádarsh* (30) of the 9th December observes that the police are enquiring into the occurrence, but it must be remarked that for some time past they have not been able to trace even one of the many thefts that have been committed. Government ought to pay attention to this state of things.

States that the article headed "Present Rulers and Past" which appeared in the issue of the *Military Instructor* of 3rd November last was an extract from the *Deccan Herald*.

The *Military Instructor* (138) of the 8th December states that through an oversight no acknowledgment was made that the article which appeared in its issue of 3rd November last under the heading "Present Rulers and Past" was an extract from the *Deccan Herald* of the 3rd ultimo. The writer promises not to allow such mistakes to occur in future. (The article in question has been noticed at page 3 of the Report on Native Papers for the week ending 10th November 1883.)

Local Self-government.

Makes remarks upon the report of the Select Committee on the Bombay Local Boards Bill.

In noticing the report of the Select Committee on the Bombay Local Self-government Bills, the *Dnyán Prakásh* (8) of the 10th December makes the following observations:—The Select Committee admits that the arguments advanced by the Sárvajanik Sabha in support of its recommendation are not without weight, and yet those recommendations have been dismissed with the remark that there is nothing to the contrary in the Bill and that it is left in the power of the executive Government to adopt this or any similar suggestion when it is recommended by practical experience. A similar discretionary provision existed in the Bombay District Municipal Act of 1872, but we all know from experience which we cannot afford to ignore how the executive Government, when it is composed of self-willed persons, is impervious to all advice and recommendations from non-official sources. It is therefore extremely desirable that the very least that can now be safely done should be ungrudgingly done, while the rest may be left to the discretion of the executive Government. It should be remembered that unlike the members of the táluka boards the members of the district boards will be elected by a very select constituency, half of which will be the nominees of Government. This circumstance alters the nature of the case in a very material degree. The Select Committee observes that it has come to the conclusion that as the elective system is novel and the quality of the elected members cannot be predicted, the elective minimum which may safely be made obligatory must be decided chiefly with reference to the powers placed by other parts of the Bill within the independent control of the new local bodies. It is no doubt true that nothing can be said as to the qualification of the members that will be elected by constituencies for the most part composed of miscellaneous and uninformed persons, who are as yet quite inexperienced in the exercise of their new rights; but we must say that we can predict more definitely about the quality of the members who will be elected by such select constituencies as the táluka boards, especially when full half of those constituencies are to consist of the nominees of Government, who will be themselves eligible as members of the district boards. In short, we fully agree with the Sárvajanik Sabha in holding that the elective minimum in the district boards which ought to be made obligatory by law should be fixed at three-fourths instead of at one-half as now fixed by the Select Committee. The Honourable Mr. Peile, as well as the other members of the Select Committee with the exception of course of Mr. Ráste, do not require to be told that it is one thing to guarantee the elective minimum by law and quite another to leave such an important matter to be entirely settled by the executive Government at its sweet will and pleasure. It is extremely painful to us to have to remind an officer like Mr. Peile of the fact,

which is anything but creditable to the Bombay Government, that it allowed a similar provision in the existing Municipal Act to lie dormant for ten years. It will be remembered that the Government of India in its scathing despatch of the 4th October 1882 reminded the Bombay Government of the same fact while replying to the stupidly glowing picture which the Bombay Government had drawn in the second paragraph of its resolution dated the 19th September 1882 about the progress which this Presidency had made in the direction of local self-government under the existing laws. In the same manner we cannot afford to forget that the Government of Sir Richard Temple violated all the pledges which the framers of the Local Funds Act of 1869 had given and had practically fulfilled so far as they were concerned. This circumstance compels us to inquire whether the Government of Sir Richard Temple would have dared to act in the way it did, had the framers of the Act of 1869 embodied in the body of the law those pledges which they gave in the Council. Sir Richard could not have effected that without first attempting to change the law, in which he would most certainly have been defeated. What is then the moral to be learnt from this painful experience in the past? That moral is that whatever can be safely provided for in the body of the law should never be allowed to be left to the discretion of the executive Government. Now, as we have repeatedly observed in these columns, we have not the slightest doubt that like the framers of the Act of 1869 Sir James Fergusson and Mr. Peile will, while they continue at the head of affairs, fully act up to the pledges now given ; but what guarantee is there that a future Sir Richard Temple will not undo all the good work of his predecessors and throw back indefinitely the progress of years by doing nothing more than is absolutely required by the letter and not the spirit of the law? That similar things have come to pass in past years is the best possible argument in support of our view that the apprehended result will inevitably and as a matter of course follow. While we accept to the fullest extent the truth of the declaration made by Sir James Fergusson in the concluding portion of his speech in the Council on the 25th August last that nothing more than what is absolutely safe should be now assured by law, we must protest against leaving undone that which can be safely done at the present moment. As the Select Committee has not in any way attempted to meet the arguments advanced by the Sárvajanik Sabha in support of its recommendation that the elective minimum in the case of the district boards be fixed at three-fourths, but has on the contrary admitted that those arguments are not without weight, we trust that the Council will reconsider this question when it meets again.

Makes remarks upon the Bombay Local Boards Bill.

In again noticing the Bombay Local Boards Bill as amended by the Select Committee, the *Dnyán Prakásh* (8) of the 13th December writes as follows :—Section 27 of the Bill relates to the appointment of presidents and vice-presidents. It requires every local board to elect a vice-president whenever the nominated or elected president is a salaried servant of Government; but nothing is expressly stated in the section as to whether a salaried servant of Government can be elected as vice-president or not. It appears that the vice-president to be elected by the board must be a non-official member, as it is expressly provided that a vice-president shall be elected even when the elected president is a salaried servant of Government. There can scarcely be any doubt as to the intentions of the framers of the present Bill when we take into consideration the fact noticed above. But then we have our doubts whether under the section as it stands at present a salaried servant of Government can be elected as vice-president. Past experience teaches us that the original intentions of the framers of any given legislative measure are soon forgotten, and that the letter, and not the spirit of the law, is fully availed of afterwards. It is not therefore unlikely that when the intentions of the present Government will have been forgotten, and when the ruling principle will be the discouragement and suppression of local liberties—we say it is quite possible under such circumstances that both the president and the vice-president of a local board may be salaried servants of Government. It may be contended that the election of a vice-president will remain with the boards themselves, and that the members of these boards will be to blame if they so far forget them-

selves as to elect a salaried servant of Government for the post instead of electing a *bonâ fide* non-official member. Such a contention is no doubt true to some extent; but past experience shows very clearly that under the guidance of official members, who are averse to encourage local liberties and who themselves act under orders from above, non-official members of local committees have not unfrequently violated the spirit of the law. We have not to go far in search of an instance in point. The spirit of the Bombay District Municipal Act of 1873 favours the election of the managing committee of a municipality by that body collectively, and the practice in force in most of the municipalities was in accordance with that spirit. But in some of the most prominent municipalities, and notably so in the Poona Municipality, the municipal commissioners soon after their first nomination under that Act were induced to surrender that power into the hands of the official president. That the official president obtained this power not by fair means is evident to anyone who cares to even superficially read the history of that question. The Poona municipal commissioners soon became aware of their folly, and during subsequent years made repeated attempts to recover their lost power, and so far as they were concerned they repealed the old rule requiring the president to nominate the managing committee. But all their attempts proved futile, for under the same law every rule passed by a municipality to be valid required the sanction of the Divisional Commissioner, and in the Poona case the Divisional Commissioner, acting probably under the advice of the local district officer, invariably refused his sanction to the rule repeatedly passed by the local municipality, until in June last the altered attitude of Government on the subject of local self-government left no option to the Divisional Commissioner and forced him to accord his sanction to the altered rule. This particular case affords us an instructive moral, which, if experience can teach us anything, we must profit by. That moral is that as far as possible the law should be very precise and accurate and should not be equivocal; that, in short, the spirit should as far as possible be expressed in precise language. We accordingly propose that a proviso should be added to Section 27 of the Bombay Local Boards Bill distinctly requiring the local boards to elect as vice-presidents none but *bonâ fide* non-officials; in other words, salaried servants of Government should be by law declared ineligible as vice-presidents. We presume that the intention of the framers of the Bill is that the elected vice-presidents should invariably be non-official members of local boards. We believe that no reasonable objection can be urged to acting upon our proposal and to declaring salaried servants of Government ineligible as vice-presidents of local boards. We trust that when the Council meets again in Bombay towards the end of this month to consider the two Bills in detail, it will see its way to accepting our abovementioned proposal. In the constitution portion of the Bombay Local Boards Bill we find that several important amendments have been already accepted by the Select Committee, and this fact leads us to hope that the Council will yet see its way to make other important alterations in both the Bills before finally passing them.

Comments in connection with the report of the Select Committee appointed to report upon the Bombay Local Boards Bill.

The *Mahrátta* (2) of the 9th December, in commenting upon the report of the Select Committee appointed to report upon the Local Boards Bill, says:—We have no hope of influencing the opinion of the members of the Legislative Council, because from the published report it appears the Committee has not taken into account the suggestions made in connection with the Bill in the columns of the newspapers, for paragraph 3 of the report makes no mention whatever of the press; the only views which have been given careful attention to were those put forth by the Bombay Branch of the East India Association, the Poona Sárvajanik Sabha and other associations and individuals. Whose opinions then does the report of the Select Committee represent? It reflects and embodies the opinions of the official members, and official members only, as will be seen from the sequel. When the Select Committee was appointed we had hopes that the "dummy member" would rather go with the two non-official members Ráo Sáheb Mandlik and Mr. Badrudin; so that the report would essentially be a reflection of the views of the non-official members. But to our great surprise and regret, Mr.

Mandlik was absent and Mr. Badrudin has come to a compromise by inducing himself to rely upon the promises of the member in charge of the Bill. Every point which it appeared Mr. Badrudin would fight out, has been given in on the distinct understanding of a liberal and fair treatment; so that the vulnerable points in the Bill have remained as they were, and such changes only have been introduced as the official members deemed necessary. Anybody who knows Ráo Báhádur Ráste's learning, education, and character will at once agree with us that the honourable member could not have made any vigorous protest against any of the provisions. Even if he had shown a bold front he would have done so only to yield, for two against one is no proper match. The opinion of the Bombay Sabha appears to have prevailed nowhere, and the only views that have been acceptable are those of the Poona Sabha; even these have not prevailed to the fullest extent, but only to that extent to which they had been shaped so as to fit those of the officials exactly. The two important points in the Bill on which the whole frame of the scheme is to rest and to turn are the number of elected members and the appointment of the president. On both these points the Committee has not given an inch, so that it may safely be said that the Bill as it stood and as it stands are the same. We must admit that concessions on minor heads have been made; but so long as the number of elected representatives is not increased, and so long as the district rája continues to be the president, local fund boards, elected or not elected, will remain in *statu quo*. The elasticity of the provisions in the Bill is indeed a good position to which the member in charge retires when he cannot meet the arguments on the other side. We fully agree with Mr. Badrudin in reposing complete trust and confidence in the members of the present Government; but can Mr. Peile or Sir James Fergusson give us any guarantee that there will come no Ashburners or Temples into whose hands the rearing up of "this tender plant" of political education will fall? That what we contend for might be given us by the Fergusson-Peile administration we have no doubt. But what we doubt most is the continuance of this liberal spirit. And it was for this that we urged and that we now urge that the Act should lay down in unmistakable terms the standard of qualifications necessary for boards to enjoy particular privileges. In short, we want the Legislature to define the line beyond which the executive will have no power to dictate. We are quite willing to be for some time in the position in which the arbiters of our destinies may place us; but we cannot consent to be there until it pleases the executive to elevate us. What we want is powers to mould our own situation, of course consistently and in harmony with the policy of our rulers. The Collector or the official president will be instructed to leave the duty of presiding at meetings as far as possible to the elected vice-president. This means that under the provisions of the present Bill every board will be allowed to have an elected president, only that the name will differ. We do not much care if the elected chairman of the board is known as the president or vice-president. If instructions are to be given to Collectors, why not as well state in the Act that the official president will not ordinarily preside and do the duty of the president, but may do so on special occasions? Thus the provisions of the Bill are compromising enough, but too much is left to the sweet will of the executive, which ought never to be the case.

Remarks in connection with the report of the Select Committee appointed to report upon the Bombay Local Boards Bill.

The *Native Opinion* (10) of the 9th December, in commenting upon the report of the Select Committee on the Bombay Local Boards Bill, says:—The vagueness of Section 27 of the Local Boards Bill, coupled with the conduct and the sentiments of the Local Government, fill people with alarm, which no amount of insisting on the necessity of elasticity can remove. We are sure if our Government shows a determination to carry out the measure in the very spirit in which it was promulgated by the Government of India we shall have no cause to complain. But the utterances of Sir James Fergusson during the debate in the Council leave no room for imagining that the Bill will be worked in a liberal spirit and that Government dictation will be employed only in those places where successful popular action is impossible. This is further aggravated by the elaborateness with which the Select Committee has tried to prove the necessity of official presidents.

It is this illiberal spirit of which we complain. Nobody is so unreasonable as to expect that if full freedom of election be indiscriminately granted to all boards in the Presidency the result would be a beneficial one. Mr. Badrudin, we are sure, would have never consented to such a report as the other members have put their signatures to, were it not for the several assurances which, he says in his memorandum, he has received from the member in charge of the Bill. We wait to see these assurances put into actual practice. Until that is done we regret we cannot change our attitude of distrust, so many and so various have been our disappointments on diverse similar occasions. The first resolution of the Bombay Government is still ringing in our ears. We should again like to express our concern at the present Bill not being a consolidatory measure on the subject. We wish the Committee had recommended such a proposal and not left the people under the painful necessity of wading through more than one enactment to find out the true law. The assurance Mr. Badrudin has received on this head is amusing, but not comforting. The neglect of the popular demand for previous discussion of the rules to be published under this Act gives a finish to the disappointment one feels from a perusal of the report. The rules are a very important portion of the Act. They will guide and modify the whole thing, and so long as they are obscure we cannot say what the effect of the new measure will be.

Approves of the district Collector being made president of the local board.

The *Shetakaryáncha Kaivári* (62) of the 1st December observes that the report of the Select Committee on the Bombay Local Boards Bill seems to have been prepared after a thorough consideration of the Bill and of the important suggestions made by public associations and others. The Bill proposes that the Collector of the district should be the president of the local boards, but he would have to conform to all reasonable views of the majority of the members of the boards. This is a judicious arrangement for the present for the proper working of the local selfgovernment scheme and nobody ought to object to it.

Legislation.

Approves of the Bengal Rent Bill.

The *Din Bandhu* (5) of the 9th December approves of the Bengal Rent Bill, and observes that the measure is urgently needed in the interests of the Bengal ryots. The proposed law will never badly affect the relations between the zamindárs and their tenants so long as the latter get a fair remuneration for their work and toil.

Disapproves of the statement made by the Viceroy in the Legislative Council on the Native Magistrates' Jurisdiction Bill.

The *Rást Goftár* (114) of the 9th December observes that Lord Ripon's statement in the Legislative Council on the Native Magistrates' Jurisdiction Bill is disappointing in one particular only, namely, that he has shown extreme courtesy and mildness towards the opponents of the Bill. The substance of the statement is that His Lordship and his Government have respect for and are glad to please the assailants of the Bill. But these antagonists do not deserve so much courtesy. Among the opponents are several gentlemen of high standing and great respectability, but they have been so much blinded by caste prejudices as not only to magnify a trifling matter of administrative reform into a thing of great alarm, but have turned their backs latterly on the foolish complaints of low Europeans. They have moreover set a bad example by their personal conduct, and incited their low countrymen to adopt a disloyal and disorderly behaviour in carrying on the opposition. It is quite incomprehensible why so much weight should be given to the grovelling whinings of selfish Europeans after the Home Government had left to the Government of India the choice of acting as it liked. The Englishmen in England approve of the compromise suggested by Lord Northbrook and repeated by the Viceroy in his statement in Council; but the disloyal Europeans of Bengal reject even these modifications. Hence it seems best that Government should throw out the trifling variations in the Bill and should at once enact the measure in its original form. [The *Dátardun* (94) of the 13th December says that Lord Ripon committed a mistake in showing so great a regard for the feelings of the opponents of the Bill.]

Approves of Lord Ripon's statement in the Supreme Legislative Council on the Native Magistrates' Jurisdiction Bill.

The *Lok Mitrá* (81) of the 9th December observes that Lord Ripon's statement in the Legislative Council on the Native Magistrates' Jurisdiction Bill is a complete vindication of his silence hitherto on the subject. It must be remembered that no Indian statesman has the same opportunities or facilities for taking the public into his confidence as an English minister in England generally possesses under the peculiar institutions of that country. Lord Ripon could not have made the statement which he made on Friday outside the Council Hall when the Legislative Council first met at Calcutta after the adjournment of its sittings in March, and in the full statement made by him he has completely disposed of all the senseless accusations against him of undue reticence and contempt of all opinions opposed to his own. After the meeting of Council in March the Bill was referred to the various Governments for consideration and report; and as these opinions came in they were carefully examined by the members of Government. The opinions had been pouring in from all sides up to the 24th of July, and considering their volume and the elaborate character of some of them it must have been a really laborious task to study and form a judgment upon these opinions. As it is, it appears that by the 10th of August the Government were in a position to address the Secretary of State with reference to the mass of documents that had been collected, representing the most diversified views and containing a number of suggestions and observations that required a most careful examination. It is therefore really a wonderful feat that the Government had perused, studied and examined the various arguments for and against the Bill, discussed them in Council, and were prepared to submit their observations upon them to the Secretary of State all in the short space of seventeen days. The conclusion at which they arrived, with the single exception of Major-General Wilson, was that the principle of the Bill should remain intact, while modifications in its provisions should be permitted. These modifications were approved by the Secretary of State, and Her Majesty's Government declared the continuance of their unflinching support to the principle of the Bill. Lord Ripon was at the pains to evince an almost too tender regard for the feelings of the opponents of the Bill. No one will doubt his sincerity when he says that nothing could be further from his intentions, or more opposed to his own personal character and disposition, than to treat those opposed to him upon any public measure with a want of either courtesy or consideration. [The *Indian Spectator* (1) and the *Yajdán Parast* (127) of the same date and the *Bombay Samáchár* (90), the *Jáme Jamshed* (104) and the *Káside Mumbai* (108) of the 10th December, and many other papers express similar sentiments.]

Censures the Europeans for raising an unreasonable opposition to the Ilbert Bill.

In noticing the objection raised in India and England by Europeans to the Ilbert Bill, the *Shetakaryáncha Kaivári* (62) of the 15th December observes that numerous official and non-official Europeans have brought forward ridiculous arguments in favour of their position in India in relation to the Natives, and claim the trial of European British subjects by European Magistrates as their birthright. Europeans consider themselves highly civilized and profess a religion that is being preached throughout the world as the only religion that can improve the fallen nature of man and mould his conduct and character on the principles of justice and equality. But that religion has failed to a great extent to exercise its wholesome influence on their minds, otherwise they would never have tried to keep the Natives in a position of social and political inferiority. Notwithstanding their sneers and misrepresentations against Natives, it is gratifying that the liberal minded ministers of the State and other statesmen and numerous private individuals in England have taken a favourable view of the policy of the Indian Government, and have shown their willingness to support it on the principles of justice. The *Kaivári* then gratefully notices the exertions of the Indian Reform Association to consider impartially matters relating to India and to advance the interests of Natives as far as it lies in its power to do so.

In a paragraph headed "The London *Times* and the Ilbert Bill," the *Native Opinion* (10) of the 9th December says:—

Disapproves of the tone of the London *Times* towards the Native Magistrates' Jurisdiction Bill.

That a sedate and thoughtful journal like the *Times* should throw itself openly into the arms of the Bransonites may puzzle some, but to us it appears to be the inevitable result of the unfortunate position that journal took from the first with regard to the Ilbert Bill. Though there can be no family likeness between the Calcutta *Englishman* and the London *Times*, yet the latter has, by overshooting the mark of thoughtful journalism in the present instance, evidently shown that both are of the same kin. The *Times* may not approve of the Ilbert Bill, but what connection on earth can there be between the private religious opinions of the present Viceroy and an Indian legislative enactment that the former should be rudely dragged before the public gaze in order to make the latter ridiculous? A change of religion even at the ripe age of fifty only shows a manliness of character too high to be pooh-poohed as vacillation or weakness. We never felt staggered at the silly but vituperative utterances of a section of Anglo-Indians out here; but we feel shocked at the temerity of the *Thunderer* in refusing to duly weigh both sides of the question. We think the London *Times* has trusted too far its Calcutta correspondent to allow better counsels to prevail with it, and the result is pretty patent. The opponents may draw courage from this attitude of the *Times*, but surely the sober-minded will at once see who is in the wrong.

Education.

With reference to the probable retirement of the present Director of Public Instruction, Berár, the *Mahrátta* (2) of the 9th December says:—

Says that a Native gentleman should be appointed to succeed the present Director of Public Instruction, Berár, when he retires from service.

It is greatly feared that the Directorship may again fall to the lot of a member of the "singularly fortunate race of Europeans"; and we may say the fears are not quite groundless. When Mr. Kero Lakshman Chhatre retired from the Professorship of Mathematics in the Deccan College the place was filled up *not by a Native* but by a foreigner. This is not a solitary instance of its kind. The retirement of Mr. Dándekar has therefore most naturally caused us anxiety, and we think it is the duty of every well-wisher of the cause of education in Berár to fight out this legitimate battle with Government. The first object to be gained in this battle is an assurance from Government that the post will be conferred on a Native, and we have then to look to the interests of the proper claimant. Both these questions are not the less natural, because we have already declared war against the employment of foreigners to highly paid posts, and the fight for securing the Directorship to a worthy and competent Native is but one of those battles which must be fought for and won; and the latter portion of the work, as we have already said, relates to seeing that the proper claimant to the vacancy is put in. We know that favouritism often gets the better of legitimate rights, and this ought not to be allowed. The *Mahrátta* then advocates the claims of Mr. S. B. Jatár, and adds that he is a thorough gentleman and combines all the qualities that a Director of Public Instruction ought to possess.

Railways.

The *Hitechchhu* (80) of Ahmedabad of the 13th December complains of the want of fencing and gates along the sides of the Rájputána Railway. The gates are very few and are made in the vicinity of stations. In many places only two posts with a broken chain or cord between them form the gates, and owing to the want of gatemen at such entrances there is likelihood of cattle straying on the line. It is surprising that this railway should give handsome salaries to its European employés and not see the necessity of erecting well-made gates. Moreover there is no fencing whatever on either side of the line for several miles north of the Abu station, though nearly three years have passed away since the line was opened for traffic. This want of fencing gives rise to accidents. It is unaccountable how Government could have allowed the

Complains of the want of fencing and gates along the sides of the Rájputána Railway.

railway authorities to carry passengers and goods on such a badly constructed line. Some think that such a state of things is tolerated because it is a Government line. This belief is encouraged by the present order of things, which does not add to the good name of the British for impartial justice. It is to be hoped that hedge and wire fencing and gates will speedily be erected by the sides of the railway line.

Municipalities.

Comments in connection with the debate in the Bombay Municipal Corporation on the subject of liquor licenses in the city and the income derived therefrom.

The *Indian Spectator* (1) of the 9th December says:—To those who are anxious to see a fair and equitable settlement of transfers of revenue and expenditure between the Bombay Government and the municipality under the proposed extension of local self-government in the city, the debate on the liquor license fees at a recent meeting of the local Corporation must have made it painfully clear how hollow are the professions of the local authorities to act honestly towards the city municipality. We have over and over again protested against the niggardly treatment which the rulers at "Bombay Castle" offer to the Corporation. This niggardliness is incompatible with the dignity of the great power they so poorly represent, while their attempts to take undue advantage of the powerless local self-governing body often remind one of the "sharp practice" of the petty-fogging attorney. Now, it must be clear to those who have carefully studied the exhaustive arguments, supported by statistics, which Mr. Nowroji Fardunji took the trouble to urge so well before his colleagues that a stronger case could not have been made out for demanding compensation for the annual loss of revenue the municipality has suffered owing to the juggling finance which the "zealous" Mr. Ashburner furnished to the Legislative Council in 1878 on the liquor license receipts collected by the municipality prior to the passing of that hateful piece of legislation known as the A'bkári Act. And though so shrewd a business-man as Mr. S. S. Bengali then pointed out the injustice of determining the contribution to be allotted to the municipality by taking the average of the receipts for the ten preceding years, the official majority as usual carried the day, and thus inflicted a loss on the municipality which now comes to about a lákh of rupees. This arbitrary method was of course characteristic of the Government of the day. It was of a piece with the absolutism of the Honourable Lionel Ashburner. It did not strike that Councillor that he could not have for a moment adopted the same principle of computation in any question of provincial finance having reference to the Imperial revenue. The scheme of decentralization inaugurated by Lord Mayo and improved upon by the Ripon-Baring administration is undoubtedly good *per se*. But it shows at the same time how it sometimes acts iniquitously on local finance, which is dependent on provincial revenue as much as the latter is dependent on the Imperial allotment. It is well known how manfully the Bombay Government has fought for its share of that allotment; how ably it has urged its claims; how it has left no fact or argument unnoticed with the view to force the Imperial Government to allow it its fair share. But what is sauce for the goose is no sauce for the gander. That is the principle on which the Local Government transacts its finance in connection with the powerless minor local self-governing bodies. But who can oppose the will of the infallible bureaucrats? None must dispute their sovereignty, much less impugn their honesty. Mr. Servai's arguments only betray his own inexperience, while they expose in a marked manner the weakness of the cause he espouses. Now, was it not ridiculous to urge that Government has given full consideration to the A'bkári Act before it was made universal in India, when all India to a man has universally condemned its oppressive provisions, enacted with the single object of enhancing the excise revenue, provisions that have increased smuggling to an extraordinary extent not only in this Presidency but elsewhere, which all the efforts of the powerful Government have failed to check in any appreciable degree? Is Mr. Servai aware of the loud outcry in Bengal, in Assam, in Burmah, in the Panjáb and in the N.-W. Provinces against this precious uniform system of ábkári which the evil genius of its authors has brought into existence? If he read the criti-

cisms which from time to time appear in the public organs of the various provinces, he would discover for himself how mighty an evil for the morals of the masses this Á'bkári Act is. He would know how the Imperial Government and the subordinate administrations are primarily guilty of the increased vice of drunkenness their legislation has encouraged. The voice of the public is daily increasing in volume, and must sooner or later become sufficiently articulate to bring about a formidable agitation in every part of the country against an Act which is a blot on the statute book. The ruler of Bengal has just appointed a Commission of Inquiry with the consent of the Supreme Government. Again, is Mr. Servai aware how the Imperial Government has established its salt monopoly? Is he aware how the Native States have been coerced into accepting this harmonic "uniformity" which for a time deprived the half-starved forty millions of India's population of even a grain of salt, and which impoverished this poor country by destroying a minor source of wealth, namely, the domestic cattle? These are the results of "uniformity" in the collection of excise and salt duties. We are glad, therefore, that the majority of the Corporation has resolved to demand compensation for the loss of the annually increasing revenue from liquor license fees. Mr. Javerilál was quite right in urging the desirability of the municipality being allowed the control and regulation of the ábkári revenue in the city. It may not be generally known that we have as many as 452 retail shops for vending country spirits alone in the city, and that Government derives a revenue of Rs. 13,83,856 from the license duty. To realise the significance of these figures let the reader compare the total receipts of Rs. 27,43,007 from the four divisions into which the Presidency is divided. The latter amount is derived from a population numbering 15,681,218 or just twenty times that of Bombay City. The total number of retail licenses in the four divisions is 1,686, or 409 per each on an average. That is to say, each division, with an average population of 40 lákhs, has 409 retail licensed shops for the vending of country spirits to the 452 in the city with a population of 7½ lákhs! These figures tell their own tale as to the fearful extent of drunkenness in the city. Is not Mr. Javerilál right that with the view to check such vice the municipality ought to have full control of the ábkári revenue in the city?

Complains of the report of the Ahmedabad Municipality for the year 1882-83 being submitted to Government without the previous approval of the general body of the municipal commissioners.

The *Hitechchhu* (80) of Ahmedabad of the 13th December, in criticising the report of the Ahmedabad Municipality for the year 1882-83, remarks:—The report was, we are told, submitted to Government through the president by Khán Báhádur Edalji Dosábhái while he was acting permanent chairman of the managing committee in July last; but none of the municipal commissioners knew anything about it till a printed copy of it was supplied to each of them a few weeks ago by the present managing committee. Now we ask in the name of common sense and of the people of Ahmedabad, why was not this report placed before the managing committee for its approval and then submitted to a general meeting of the commissioners for adoption? As the municipality is conducted by the general body of commissioners, the report of its working should go to Government from them and not from a single commissioner. Mr. Edalji has signed this report as "Chairman, City Municipality, Ahmedabad." Is this correct? Was he appointed president of the municipal committee, and, if so, how can there be two presidents, Mr. Reid as well as Mr. Edalji? If he had signed the report as chairman of the managing committee, no one could have disputed his appellation; but as it was not prepared in consultation with the managing committee of the month, an honest doubt should have prevented him from assuming that designation in this case. It was also the duty of the Acting Collector-president, Mr. Reid, to lay the draft of the report before a general meeting of the commissioners for approval. It may be urged on behalf of Messrs. Reid and Edalji that they have followed the practice of their predecessors, and we must grant that the excuse is not altogether groundless. Most of the commissioners nominated by the Collector were considered to be mere dummies, who took little real interest in and understood less of municipal matters, and consequently they nodded approbation to all that was said by the Collector or his deputy. Under such

circumstances it mattered very little whether their views on the annual report were taken or not taken. But things have changed now. A majority of the elected commissioners is dissatisfied with such arbitrary proceedings and doing business in underhand ways. They like to see things with their own eyes and take the people into their confidence. We see no reason why these reports should not be translated into Gujaráti, sent to the newspapers and distributed among the people. One or two hundred rupees spent for this purpose will greatly help the noble object of Lord Ripon. People should be permitted to know what the municipality has done and is doing. This knowledge is the first lesson in local self-government. We call upon the present managing committee to publish a Gujaráti version of the report made by Mr. Edalji. It may be distributed gratis or sold at a nominal price. Why keep it concealed? There is nothing private or secret in it.

Native States.

The inhuman treatment of certain servants of the Rája of Nándod.

A correspondent of the *Gujarát Mitra* (79) of the 9th December observes that a Mahomedan servant of the Rája of Nándod for many days used to visit the harem of the Rája in the dress of a female, where he was taken by his two sweethearts, who are servants in the Rájá's service. At last the Mahomedan servant was detected and information of the occurrence was despatched to the Rája, who was at that time away from his capital. In the meanwhile the Mahomedan and the two women were imprisoned. It is rumoured that after the return of the Chief the prisoners were severely beaten for three or four days. They were afterwards removed into the custody of the Rája himself. The Mahomedan was ordered to be expelled from the Chief's territory but has not been since seen. It is said that he was murdered, since nobody has seen him sent out of the territory. It is also alleged that the Rája caused both the female servants to be thrown from the terrace of his palace. They are both severely wounded. The Diwán was absent from the capital when these occurrences took place, having been sent by the Chief to Surat and other places in order to prevent him from interfering. The brother of the Mahomedan servant was made to pay a fine of Rs. 400. It is also said that the Rája clandestinely despatched Rs. 70,000 to Bombay, but the person with whom they were despatched has misappropriated Rs. 30,000 and the remaining sum is also likely to disappear.

Says that justice is not properly dispensed in the Junágad State.

A correspondent of the *Gujaráti* (100) of the 9th December observes that Mr. Ambárám has been appointed Superintendent of Police at Junágad with the consent of the Political Agent. Formerly Mr. Ambárám held the same office and then several robberies by house-breaking were committed and some of the robbers were discovered, but in none of those cases was justice dispensed to the unfortunate persons whose property was stolen. The people of Junágad do not appear to be pleased with Mr. Chotálál Bakshi of the superior court. He attends the court and leaves it at any hour he likes, while the parties to the suits are made to wait in the court the whole day. Sometimes he sleeps in a room of the court-house, and when he gets up and comes into court the case of the party whose name is called out but who does not answer the call is struck off the file. If the party protests against this procedure he is sometimes committed to the magistrate for contempt of court and fined for the offence. If he appeals against the decision of the magistrate Mr. Chotálál generally increases the sentence of the lower court. If the appeal is submitted to Vazir Bávdin, he makes a reference to Chotálál. The correspondent then cites a case in which a party to a civil suit was unjustly treated and fined in a magistrate's court for no fault of his.

Junágad affairs.

The *Samsher Báhádur* (115) of the 7th December says that it is to be regretted that the order of the Supreme Government for the dismissal from office of Messrs. Sále Hindi and Bápálál, the Diwán and Deputy Diwán respectively of Junágad, has not still been carried out. Mr. Haridás, the new Diwán, is a Diwán in mere name and is guided by the advice of Mr. Bápálál. The latter does everything. Mr. Haridás, tempted

by the large salary of the post, accepted it, but he is unable to do anything. The *Samsher* had predicted from the very beginning that Mr. Haridás would be powerless in Junágad. He got the appointment through the influence of Mr. Mansukhrám. But Mr. Bápálál is also a favourite of Mr. Mansukhrám. Mr. Haridás daily goes to the residence of Mr. Sále Hindi to see him, and waits there if he is either engaged or asleep. Is this Diwánship or a farce? Junágad will improve then and then only when Mr. Bápálál, the favourite of Colonel Barton, is removed from it and when some independent and experienced man is appointed Diwán. The *Samsher* fears that Government will have one day to assume the reins of Government, and then only the necessary reforms will be introduced into the State.

Berár Affairs.

Makes observations in connection with the growth of the Khándesh variety of cotton in Berár.

In alluding to the growth of the "Khándesh variety" of cotton in Berár and the exertions made by the local authorities to discourage its growth, the *Pramod Sindhu* (51) of the 10th December observes that the Resident of Hyderabad properly disapproves of issuing a prohibition for the cultivation of this variety and correctly remarks that the action of Government need not go further than advice and the furnishing of easy opportunities to the cultivators for a return to the more far-sighted policy of preserving their good name in the supply of an unmixed staple. It would appear, however, that the Resident and many of the older officers in Berár assume that the Berár cultivator is ignorant and that he needs only to be told of the danger ahead. But the ryot is not ignorant: he cultivates the Khándesh variety, because, according to a reliable authority, it yields double the quantity of crop the indigenous variety produces, and while the latter fetches about Rs. 40 per candy, the former sells for only 5 rupees less; so that when a field upon which an indigenous variety is grown will give Rs. 40, the same field when it is sown with the Khándesh variety will give a return of Rs. 70. Though it cannot be said that the Khándesh cotton is grown solely for the purpose of adulteration, yet it will not do to revive the Cotton Frauds Act that has been unanimously condemned by the mercantile community. If other trades require no support to sustain them, why should this trade in particular stand in need of it? If Europeans want a longer-stapled variety the remedy is in their own hands. Let them refuse to buy the Khándesh cotton, or offer double the rates to Banni and Jadi; but they cannot well ask Government to regulate the production of crops. There is no doubt that the Khándesh variety is inferior as its staple is short. It is often difficult to distinguish it, particularly when there has not been an excessive rainfall as in the last season, and then the Khándesh variety presents a smooth and glossy appearance. It was in the beginning of March or April last that complaints came from Bombay that the cotton which the merchants had passed as Banni was in reality the Khándesh variety; for it is a characteristic of the latter that when exposed for some months it becomes yellowish, while the true Banni retains its bluish white colour throughout. It is to be hoped that the above facts will induce the authorities of the province to make a searching enquiry into the matter.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
22*nd December* 1883.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R

For the Week ending 22nd December 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
	MARA'THI.			
*12	The Aranyă Pandit	Bombay	Fortnightly ...	100
13	„ Arunodayă	Thána	Weekly	555
14	„ A'ryávart	Dhulia	Do.	100
15	„ Bakul	Ratnágiri	Do.	450
16	„ Belgaum Samáchár	Belgaum	Do.	260
17	„ Bhála	Sholápur	Do.	240
*18	„ Bodh Sudhákar[1]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyă Samáchár	Bombay	Fortnightly ...	500
*22	„ Dakshin Vritt	Kolhápur	Weekly	200
23	„ Dhárwár Vritt	Dhárwár	Do.	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[1]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[2]	Belgaum	Do.	200
*34	„ Katáksh	Poona	Do.	200
35	„ Kesari	Do.	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárâshtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárâshtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
*44	„ Nibandh Chandrika	Poona	Monthly	200
45	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[1]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*52	„ Pratod	Islámpur	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Sanmárgă Dipika	Bombay	Fortnightly ...	150
56	„ Satyă Prakásh	Do.	Weekly	243
57	„ Satyă Sadan	Alibág	Do.	400
58	„ Satyă Shodhak	Ratnágiri	Do.	140
59	„ Satyavádi	Bombay	Fortnightly ...	275
*60	„ Sharabh	Alibág	Weekly	200
*61	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
62	„ Shetakaryáncha Kaivári	Bombay	Fortnightly ...	950
63	„ Shiváji[1]	Poona	Weekly	200
64	„ Shubh Suchak	Sátára	Do.	90
*65	„ Srishtidarpan	Bombay	Do.	200
66	„ Suryakánt	Ellichpur	Do.	150
67	„ Suryodayă	Thána	Do.	240

1 Frequently admits English articles.

2 Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*68	The Svadesh Hitechchhu	Bombay	Weekly ...	150
69	„ Telagu Mitră	Do.	Do.	400
70	„ Varhad (Berár) Samáchár[1]	Akola	Do.	250
71	„ Vártáhar	Bombay	Do.	200
72	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
73	„ Vengurla Vritt	Vengurla	Do.	200
74	„ Vicháršhil	Málvan	Do.	300
*75	„ Vinod	Poona	Do.	200
*76	„ Vinod Mallika	Jalgaon	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*78	The Bombay Chronicle	Bombay	Weekly	200
79	„ Gujarát Mitră	Surat	Do.	400
80	„ Hitechchhu	Ahmedabad	Do.	349
81	„ Lok Mitră	Bombay	Do.	800
82	„ Surat Akhbár	Surat	Do.	600
83	„ Suryă Prakásh	Do.	Do.	137
	GUJARA'TI.			
84	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
85	„ Akhbáre Sodágar	Bombay	Daily	750
86	„ A'ryă Dharm Prakásh	Do.	Monthly	304
87	„ A'ryă Dnyán Vardhak	Do.	Do.	500
*88	„ A'ryă Subodhak	Surat	Do.	200
89	„ Bombay Punch	Bombay	Weekly	500
90	„ Bombay Samáchár	Do.	Daily	1,090
91	„ Broach Samáchár	Broach	Weekly	700
92	„ Broach Vartmán	Do.	Do.	60
93	„ Buddhi Prakásh	Ahmedabad	Monthly	600
94	„ Dátardun	Bombay	Weekly	525
95	„ Deshi Mitră	Surat	Do.	1,000
96	„ Dharmă Sadbodh Ratnă	Do.	Monthly	200
*97	„ Dnyán Dipak	Junágad	Do.	100
98	„ Dnyán Vardhak	Bombay	Do.	400
99	„ Fursad	Do.	Do.	100
100	„ Gujaráti	Do.	Weekly	400
*101	„ Gujarát Monthly Journal	Do.	Monthly	200
102	„ Gul Afshán	Do.	Do.	659
*103	„ Hitopadeshak Ratnă	Ahmedabad	Do.	200
104	„ Jáme Jamshed	Bombay	Daily	525
105	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,400
106	„ Kaira Vartamán	Kaira	Weekly	115
*107	„ Kaiser-i-Hind	Bombay	Do.	200
108	„ Káside Mumbai	Do.	Tri-weekly ...	700
109	„ Kusum Guchchhă	Ahmedabad	Monthly	350
110	„ Nágar Udayă	Do.	Do.	300
111	„ Niti Prakásh	Kaira	Weekly	200
112	„ Nure Elam	Bombay	Monthly	381
113	„ Pársi Punch	Do.	Weekly	814
114	„ Rást Goftár	Do.	Do.	1,225
115	„ Samsher Báhádur	Ahmedabad	Do.	200
*116	„ Saras Sár	Do.	Monthly	200
117	„ Satyă Mitră	Bombay	Weekly	400
*118	„ Saurâshtră Darpan	Junágad	Monthly	200
119	„ Stri Bodh	Bombay	Do.	533
*120	„ Subodh Prakásh	Nadiád	Do.	200
121	„ Svadesh Vatsal	Bombay	Do.	408
*122	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
123	„ Umreth Samáchár	Umreth	Weekly	50
124	„ Vartamán Sár	Surat	Do.	200
125	„ Vidnyán Vilás	Rájkot	Monthly	738
126	„ Vidya Mitră	Bombay	Do.	300
127	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
128	The Chandrodayă	Dhárwár	Weekly	150
*129	„ Karnátă Vritt	Belgaum	Do.	200
*130	„ Kannadă Suvarte	Bombay	Do.	200
*131	„ Rasik Ranjáni	Belgaum	Do.	100
	SANSKRIT.			
*132	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*133	The Armagán	Bombay	Weekly	200
°134	„ Dabdabe Islám[3]	Do.	Do.	200
135	„ Khádam-e-Hind	Do.	Daily	200
136	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
137	The Mufarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*138	The Military Instructor	Poona	Weekly	200

[1] Frequently admits English articles.

[3] This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Advocates the abolition of the duty on Indian silverware imported into England.

The *Lok Mitrá* (81) of the 16th December says that the Government of India deserves the thanks of the Indian public for strongly supporting the cry against the duty on silverware imported into England. With such influential support if India does not gain her point, one must despair of the removal of this inequitable tax on Indian trade. With the Madras Trade Association's lucid statement the Government of India has been able to make most of the arguments against the tax, and it has recommended to the Home Government the abolition of so pernicious a restriction, on the ground not only of commercial advantages, but the political benefits from the removal of the duty. Indian silver is liable to a duty of 1*s.* 6*d.* per ounce, and is besides subjected to most vexatious and inconvenient restrictions before it can be imported into England, and the result has been the affording a protection to the English article which is contrary to all the declared free-trade principles of the present Government. The only plausible ground for abolishing the customs duty on cotton goods in India was its protective character; but such an argument is not quite befitting when used by a Government which hampers the Indian silver trade by a tariff which serves no other purpose than that of protecting the home manufacture. It is to be hoped that the English Government will admit the equity and political justice of freeing Indian silverware from a most vexatious interference with its free importation into England. [The *Bombay Chronicle* (78) and the *Gujaráti* (100) of the same date express similar sentiments.]

Says that the restriction imposed by Parliament on the construction of remunerative public works in India should be removed.

The *Bombay Chronicle* (78) of the 16th December observes that it is gratifying that the Chambers of Commerce of London, Manchester and Liverpool have seen the necessity of urging on the attention of the home authorities the necessity of more rapid construction of railways in India. The movement has evidently for its object the rescinding of the resolution passed some years ago by the House of Commons, by which was imposed on the Government of India the moral obligation not to incur a capital charge from borrowed money of more than two krors and a half of rupees annually for the construction of remunerative public works. Officials and non-officials understanding anything about the wants of the country have been regretting with one voice the short-sighted policy by which unnecessary restriction was imposed on the borrowing powers of the responsible authorities in India. Everyone concerned in seeing timely provision being made for the population annually increasing in spite of the decennial famines and other causes, the carrying on of the Government efficiently at the ever-augmenting rate of charges, and the filling of the ever-yawning gulf of the home charges in spite of the unfavourable aspect of the exchange question as between England and India has emphatically condemned the said restriction as being highly impolitic and deserving of early repeal. This restriction exerts the most disastrous influence on the present and future well-being of the country. It not only checks the extension of railways as a means of intercommunication, but also retards the progress of agriculture, dwarfs commerce, cripples the resources of the country to feed well its people and to better their economic condition, limits the returns of the revenues of the State, and generally lends to mar the growth of happy relations between the governors and the governed.

Express regret at the insult offered by the European opponents of the Native Magistrates' Jurisdiction Bill to His Excellency the Viceroy.

The *Gujaráti* (100) and the *Gujarát Mitrá* (79) of the 16th December severely censure the Europeans of Calcutta for insulting the Viceroy in the public streets of that city in order to show their feeling of opposition to the Native Magistrates' Jurisdiction Bill, and observe that their conduct is a disgrace to European civilization and a bad example to the natives of India. The Native public are advised to communicate to His Excellency their condemnation of this conduct of the opponents of the Bill. [The *Vartamán Sár* (124) of the 18th and the *Akhbáre Sodágar* (85) of the 19th December express similar sentiments.]

Unfavourably criticises Sir Lepel Griffin's views on British and Native rule as disclosed in his article on "Indian Princes at Home."

The *Kesari* (35) of the 18th December, in criticising Sir Lepel Griffin's article on "Indian Princes at Home," says that from the fact that the Nizám, Holkar, Gáikwád and other Native princes rule over alien races it is difficult to understand the justification for exercising sovereign power over Hindus by the English nation. The conquest of Egypt by the English people would be no justification to the French to conquer the territory round Canton. If while two persons are quarrelling a third interfered, turned them out of their house, and took possession of their property, nobody would say that the conduct of that third person was just or proper. Sir Lepel Griffin's arguments for the justification of British rule and against the Native princes can be easily refuted. The attempt which he has made to show that British rule is more beneficial to Natives than the rule of Native princes is to their own subjects is absurd. The argument that the English are as much justified in ruling over Hindus as the Gáikwád is justified in reigning over the people of Gujarát is only worthy of an inmate of the Colába Lunatic Asylum. Does the Gáikwád carry away millions of rupees from the territory over which his sway extends? Have the inhabitants of Gujarát to pay to their sovereign even a thousandth part of the tribute which the people of British India have to pay to the British nation? When a highly civilized nation conquers a people who are inferior to it, there is great probability of the latter losing all the good qualities which they possess. Is not such a danger looming on the people in British India?

Says that Sir Lepel Griffin is not fit to superintend the management of Native States and recommends his employment elsewhere.

In criticising Sir Lepel Griffin's article on Indian princes in the *Fortnightly Review* for October last, the *Indu Prakásh* (9) of the 17th December says:—We categorically deny every count of Sir Lepel's indictment against Native States. We are not here concerned to dispute Sir Lepel's opinions about the state of administration in British India. We do not agree with him when he says that the administration of British India is probably as perfect a system of government as the world has ever seen. Sir Lepel himself admits that there are faults in British Indian administration. We cannot accept his views about taxation and the mode of applying the revenue. But we concede that the British Government is probably the best-intentioned Government India had in her own history. But the fact that the British Government is enlightened ought not, we submit, altogether to blind us to the merits of Native administrations. Comparisons are odious, but we venture to think many of our Native States, such as Baroda and Travancore, will not lose by comparison with their neighbouring British territory. Sir Lepel Griffin is a Panjáb-man and knows, we think, little of the States in Western and Southern India. Our limits will not permit us to answer Sir Lepel's charges *seriatim*. We shall content ourselves with referring to the well known opinions of men like Mountstuart Elphinstone as to the administrative capacities of the natives of Western India. Sir Lepel Griffin is a believer in the doctrine that the secrets of government have been confided by fortune to the Anglo-Saxon race alone, and lays down that Hindus like all orientals have no genius for government. It is unnecessary to refute these statements. Suffice it to say that the opinions of many eminent Anglo-Indians are against them. One thing is certain that if ever Native rulers are to be made good administrators it will not be by the advice or superintendence of men like Sir Lepel Griffin. Sir Lepel has by his own statements proved his utter incapacity for the post he fills. We deny that Native States are in the condition he describes them to be in. We should require much stronger evidence than his statements to believe that our Native rulers, watched as they are by the ever-vigilant and obtrusive Political Agents of the British Government, are sunk in such depravity, wickedness and incapacity as Sir Lepel ascribes to them. If the administration in Native States be really as bad as that described, we should have heard of wholesale migrations of Native subjects to the adjacent British territory, and before long the provinces under Native rule ought to have been depopulated and thrown waste. We cannot believe that the British Government will permit such a scandalous state of things to exist within its knowledge. If then what Sir Lepel Griffin describes is true, he is not fit for the place he occupies. It is obviously his duty as agent of

the paramount power to see that the subjects of the allied States are not put to any hardship or misery. Instances of Government interference with Native States on the plea of mal-administration are probably fresh in the minds of our readers. What then should have prevented Government from asserting its paramount rights if the circumstances exist according to Sir Lepel's account? No instance has occurred of late in which Government thought it necessary thus to interfere, and we think we may safely infer from this fact that in the opinion of Government there is no such serious mal-administration in Native States as portrayed by Sir Lepel Griffin. The only conclusion we can arrive at is that Sir Lepel is a very prejudiced observer, and his imperious bureaucratic temperament has led him to imagine some defects and exaggerate others. It is obvious that Sir Lepel has no sympathies with, nor has he the desire of assisting and improving the work of, Native rulers. Under these circumstances the best service the Government of India can do to him is, we believe, to rid him of his odious charge. If his diplomatic services in the late Afghan War need to be rewarded, there is ample room for him elsewhere. But the superintendence of Native States is not, we think, fit work for him.

Does not approve of the sending of an Indian contingent to Egypt at the expense of India.

In a paragraph headed "India and the Egyptian Catastrophe," the *Native Opinion* (10) of the 16th December says:—The question of sending an Indian contingent to Egypt is gradually coming to the front. Reckless pedants like Mr. Maclean, who have not a pie to lose from their pockets and are always ready to secure cheap glory at the expense of others, may approve of such a proposal, but seriously is there the least connection between the Kartoum disaster and India? It may be urged that in the safety of Egypt the honour of England, and by a stretch of relationship the honour of India also, is involved. But if this be so, then, why the honour of India alone? The honour of all the British colonies and the British American dominions into the bargain is involved. Let the colonies and Canada come to the relief, and India will not be backward; but it is obvious impertinence always to be ready to call upon India whenever the rightly or wrongly supposed British interests are in danger. It is not to sending Indian troops to Egypt that we object. India is a field that like her never-ending grain supplies will provide even half a dozen States with fighting men. Let her be paid handsomely for her war material, and we shall be the last to object to sending our troops anywhere and everywhere.

Makes suggestions with respect to enhancing the popularity of stock-notes.

In an article headed "The Stock-notes System," the *Indu Prakásh* (9) of the 17th December says:—No Government, and least of all the Government of India, can expect the poorer classes to give up their old established habits and ways of saving, and even if the scheme of stock-notes could be made more popular than is at present deemed feasible, we doubt whether it would go a long way in inducing the poorer classes to give up investing their money in ornaments. In a matter like this the question with the people is not one of gain or loss, of safe or insecure investment, but one of old ways and new ideas. If the Government wish them to give up investing their money in trinkets and ornaments they must persevere, for no amount of safe and profitable means of investing money can influence a conservative people to break off their familiar methods of investments in the course of a few years. Sir Evelyn Baring was wise enough to note this fact when he first introduced the stock-notes system, and in considering the question it ought always to be borne in mind that for a long time to come the system ought to be worked more with a view to teach the people that it is safer to invest money in Government securities than to allow it to lie idle in the shape of ornaments, than with a view to bring immediate profits to Government. For this purpose it is essential that for some years to come the Government should limit the number of notes issued every year. If the number is so limited they will naturally rise in value, provided at the same time the Government take care to create a market for them by authorizing their sale by licensed brokers at the presidency and other important towns in the country. The Bombay Chamber of Commerce recommend the latter of these suggestions, but say nothing as to the desirability of limiting the annual issue of notes, probably because the Government of India

in their resolution of the 10th August last seemed inclined to view the proposal with disfavour. But, we think, if the notes are to steadily gain in popularity they must be limited to a certain number every year till the poorer classes are enlightened enough to realise the advantage of investing their savings in the shape of notes over that of investing them in ornaments.

Expresses satisfaction with the extended employment of Natives in high offices in the State.

The *Ahmedabad Samáchár* (84) of the 19th December says that for some time past the number of officials who appreciate the worth of Natives has been increasing. Lord Ripon leads the list of such officers. It is owing to this good-natured nobleman that sympathy for the Natives has been manifested. Though several ill-natured Europeans look upon Natives with envy, this fact is certain that the latter are not as haughty and perverse as the Ilbert Bill has shown the Europeans to be. Many Europeans are of opinion that Natives will not stoop to that meanness which a clique of Anglo-Indians manifested on the occasion of the Viceroy's return to Calcutta. Government now looks upon the loyalty of the Natives as of a superior kind. Notwithstanding this the claims of Natives are ignored by some selfish officials. As the higher posts are filled by Europeans the credit of any good work done by their Native subordinates falls to their lot. Though Natives have been admitted to some high offices they for the main part have to depend upon the kindness of European officials. As the advancement of Natives chiefly lies in the hands of Europeans the former cannot but strive to please the latter, who many a time shirk their responsibility and transfer it to the shoulders of their Native subordinates in order to avoid censure. Still it is a matter for satisfaction that the rights of Natives are now being recognised, though late. If this state of things continues, Natives will be able to show their aptitude for administrative work, now that the scheme of local self-government is to come into operation.

Advises the reconstruction of the volunteer corps.

The *Jáme Jamshed* (104) of the 19th December observes that the Bengal volunteers have performed the worst part of the unreasonable and persistent opposition raised by the Europeans of that province to the Native Magistrates' Jurisdiction Bill. The volunteers insulted their officers, created disaffection around them, and offended the Natives. They set a bad example to the standing army of the country, showed that no confidence could be placed in them, and that they were a source of danger instead of being a pillar of safety. The trouble and expense incurred in forming volunteer corps is a mere waste. Under these circumstances it is desirable that new rules should be made for the formation of volunteer corps. Christianity ought not to be the sole passport for becoming a volunteer. As a rule all Government servants should be permitted to enlist as volunteers, and great discretion should be exercised in selecting them from among the non-official classes. The volunteer corps should also be subjected to strict military discipline and laws. If this is done the volunteers will prove a source of help not only in time of danger but in the event of the reduction of the regular army during peace.

Complains that the provision sellers had to suffer losses in supplying provisions to a regiment of Native cavalry which had halted at some villages near Bulsár.

A correspondent of the *Gujarát Mitrá* (79) of the 16th December, writing from Bulsár under date the 14th idem, states that recently a regiment of Native cavalry which came from Poona and was going towards Ahmedabad halted at Pálankhajuri and Undach successively. The police sent the provision sellers to furnish the necessary supplies. The shopkeepers suffered considerable losses. The *ser* weight used in this part of the country weighs 37½ rupees, but the militray men compelled the provision sellers to use a *ser* weighing 40 rupees. Some of the cavalry men used to collect in numbers and snatch away provisions and walk off with them. Apparently the police did not guard the provision sellers, and hence they had to put up with bad treatment and the attendant loss. It is also said that the police maltreated the provision sellers in order to compel them to carry provisions for the use of the regiment. [A correspondent of the *Bombay Samáchár*

(90) of the 17th December also states that the provision sellers complain of their having suffered losses because they were compelled to sell by the pound weight instead of the *ser* weight of Surat.]

Complains that jackals have become a nuisance in Surat.

The *Gujarát Mitrá* (79) of the 16th December states that a large number of jackals visit the city of Surat every night between the hours of 8 P.M. and 3 A.M. and disturb the sleep of the inhabitants by running about and crying through the streets. One of these animals is said to have bitten eight persons. The authorities ought to adopt immediate measures for their destruction.

Inability of the police of Ahmednagar to discover thieves and remarks in connection therewith.

The *Jagadádarsh* (30) of the 16th December says that within the last six years property to the value of Rs. 60,000 has been stolen in the city of Ahmednagar, but no trace has been found of the thieves. During the last week thefts to the value of Rs. 8,000 occurred in Ahmednagar. The police are trying to discover the thieves, but judging from the past it is not likely that they will succeed in tracing them. Thefts of small value are usually discovered, but of large amounts very rarely or never. The inefficiency of the police of Ahmednagar is a matter of public notoriety. It is said that the number of police peons in Ahmednagar is considerably less than is needed, and hence they are unable to maintain strict watch in all parts of the town. If this be so, the police peons do not deserve blame. But it is notorious that the police in Ahmednagar is not expert in detecting thieves. It would be well if detectives from other places were brought here for the purpose of detecting thieves and robbers. If the number of police peons is inadequate for all requirements, steps should be taken without delay to increase the strength of the police force. Government should not practise economy in this matter. There are various other ways in which this can be done.

Requests the local fund committee of Surat to repair the road of the village of Katargam.

The *Gujarát Mitrá* (77) of the 16th December complains that the roads in the village of Katargam near Surat are so bad that carts and bullocks passing over them are frequently injured. The recent floods in the river Tápti have almost destroyed these roads. The villagers several times petitioned the local fund committee of the district to repair them, but no attention has been paid to this crying inconvenience. The petitioners have been once or twice told that there were no funds to spend upon their roads, but the question is, what has become of the local fund contribution of the village? No large amount will be required to repair the roads, and the funds required ought to be found at once in order to remove the inconvenience suffered by the villagers. [A correspondent of the same expresses similar sentiments.]

Local Self-government.

Criticises approvingly some of the provisions of the Local Self-government Bills as amended by the Select Committee.

In an article headed "The Select Committee on the Local Self-government Bills," the *Native Opinion* (10) of the 16th December says:—The principal and the most important changes proposed are those relating to the qualifications and disqualifications of members. The suggested alterations as regards Sind and dropping the former special provisions with respect to that province are a very great improvement, and meet, we think, the popular demands in that respect most satisfactorily. The introduction of pensioned Government servants is also to be commended. But we are at a loss to understand why the Select Committee should not have introduced the adoption of the education qualification by itself. We should think that graduates, pleaders, and jurors ought to have been inserted. It cannot be denied that the whole scheme was partially at least introduced for the purpose of associating with Government the intelligence of the country in the work of local administration, and the omission of any express educational qualification is therefore much to be regretted. We do not think sufficient amends are made by the addition of the clause "such other

persons, if any, residing within the táluka as the Governor in Council shall from time to time by notification in the official Gazette direct" to the qualification provisions. In Section 11 also some important and useful alterations are proposed, especially the one in clause (*c*). The present recommendation is one which will be gladly accepted by the people and contrasts very strongly with the original in point of principle and common sense. Likewise the insertion of the word "undischarged" before insolvent in clause (*d*) is an improvement. The next important suggestions we meet with after passing over some minor ones are in Section 30. Now the clauses pointing out the duties of local boards have been all recast and duties are very usefully divided into obligatory and discretionary. The original enumeration was made on no principle whatsoever, including as it did the establishment of model farms, relief-works in famine times, &c., which are unquestionably imperial works and which have now been included in the latter division. In Section 31, clause 3 is dropped and in its stead clause 10 is introduced, which is rather more convenient. By the former provision no business relating to the Department of Public Works or Education could be transacted without 7 days' previous notice to an officer of those departments, and thus howsoever emergent a question of that sort might be, the board was powerless to consider it just as it presented itself. The present modification gives scope for the boards to take such questions into consideration without any such notice, provided the business is in the opinion of the president an urgent one. It, however, increases the time of notice from 7 days to 15 in ordinary cases. In Section 32 the Deputy Sanitary Commissioner and the Civil Surgeon are added to the officers who are declared to have a right to be present at any of the meetings of the boards or of their committees. In Part III, some material changes are introduced whereby much independence has been taken away from the táluka boards. Under the amendments proposed it is the district board which is to engage for the táluka boards such servants as the former considers necessary. In the same manner the regulations as regards servants are to the prepared by the district and not the táluka boards. It appears that the committee intended that the táluka boards should be mere puppets in the hands of the district boards. What is left to the táluka boards is merely an insignificant portion of the local administration, and they have been made subject more than necessary to the discretion of the district boards.

Remarks in connection with the report of the Select Committee on the Bombay Local Boards Bill.

The *Hitechchhu* (80) of Ahmedabad of the 20th December points out the inadvisability of retaining official presidents for local fund committees. The district Collector, as president of the local fund committees, has never cared for the interests of the people who pay the taxes, but spent the money in the way he liked, thereby even benefiting Government. The *Hitechchhu* mentions several works of local utility which have been carried out from the local funds, and remarks that the application of the local funds in these cases was a misuse of the money, arising from the inordinate power exercised by the official president and members of the committee. Though the Bombay Government knows this fact, which has also been pressed upon its attention by members of the Legislative Council, it is a matter for regret that official presidents should still be retained. [The *Vartamán Sár* (124) of the 18th December says that the public is disappointed with the report of the Select Committee. It is much to be regretted that those clauses which were the subject of debate and were considered objectionable and calculated to thwart the success of the local self-government scheme should not have been amended. It is unfortunate that the Hon'ble Mr. Mandlik did not take any part in the work of the Select Committee. What more could be expected from Messrs. Peile, Ráste and Col. Merriman? It is very surprising that the Hon'ble Mr. Badrudin should have yielded to the assurances held out by the Hon'ble Mr. Peile. Of what use are these assurances? Mr. Badrudin ought to insist upon the assurances being expressed in the Bills themselves.]

Makes remarks in connection with the submission of annual reports by municipal bodies.

The *Indian Spectator* (1) of the 16th December says:—It may come as a surprise upon the friends of local self-government that the annual administration reports of municipalities are prepared and submitted clandestinely by the officials to Government, that is, without the knowledge and consent of the commissioners who may be

presumed to be responsible for municipal work. According to the Ahmedabad *Hitechchhu* the report for the year ending 30th April last was got up and submitted to Government in the above manner by the Collector-president and his deputy. It must be admitted in justice that the same practice obtains more or less at Surat, Broach and other places. But that is no reason why it should continue under the present regime. In our opinion a draft should be prepared by the managing committee and submitted to the general meeting of commissioners for suggestions and final adoption. The officials may not like this course for fear of criticism. But if they work honestly they have nothing to fear. We beg Mr. Sheppard and the Honourable Mr. Peile to pay attention to the grievances we have from time to time ventilated, and to remedy the evils we have exposed and must go on exposing till the people of Gujarát have been given real self-government. The experiment must be fairly tried under these officers of culture and broad views, and full publicity and right of discussion should be afforded to the public. But the reverse has been the case at Ahmedabad until now.

Legislation.—The Native Magistrates' Jurisdiction Bill.

Remarks in connection with Lord Ripon's statement in the Supreme Legislative Council in regard to the Ilbert Bill and other cognate matters.

The *Subodh Patrika* (11) of the 16th December says:—Lord Ripon has treated the more unreasonable and vehement section of the opponents of the Ilbert Bill with a dignity which ought to command the admiration of all right-minded persons. His statement on the Bill made from his place in the Legislative Council will go far to convince public opinion in England of the tact and temper with which he has striven to settle this burning question, and we have every hope that its moderation will lend considerable weight to the cause of the Bill. There are some who read in the statement a desire to make a retreat on His Excellency's part; but these are the very men who have so long done enough to bring discredit upon the opposition. It has fallen to the lot of equally situated Viceroys in the past to have their motives questioned and their generosity mistaken for timidity and feebleness of purpose. In the dark days of the mutiny, when the Anglo-Indians in a body raised an uproar against Lord Canning for his refusal to gratify their thirst for revenge on the natives, His Lordship was the victim of the same aspersions and attacks that are now levelled at Lord Ripon. Lord Canning's generous determination not to publish the documents in his possession which bore marked proofs of the character of his opponents was interpreted as a sign of weakness, but, nothing daunted, His Lordship remained firm and till the last declined to act upon the suggestion of the more intimate of his advisers and friends that he should reply to the attacks of his opponents and publish such proofs of their evil acts as were in his possession. Lord Ripon's conduct at this crisis has been equally magnanimous, and it is clear that the calm and dignified statement which he made but a week ago will, while increasing his popularity with the natives of India, raise him in the estimation of the more sensible politicians and public in England. The people of India are not at all displeased because His Excellency has dealt with his opponents in a spirit of charity, and the evident satisfaction with which His Excellency's statement has been unanimously received by the Native press, whether here or in other parts of the country, unmistakably shows that His Excellency's dignified attempt to make such concessions to the Anglo-Indians as reason and policy may demand has the sympathy of our countrymen. But the contrast between the Viceroy's conduct and the feelings of the Natives on the one hand and the rabid opposition of the more excited portion of the anti-Ilbertites on the other suggests painful reflections to those who are interested in the good name of the British administration in India. But India has seen many such crises, and we have hopes that sounder counsels will yet prevail among those who continue to be hostilely disposed towards the Viceroy. There are already signs that many of the sympathisers of the opposition are willing to accept the concessions proposed by Lord Ripon and condemn the recent insults and indignities offered to him on his arrival at Calcutta. In the meantime it is to be wished that Lord Ripon will try to

bring the question to a speedy settlement instead of deferring it to an indefinite period. The Secretary of State having left him the discretion to dispose of the Bill, no time should be lost in passing it with the proposed modifications. The controversy has raged long enough, and it is to the interest of all alike that it should be closed without any further delay by the Bill being carried through the Legislature.

Says that the inhabitants of India are not indifferent to the great importance of the Native Magistrates' Jurisdiction Bill.

In noticing the large number of important meetings held in support of the Native Magistrates' Jurisdiction Bill in various parts of the Bengal Presidency, the *Lok Mitrá* (81) of the 16th December observes that the natives of this country have not been behindhand in confounding their enemies with their own tactics, and though they have done the utmost until now in setting up a counterblast to the blustering uproar created by the discomfited opponents of the Bill by holding immense meetings and sending monster petitions in favour of the principle of the Bill, it is as well that they should not rest upon their oars, now that the Anglo-Indian faction has renewed its activity in view of the decided fate of the opposition. A fresh uproar has been created by the opponents of the Bill since the nature of the Government ultimatum became known to them, and they are trying to make out by redoubling their efforts and publishing broadcast the accounts of every little conclave of a score or more of railway guards, mechanics and engine-drivers held to express its righteous indignation at the iniquity of the Government, that while Natives are indifferent to the boon which is being thrust upon them the whole country is agitated by the discontent and distrust of its Anglo-Indian population. To refute this assertion and give no room for such an impression the growing number of the Native demonstrations in favour of Government is very useful and opportune, and all concerned ought to admit the desirability of making similar demonstrations in this city and in every other city and town in this Presidency. These expressions of Native sentiment will be doubly useful. They will unmistakably show the British rulers and the sensible portion of Englishmen which forms the great majority in favour of the Bill, that Natives are not indifferent to the issue of the great contest which is now raging between justice and right on the one hand and intolerance, bigotry and hatred on the other hand, and they will afford a very suitable occasion for the display of affectionate loyalty and sympathy towards the Viceroy and disgust at the blackguardly treatment given to him by some of his own countrymen. Addresses of gratitude and sympathy must pour in from all sides and show the noble Englishman who is entrusted with the destinies of India that even if some so-called Englishmen may think fit to insult him for this unswerving devotion to the high principles he has set before himself, the natives of this country to a man hold such conduct in detestation. This is an undertaking that requires to be immediately taken up in right earnest.

Says that Statutory Civilians ought to be clothed with the extended jurisdiction contemplated by the Ilbert Bill.

With reference to the opposition offered by the Calcutta Defence Association and its partizans to the proposal to invest Statutory Civilians with jurisdiction to try Europeans, the *Bombay Samáchár* (90) of the 17th December observes that the Native Civilians selected under the nomination system must possess the confidence of Government, and if they are not invested with the extended powers under the Native Magistrates' Jurisdiction Bill what purpose can they serve? If they are kept out of the pale of extended jurisdiction their presence in the Civil Service must be considered an absurdity, and the supposition that this branch of the service was created in order to keep the Native Civilians in a position of subordination to European Civil Servants will be confirmed. It is to be hoped that Government will not consent to exclude the Statutory Civilians from the extended jurisdiction proposed by the Ilbert Bill.

Education.

Takes exception to the power of the Syndicate in matters relating to the granting of grace marks at the University examinations.

In an article headed "Our University Bye-laws," the *Native Opinion* (10) of the 16th December says:—The examiners have no authority to give any grace marks to any candidate, and this discretion has been taken from them by the Syndicate, which is at present the only authority that can pass candidates by grace. The examiners declare the result, but reserve doubtful cases for the deliberation of the Syndicate, which grants or withholds that mercy as it thinks fit. Now we venture to question the correctness of such a procedure. It certainly stands to reason that those who are entrusted with the work of examination ought also to be vested with the discretionary power of giving grace marks. The former practice was according to this principle, and we fail to find any authority in the constitution of the University which ordains otherwise. By the Act of Incorporation the examiners are expressly authorized to declare the name of every candidate whom they shall have deemed entitled to any degree. This authority to declare is absolute, and necessarily implies their power to give grace marks which is now denied to them most unjustly. True it is that the same Act empowers the Senate to pass any bye-laws or regulations they deem fit. But in none of the bye-laws can there be found anything which relegates the authority of giving grace marks to the Syndicate. Bye-law III. defines the duties of the Syndicate, and in that declaring the results as they bear on degrees, honours and rewards are included. But there is nowhere an express mention made that the Syndicate alone and not the examiners shall have the authority of passing candidates by grace. On the contrary the clause of the Act which deals with the examiners expressly lays down that the candidates declared by them entitled to any of the said degrees *shall* receive from the Chancellor a certificate, &c. This means that the candidates on whom degrees are to be conferred are to be selected by the examiners and by nobody else. This express declaration cannot be overridden by the clause "and declare the results as they bear on the degrees" to be found in Section II. of Bye-law III. which lays down the duties of the Syndicate. Had the power of the examiners been limited in the matter of grace marks, nothing is more likely than that there would have been some specific mention of such a limitation either in the Act or in the bye-laws made under it. The present procedure on this subject is thus not only unwarranted by any legal authority, but is positively *ultra vires*. Nor can it be defended on the argument of expediency. Not only is no convenience promoted by the intervention of the Syndicate in this matter, but we think that on the contrary great inconvenience and annoyance is caused to the candidates by this procedure. When the result of any examination is declared, there has invariably been a list of doubtful cases to be adjudicated upon by the Syndicate. This causes great perplexity, not to say actual pain, to the candidates who have not the good fortune of coming out in the first declaration. Suspense is worse than disappointment, and in charity at least to the examinees this cruel procedure will, we hope, be given up, especially as it is not sanctioned by the Act, but is contrary to the spirit of its provisions. Again the matter of grace marks is certainly very hard to decide. It is a thing that cannot be carried out by a rule and must always depend upon opinion and impression, and we should therefore think those best capable of deciding upon it who have realized the ability of the candidate by going through all his answers. We hope this matter will speedily be taken into consideration by the University authorities and an early return made to the former practice as being more just, charitable and legal.

Says that the proceedings of the meetings of the Bombay University should be conducted in public.

The *Jáme Jamshed* (104) of the 17th December regrets that the last annual meeting of the Senate of the Bombay University should have, as usual, been held with closed doors, and observes that there seems no good reason for the continuance of this practice. The system of conducting University business with closed doors may have been thought desirable during the infancy of the institution, but now that the public has learnt to take an interest in the proceedings and consultations of

the University these should be conducted with due publicity. Moreover, the step would lead to a discussion in the public press of important matters relating to the University and would furnish an opportunity to draw out public sentiments upon them. Thus the public would take greater interest in the University than it does at present, and for this reason the proceedings of the University meetings should be conducted without secrecy. The Madras University proceedings are discussed in public, and the Bombay University should follow suit.

Railways.

Complains of the harsh treatment which is accorded to their Native servants by the authorities of the G. I. P. Railway Company.

The *Dnyán Prakásh* (8) of the 20th December complains bitterly of the manner in which the authorities of the G. I. P. Railway Company treat their Native employés in the matter of leave rules. The Native servants of this Company are allowed only ten days' leave in the course of a year. The B. B. & C. I. Railway Company is much more liberal in this respect although its profits are not so enormous, and therefore it is unaccountable that the authorities of the G. I. P. Railway should pursue an extremely niggardly policy in granting leave to their Native subordinates. Now it may be contended that if the service of the G. I. P. Railway Company is not agreeable to Natives they need not accept it. But such an argument is hardly fair. The area for earning their livelihood is limited to Natives and therefore they are forced to accept service where there is great demand for servants as on these Indian railways. But because Natives willingly take service on railways, the railway companies would not be justified in treating them cruelly. Government was recently meditating interference in the management of cotton mills in Bombay in order to secure the labourers working in them from oppression or cruelty. This being so, there is equal justification for the interposition of Government when it is discovered that railway companies do not treat their servants properly. They ought to be granted at least one month's leave in the course of a year. Railway servants are obliged to work on Sundays and holidays, and hence 30 days' leave in a year is not too much. The G. I. P. Railway Company should consider the propriety of granting pensions to its Native employés. The Agent of this Company is a kind-hearted man, and it is therefore to be hoped that he will do all in his power to accord liberal treatment to the Native employés under him. In conclusion, the *Dnyán Prakásh* says that the complaints about the ill-treatment of passengers on the G. I. P. Railway line are due to the young European ticket-collectors. They are mostly ignorant of the vernacular languages, and consequently do not understand what Native passengers say. If Natives were largely employed as ticket-collectors, there would be no ground for complaint.

Complains that the G. I. P. Railway Company treats its Native employés harshly.

The *Rást Goftár* (114) of the 16th December observes that the Native servants employed on the railway stations are made to work ten hours a day, but the employés in the goods department are required in the working season to be at their work from 12 to 14 hours and are sometimes kept engaged for 16 hours. It is quite usual with the authorities of the G. I. P. Railway to make the employés in the goods department to work from 7 in the morning till 9 or 10 at night. The Native guards on the goods trains are required to work for two days and two nights consecutively without any recess, and if they are detected dozing while on duty they are heavily punished. Notwithstanding the exaction of such heavy duties, the Native employés are allowed very few rights. If they fall sick they cannot remain absent from their duties without producing a certificate from the medical adviser to the railway, and if they stay away without such certificate their pay for the number of days they remain absent is cut. In the case of those who produce a medical certificate half pay is allowed. Ten days in a year are allowed as leave, but sometimes absence on sick leave is deducted from the above period. The subordinates do not get leave on Sundays or on holidays. On the other hand, a larger number of Europeans than are required is employed by the G. I. P. Railway Company and receive large salaries. They are required to work for a small number of hours

everyday, and are permitted to go on leave of absence for several days. Besides this they get one month's privilege leave in a year and are allowed casual leave at times. Many of them are allowed to absent themselves on Sundays, and yet the days on which they stay away on account of sickness are not deducted from the period for which they are allowed privilege leave. Thus injustice is evidently done to the Native employés, which ought not to be allowed to continue any longer.

Says that the Jhánsi-Mánikpur Railway ought to be constructed on the broad gauge.

The *Bombay Chronicle* (78) of the 16th December observes that from the moment the public heard of the mischievous influence of the party favourable to the hobby of the ever-active, ever-meddling Strachey Brothers as being likely to prevail in inducing Lord Kimberley to decide in favour of the metre gauge as the system to be adopted in the construction of the Jhánsi-Mánikpur line, the general feeling has been of unrest and regret. The public voice has been unanimous in asking for the proposed railway on the broad gauge. The Bombay Chamber of Commerce has given in the memorial submitted by it to the Bombay Government on the 8th instant only formal and authoritative shape to the views of the general public on the subject. The Government of Bombay would be only doing its duty to the true welfare of not only the presidency under its care but also the country generally by strongly supporting the same, and the Government of India would be acting in the only way that it ought if it were to back with its powerful aid the representation of the Bombay Chamber. The Secretary of State for India would be held as deliberately trifling with some of the most vital concerns of this country if he should persist in disregarding the reasonable and important representation of the Chamber.

Municipalities.

Complains that members of the Bombay Municipal Corporation are not sufficiently mindful of the interests of the rate-payers.

In a paragraph headed "Our Tramways and Street Improvement," the *Native Opinion* (10) of the 16th December says:—It is of no use spending one's virtuous indignation over spilt milk; the inconveniences that are now being caused along the Girgaum Road by the tram road are not a new grievance, and were brought before the Corporation when permission to lay down the rails was granted. But the Corporation, with some honourable exceptions, was then in such high spirits over Mr. Kittredge's scheme that the least show of opposition to it was set down as opposition to improvement. Since it has granted the permission with the full knowledge of the now patent inconvenience, the only remedy in the case is the widening of the street, which may possibly mean increase in municipal taxation. The way in which municipal business has come to be transacted lately shows the amount of care individual members have for the interests of the rate-payers. The Corporation has come to that pass when some severe measure will have to be adopted with regard to the attendance of the members at its meetings. Cannot a rule be adopted that a member of the Corporation not attending the meetings without proper reason for a certain number of days should lose his seat?

A complaint against the Surat Municipality in connection with the recent fire near Máchhlipit.

The *Deshi Mitrá* (95) of the 20th December, in referring to the recent fire in the butchers' quarters near Máchhlipit at Surat, says that though the cry of fire was raised at 8-30 P.M. the municipal fire-engines were not on the spot till 9. As a long time elapsed before the engines could be brought into use the buildings in the vicinity of the scene of fire stood in imminent danger of being burnt, but were saved by the intervening high wall and the constant pouring of water on them from the adjacent houses. The want of water was severely felt, and the servants of the municipality as it were tantalized the people for water. None of the municipal commissioners or officers were seen on the spot save Mr. White, the Executive Engineer. Cannot the commissioners remedy the laziness displayed at times on occasions of fire by their servants? As the bugles in the different sections of the city were not sounded on this as well as on the occasion of the fire in Nánpura, the people in several of the suburbs only knew of the fire the next day.

Remarks in connection with the management of municipal affairs at Ahmedabad and other cognate matters.

In an article headed "The Municipal Scandal at Ahmedabad," the *Indian Spectator* (1) of the 16th December says:—The public meeting recently held was of opinion that a thorough investigation, very much after the manner of Mr. Hope's Bombay Committee of 1870, should be instituted. There is nothing wrong or unreasonable in this public demand. It argues real public spirit in the second city of the Bombay Presidency. Such spirit needs every encouragement if the plant of local self-government is to grow in Gujarát. It argues that the people of Ahmedabad are self-reliant and able enough to insist on their rights and privileges. If the provincial Government fails to help them in their cause, it is fair that they should ventilate their grievance publicly. That is the only way to enforce enquiry. It is far from creditable to the public spirit and independence of the present non-official chairman to attempt to withhold the records of proceedings from the public. We protest against this arbitrary ruling. Is Mr. Ranchhodlál oblivious of the fact that the neighbouring municipality of Surat has done better? Is he unaware that the members of that local body have compelled the Collector-president to furnish the press with copy of proceedings? Surely if a less advanced town municipality like that of Surat has acquitted itself creditably, Mr. Ranchhodlál, as the elect of independent non-official representatives, ought to know better how to maintain the reputation of his own municipality. We cannot but attribute his present attitude to official inspiration. Does he resist the reasonable demand of the inhabitants of Ahmedabad in order to screen the wrong-doings of his official predecessor in the chair? If so, we are ashamed of the part he is playing. At every stage the instruments of the Collector have left no stone unturned to swamp the independent minority of elected representatives. So that there is nothing like honest administration. We have all along apprehended this mischief. The influence of the district autocrat must be minimised. His overshadowing presence is disastrous to the energy and public spirit of non-officials on local boards. Now in the instance in question we are told that the Mámlatdár and other paid officials and a pleader, who is reputed to be a staunch partisan of the late official chairman, support an illegal and arbitrary refusal of Mr. Ranchhodlál. There is yet another ugly feature in the municipal proceedings at Ahmedabad which must be noticed here. The minutes of proceedings of meetings of the committee, instead of being then and there settled, are allowed to be framed at leisure. So that it may happen that the wording of the resolutions assumes a different significance from that originally intended to be expressed by members! And inasmuch as the minutes of one meeting are neither read nor confirmed as it is customary elsewhere, at the subsequent meeting independent members are deprived of the opportunity of either protesting against possible cooking up or having them altered so as to admit of their representing a correct record of actual proceedings. Can the Government of Bombay be proud of such practices? Are these to be called specimens of highly successful administration of local business? For our part, the sooner the practice of writing minutes behind the back of the committee is proscribed, the better for the reputation of all concerned. Well may such revelations make one altogether distrust official interference in the new scheme of local self-government. These revelations seem to derive additional weight from the expression of opinion to be found in Mr. Javerilál's second contribution on the Local Boards and District Boards Bills. He justly insists on extending the number of *elected* representatives to two-thirds instead of a half as proposed in the Bills. He fears that otherwise the officials will always swamp the non-official body, so that virtually the supersession of one regime by another will simply mean king stork for king log. And yet, with strange inconsistency the Select Committee of the Legislative Council declare in their report recently published that it is undesirable to have such extension! But be this as it may, we repeat there are grave reasons why the provincial Government should look into the scandal which now agitates the second city in the Presidency. It will not do to burke inquiry. The Government will in that case be guilty of having screened official wrong-doers, and local self-government will come to be so far discredited. The Government of Bombay has a reputation to care for, and for the sake of that reputation it ought no longer to blink at facts.

Scarcity of water at Ahmedabad.

The *Hitechchhu* (80) of Ahmedabad of the 20th December says that though the local municipality spends Rs. 10,338 every year on its water-works, a sufficient supply of water is not to be had. Owing to the scarcity of water, several of the water-pumping stations frequently become crowded and quarrels ensue. Though several of the pumps are not worked, a considerable amount of money is spent on the working of one pumping engine. Notwithstanding this large expenditure women have to wait at the pumping stations till a very late hour in the night before they are able to get water. It is a matter for surprise that this state of things has not attracted the attention of the municipal chairman. It is said that the expenditure on candles only for carrying on the work at night amounts to Rs. 100. This is an extravagant expenditure of the municipal money, for why cannot kerosine oil be used instead, when railways and manufactories use it? It is necessary that the expenditure on the working of the municipal engine should be looked into and compared with that of other engines of the same power. The time the engine works at night and the regularity of its working should also be made public.

Disapproves of the levy of the house-tax in the suburbs of Ahmedabad.

The same, in referring to the sanction given by the municipal commissioners of Ahmedabad at their last general meeting to the levy of the house-tax in the suburbs of the city at the solicitation of Mr. Reid, their president, remarks that about 3,000 houses will be liable to the tax, which is likely to yield an annual income of about Rs. 6,000. Now about 300 persons are quite unable to pay this tax, though its incidence may average from 4 annas to 8 annas per head annually. The object of poor people in living in the suburbs of the city is to escape from the liability to pay municipal taxes. Writs of attachment will now have to be executed against them and their pots will have to be sold by auction. It is true that the rich cannot fully appreciate the condition of the poor. The municipal chairman and the Mámlatdár have expressed their opinion in favour of the issue of writs of attachment. If these officers think that the tax is a burden on the poor, their present attitude is attributable to the pressure exercised by high Government officials or to the displeasure of the latter. Municipal affairs will not be properly managed so long as the commissioners stand in fear of Government officers.

Native States.

Affairs at Cambay.

The *Ahmedabad Samáchár* (84) of the 19th December says that the new Diwán of Cambay is unable to do anything for the people. The reason is that he is guided by those who created the recent disturbances. He is afraid of the intrigues of Mahádev Parjárám, who took a prominent part in them, and the people have to put up with delays in obtaining justice. The officials have very little authority, and no work can be done without bringing it to the notice of the Diwán, who spends most of his time in pleasure. The city is declining owing to the unsatisfactory condition of trade. [A correspondent of the *Deshi Mitrá* (95) of the 20th December also complains of the power exercised by those who caused the recent disturbances.]

Berár Affairs.

Condemns the present mode of nominating Natives to the Civil Service and makes a suggestion.

In an article headed "Native Civil Servants," the *Pramod Sindhu* (51) of the 17th December says:—The system of giving Civil Service appointments by nomination is obviously open to abuse and it is no wonder that it has been violently attacked. The boon of reserving for Natives a small number of appointments in the Civil Service was gratefully accepted, but it was thought, and not without reason, that the system might be worked to the permanent disadvantage of the people. Our aristocracy have not been known for their love of letters, and if the appointments were to be conferred only on them, it was justly feared that able men might not be secured. Natives wondered why, when competitive examinations were

found to do well in England, Government should think they should not do as well in this country. As it is, the system has not been found to work well. Some of the Native Civilians appointed under these rules, though they have passed departmental examinations, have been found wanting even in ordinary times. They cannot write intelligent reports on questions submitted for their opinions, and cannot do justice to the parties that come to them. They may do the routine work of office, but this an intelligent clerk can do and often does. Surely they are not to be remunerated with such high salaries for doing clerks' work, and yet some of them are no better than clerks. The rules under which these appointments are made must be modified. If they have been taken up for consideration by Government, they have not been taken up too soon. If Government think in the interest of the country that these places cannot be thrown open to competition to all Natives, they must at any rate, if they wish to have able men, enlarge the sphere of selection. People here do not bear ill-will to the aristocracy, but they do want able and qualified men to perform public duty. Government cannot mince matters. If public service must be honestly done they must secure able men, and if able men cannot be found in the small circle of the aristocracy they must enlarge the circle till it includes the great middle class, from which the other departments of the public service are recruited. But under any circumstances an intellectual qualification must be insisted upon. We would propose that no person should be nominated who has not taken a degree in some university. If among the graduates Government find a man who can boast of proud ancestors, we should not object to Government preferring him to others. We insist upon this condition, because we have very great faith in the humanizing influence of liberal education. We believe that daily contact with professors of the stamp of Mr. Wordsworth cannot fail to remove the illiberal narrow spirit of those whose notions have never travelled beyond their house or their class. And we also believe that breadth of views is a *sine qua non* for everyone who would rule. Under these circumstances we hail with delight the recent selection by the Government of Bombay of a distinguished graduate of Elphinstone College as it recognizes the spirit of the times. Our own province is apparently shut out from these influences; indeed it would appear as if non-regulation districts were intended to be kept as "preserves" for such persons of gentle birth as could get no entrance in the regulation districts; how else could the appointments of some of the "attachés" be defended? We earnestly call upon Government not to treat these provinces in this matter as if they were step-children. It is the interest of both the Government and the people that those who form public service should command respect by their abilities and good conduct.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
29th December 1883.

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[CONFIDENTIAL.]

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY AND BERA'R
For the Week ending 29th December 1883.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Indian Spectator	Bombay	Weekly	450
2	„ Mahrátta	Poona	Do.	475
3	„ Morning Star	Ahmedabad	Monthly	450
*4	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	200
	ANGLO-MARA'THI.			
5	The Din Bandhu	Bombay	Weekly	1,400
6	„ Dnyán Chakshu	Poona	Do.	1,000
7	„ Dnyánodayă	Bombay	Do.	409
8	„ Dnyán Prakásh	Poona	Bi-weekly ...	484
9	„ Indu Prakásh	Bombay	Weekly	1,038
10	„ Native Opinion	Do.	Do.	575
11	„ Subodh Patrika	Do.	Do.	600
	MARA'THI.			
*12	The Aranyă Pandit	Bombay	Fortnightly ...	100
13	„ Arunodayă	Thána	Weekly	555
14	„ A'ryávart	Dhulia	Do.	100
15	„ Bakul	Ratnágiri	Do.	450
16	„ Belgaum Samáchár	Belgaum	Do.	260
17	„ Bhála	Sholápur	Do.	240
*18	„ Bodh Sudhákar[1]	Sátára	Do.	275
*19	„ Chandrika	Kolhápur	Monthly	150
20	„ Chháva	Dhárwár	Weekly	200
21	„ Daivadnyă Samáchár	Bombay	Fortnightly ...	500
*22	„ Dakshin Vritt	Kolhápur	Weekly	200
23	„ Dhárwár Vritt	Dhárwár	Do.	425
24	„ Dnyán Bodhak	Belgaum	Do.	140
25	„ Dnyán Ságar	Kolhápur	Do.	116
26	„ Ganga Lahari	Násik	Do.	100
27	„ Hindu Punch	Thána	Do.	285
28	„ Hitechchhu	Kaládgi	Do.	85
29	„ Israel[1]	Bombay	Fortnightly ...	400
30	„ Jagadádarsh	Ahmednagar	Weekly	185
31	„ Jagan Mitră	Ratnágiri	Do.	145
32	„ Kalpataru	Sholápur	Do.	130
*33	„ Karnátak Mitră[2]	Belgaum	Do.	200
*34	„ Katáksh	Poona	Do.	200
35	„ Kesari	Do.	Do.	4,200
36	„ Khándesh Vaibhav	Dhulia	Do.	125
37	„ Lamp of Judaism	Bombay	Fortnightly ...	300
38	„ Lokahitavádi	Poona	Monthly	220
39	„ Mahárashtră Hitechchhu	Bombay	Weekly	1,000
40	„ Mahárashtră Mitră	Sátára	Do.	250
41	„ Málika	Poona	Monthly	100
42	„ Nagar Samáchár	Ahmednagar	Weekly	150
43	„ Násik Vritt	Násik	Do.	100
*44	„ Nibandh Chandrika	Poona	Monthly	200
45	„ Nyáyă Sindhu	Ahmednagar	Weekly	185
46	„ Panchánan	Málvan	Do.	800
47	„ Pandhari Vaibhav	Pandharpur	Do.	103
48	„ Poona Vaibhav	Poona	Do.	250
49	„ Prabhákar[1]	Bombay	Daily	350
*50	„ Prabodh Chandrika	Jalgaon	Weekly	200
51	„ Pramod Sindhu	Umráwati (Amráoti) .	Do.	200
*52	„ Pratod	Islámpur	Do.	200
*53	„ Pune Sárvajanik Sabheche Másik Pustak	Poona	Monthly	200
54	„ Saddharm Dip	Alibág	Do.	600
55	„ Sanmárgă Dipika	Bombay	Fortnightly ...	150
56	„ Satyă Prakásh	Do.	Weekly	243
57	„ Satyă Sadan	Alibág	Do.	400
58	„ Satyă Shodhak	Ratnágiri	Do.	140
59	„ Satyavádi	Bombay	Fortnightly ...	275
*60	„ Sharabh	Alibág	Weekly	200
*61	„ Shetakari	Umráwati (Amráoti) ...	Monthly	400
62	„ Shetakaryáncha Kaivári	Bombay	Fortnightly ...	950
63	„ Shiváji[1]	Poona	Weekly	200
64	„ Shubh Suchak	Sátára	Do.	90
*65	„ Srishtidarpan	Bombay	Do.	200
66	„ Suryakánt	Ellichpur	Do.	150
67	„ Suryodayă	Thána	Do.	240

1 Frequently admits English articles.

2 Contains articles in Kánarese also.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
*68	The Svadesh Hitechchhu	Bombay	Weekly ...	150
69	„ Telagu Mitră	Do.	Do.	400
70	„ Varhád (Berár) Samáchár	Akola	Do.	250
71	„ Vártáhar	Bombay	Do.	200
72	„ Vasai (Bassein) Samáchár	Bassein	Do.	175
73	„ Vengurla Vritt	Vengurla	Do.	200
74	„ Vichárshil...	Málvan	Do.	300
*75	„ Vinod	Poona	Do.	200
*76	„ Vinod Mallika	Jalgaon	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	400
	ANGLO-GUJARA'TI.			
*78	The Bombay Chronicle	Bombay	Weekly	200
79	„ Gujarát Mitră	Surat	Do.	400
80	„ Hitechchhu	Ahmedabad	Do.	349
81	„ Lok Mitră	Bombay	Do.	800
82	„ Surat Akhbár	Surat	Do.	600
83	„ Suryă Prakásh	Do.	Do.	137
	GUJARA'TI.			
84	The Ahmedabad Samáchár	Ahmedabad	Weekly	25
85	„ Akhbáre Sodágar	Bombay	Daily	750
86	„ A'ryă Dharm Prakásh	Do.	Monthly	304
87	„ A'ryă Dnyán Vardhak	Do.	Do.	500
*88	„ A'ryă Subodhak	Surat	Do.	200
89	„ Bombay Punch	Bombay	Weekly	500
90	„ Bombay Samáchár	Do.	Daily	1,090
91	„ Broach Samáchár	Broach	Weekly	700
92	„ Broach Vartmán	Do.	Do.	60
93	„ Buddhi Prakásh	Ahmedabad	Monthly	600
94	„ Dátardun	Bombay	Weekly	525
95	„ Deshi Mitră	Surat	Do.	1,000
96	„ Dharmă Sadbodh Ratnă	Do.	Monthly	200
*97	„ Dnyán Dipak	Junágad	Do.	100
98	„ Dnyán Vardhak	Bombay	Do.	400
99	„ Fursad	Do.	Do.	100
100	„ Gujaráti	Do.	Weekly	400
*101	„ Gujarát Monthly Journal	Do.	Monthly	200
102	„ Gul Afshán	Do.	Do.	659
*103	„ Hitopadeshak Ratnă	Ahmedabad	Do.	200
104	„ Jáme Jamshed	Bombay	Daily	525
105	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,400
106	„ Kaira Vartamán	Kaira	Weekly	115
*107	„ Kaiser-i-Hind	Bombay	Do.	200
108	„ Káside Mumbai	Do.	Tri-weekly ...	700
109	„ Kusum Guchchhă	Ahmedabad	Monthly	350
110	„ Nágar Udayă	Do.	Do.	300
111	„ Niti Prakásh	Kaira	Weekly	200
112	„ Nure Elam	Bombay	Monthly	381
113	„ Pársi Punch	Do.	Weekly	814
114	„ Rást Goftár	Do.	Do.	1,225
115	„ Samsher Báhádur	Ahmedabad	Do.	200
*116	„ Saras Sár	Do.	Monthly	200
117	„ Satyă Mitră	Bombay	Weekly	400
*118	„ Saurâshtră Darpan	Junágad	Monthly	200
119	„ Stri Bodh	Bombay	Do.	533
*120	„ Subodh Prakásh	Nadiád	Do.	200
121	„ Svadesh Vatsal	Bombay	Do.	408
*122	„ Trimásik Tikákár	Limbdi	Quarterly ...	200
123	„ Umreth Samáchár	Umreth	Weekly	50
124	„ Vartamán Sár	Surat	Do.	200
125	„ Vidnyán Vilás	Rájkot	Monthly	738
126	„ Vidya Mitră	Bombay	Do.	300
127	„ Yajdán Parast	Do.	Weekly	500
	KA'NARESE.			
128	The Chandrodayă	Dhárwár	Weekly	150
*129	„ Karnátă Vritt	Belgaum	Do.	200
*130	„ Kannadă Suvarte...	Bombay	Do.	200
*131	„ Rasik Ranjani	Belgaum	Do.	100
	SANSKRIT.			
*132	The Girwán Tarangini	Dhárwár	Fortnightly ...	100
	URDU.			
*133	The Armagán	Bombay	Weekly	200
*134	„ Dabdabe Islám[3]	Do.	Do.	200
135	„ Khádam-e-Hind	Do.	Daily	200
136	„ Kushful Akhbár	Do.	Weekly	160
	PERSIAN.			
137	The Mnfarrehul Kulub	Karáchi	Weekly	300
	ENGLISH, MARA'THI AND URDU.			
*138	The Military Instructor	Poona	Weekly	200

1 Frequently admits English articles.

3 This paper is received *gratis* with the *Armagán*.

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The proprietors of the Newspapers marked * have not given information as to the number of copies issued. In these cases an estimate has been made by the Reporter.

D. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

E. Berár papers are received in this office for report under the Resolution of the Government of Bombay in the General Department, No. 1795, dated 8th June 1881.

Politics and the Public Administration.

Disapproves of the present mode of admitting Natives into the Covenanted Civil Service and makes suggestions.

In an article headed "The Statutory Civil Service," the *Indian Spectator* (1) of the 23rd December says:—We have already stated that the Statutory Civil Service, as at present constituted, is a mockery. It is a cunning device contrived by men in power to thwart the attempts of Natives to reach the real service by the door of fair and open competition. Our countrymen have with one voice condemned the statute of 1870 and the rules made under it four years ago. The country has declared that there should be but one door for admission into the Civil Service for Natives and Europeans alike, and that that door should not be so ingeniously guarded by limitations of age and other conditions, so difficult for Natives to cope with, as to make access almost impracticable. Once our rulers have the moral courage to do what is honest in the interests of India by having the Act which has brought into existence this sham Civil Service repealed, we think there will be a fair chance for our countrymen to rise to higher offices of administration by sheer merit and intelligence. Let the statute of 1870 be repealed and let the other Act for competitive Civil Service be simultaneously amended so as to admit of the annual examination being held in the Presidency cities of India. This done, the political advancement of Natives will only be a question of time. But so long as our rulers fail in that moral courage to stand by the children of the soil,—so long as they only try to palter with the existing statute and tinker the rules made under it,—so long as they delay to fulfil the promises made to them in the gracious Proclamation of the Queen,—so long, in short, as the ruling class, which for the present clutches with an iron grasp all place and power and opposes, openly or insidiously, every attempt to offer Natives increased share in the administration, there can be no hope of anything like substantial progress. But while it remains in force it may not be quite useless to consider how far this Statutory Civil Service can be improved so as to make it a reality instead of the sham that it is. If such a service must be perpetuated, then let us by all means try to make it worth the while of really able Natives to enter it. Let its inherent faults be remedied. If it has to be at all put up with, then it must be so far modified as to make it bearable. We think the scheme drawn up some seven or eight years ago by a disinterested official then connected with the Government to be at once a feasible and an equitable one. The so-called wise men of the day discarded this scheme. They could not bear to think of a system that had for its chief feature a regard for the true interests of the people. The leading feature of that admirable scheme may be briefly recounted here:—(1) That one-third—mind, not *one-sixth*—of the civil appointments be competed for *yearly in India* by all persons who could obtain nominations. (2) That the nominations be open to all natives of India in the legal sense of the word, that is to say, to all persons without distinction of race, creed or colour, born in the country of parents domiciled here. (3) That every civil officer of and above the rank of chief civil officer of a district have the right to nominate as many candidates as he desired, in regard to whom he could certify on his word of honour that to the best of his belief they possessed the undermentioned qualifications:—(*a*) That they were not above 20 years; (*b*) that they were of unblemished conduct and character; (*c*) that they were sprung from good respectable families; (*d*) that they were of thoroughly good physique and able to ride well, hardy and of active habits, and whose parents or relations or guardians were willing to execute a bond pledging themselves to pay a sum of Rs. 7,200 to Government in the event of the candidates being selected at the competitive examinations for appointments in the service. (4) That the examination be held simultaneously at Lahore, Allahabad, Calcutta, Madras and Bombay. (5) That the examination be specially designed to test the possession by the candidate of a thorough knowledge of his own vernacular and a good knowledge of English and of mathematics. (6) That half as many more competitors be selected as there were appointments available. (7) That all selected candidates be then carefully examined by professional experts as to strength of consti-

tution, soundness in wind and limb, and fully tested by a committee as to their proficiency in riding and capacity for walking, running, &c., any who failed in passing these tests, or whose parents or guardians failed to pay the required sum of Rs. 7,200, to be replaced by men taken from the extra number selected who had passed these tests, in the order in which they stood in the examination. (8) That the full required number being thus obtained, they should receive a free passage to England from Government and Rs. 500 for outfit, &c., and should be sent there, all to one college, at either Oxford or Cambridge, where they should remain three years, the Government allowing them £200 per annum from the Rs. 7,200 paid by their parents or guardians, and further, itself granting them £50 each half-year during which their conduct and attention to their studies (which would have a special reference to the requirements of their future career) were alike satisfactory. (9) That rules be made for eliminating and sending back to India any whose want of steadiness or inattention to their studies proved their probable unfitness for the positions for which they were designed, as also for repaying to their parents or guardians any unexpended portion of the Rs. 7,200 less the cost of their return passage, which in such cases they would not receive gratuitously from Government. (10) That all who had successfully and satisfactorily completed their university career would receive a free passage out to India, and being admitted into the service would be dealt with at once on arrival precisely as the present European competition civilians are. These were the main outlines of the scheme as submitted to the Government of Lord Lytton by Mr. A. O. Hume. But because it was so thoroughly businesslike and based on principles friendly to Natives, it was at once pigeonholed. The impartial reader will have seen from the chief details how fully worthy the scheme is of consideration. We cannot say we approve all the details, but we do say, and that emphatically, that most of the recommendations are practical and based on broad principles, which are a guarantee of success and a guide for our material improvement and our political progress. We reserve further remarks for the present, earnestly drawing the attention of the Government of India to the scheme. Its main feature is to obtain good materials, good in body and in mind, subject to the best of fashioning influences, those of an English university.

Deprecates the introduction of European luxuries into India.

The *Native Opinion* (10) of the 23rd December says:—We must enter our protest against the assertion made by the *Statesman* that the true cause of the poverty of India is to be found in the character of the people. To support this assertion the *Statesman* says that the peculiarity in their character which must strike every observer is the insensibility, the indifference, of all classes not merely to the luxuries and refinements of Western life, but to the common conveniences of life, the things which are absolutely necessary to what an Englishman means by the word comfort. It is a peculiarity not confined to the rude homestead of the ryot, or the surroundings of the Native shopkeeper. The house of the wealthy Native merchant or banker and the palace of the Native prince himself are marked by the same peculiarity. There is not merely an absence of all desire for the luxuries, refinements and elegancies of life, but an insensibility to its ordinary conveniences and comforts. To this long indictment we can only oppose the well known saying that where ignorance is bliss it is folly to be wise. Conveniences and comforts are only relative terms. When a European arrives in a dilapidated traveller's bungalow, which has either broken chairs and tables or none at all, he will curse and swear, but a Native habituated to sit on the ground will not be put out of temper, and an Arab seeing a Feringhi using spoons and forks in consuming his food will only burst out into immoderate laughter and ask him whether he is not satisfied with the fingers Allah has given him. An Englishman ridicules the over-refinement of the Chinese, who make eating an art and consume their dinner with chopsticks, whilst the Celestials consider Europeans to be uncouth barbarians, who know neither how to prepare nor how to eat their food. Thus it will be seen that the standards of comfort in the East are not the same as in the West. Our contemporary asserts that if one were to go into almost the poorest home in England one will find the innate impatience with which

every Englishman and Englishwoman submits to the deprivations of poverty expressing itself in fifty ways. We believe we are not wrong when we assert that if the abovenamed impatience were inborn also in the native of India it would only make him miserable, as we may sometimes perceive in those who have acquired some European habits when they are not able to gratify them. Our contemporary may be perfectly right when he says that it is in this impatience of poverty that the true secret of the great and growing wealth of the Western nations is to be found. But when he wants us to adopt European conveniences and comforts, he in reality means artificial wants, not known and consequently not coveted before, and the universal introduction of which would indeed bring wealth, but not to India. It is well enough known that some of us wear only English shoes, English clothes, and drink English liquors, &c., and it is easy to guess what the consequence would be if the craving after foreign importations were to become universal. There are patriotic associations in some countries of Europe the members of which bind themselves to encourage home industries and not to use foreign goods; with us, however, the case appears to be quite the contrary, even when the articles manufactured here are as serviceable as those imported from abroad. The English are so wonderfully ingenious and productive that their goods are known all over the world and they are quite right in looking for a market also in India; but it is a little too much to expect that the people will change their habits in order to purchase luxuries they never dreamt of, although there is no telling what may take place in course of time when their tastes and wants in that direction become more developed. Gas, a luxury never known before, is largely used in Bombay when marriage ceremonies take place in Native families, and at no distant date the same will be the case with the electric light. But how much better would it be for the country if these and all other commodities could be produced by the natives themselves? Then indeed the poverty of India would generally disappear. Foreign articles of every kind are being used daily more and more by the educated and wealthy classes in towns, but the introduction of such luxuries (to which people become gradually so much accustomed as to consider them to be necessities) among the people of the country generally, and especially among those who can scarcely afford them, is highly to be deprecated, because it would beget more discontent than comfort, more trouble than pleasure, and more poverty than wealth.

Remarks in connection with certain observations of Sir Lepel Griffin regarding Native princes published in his article on "Indian Princes at Home."

The *Kesari* (35) of the 25th December, in an article headed "Who are the Wolves?" says that the British Government is principally responsible for the unsatisfactory condition of Native States. The degraded state of Native princes has been brought about by the misplaced and mistaken kindness of the British Government. They would not have reached their present deplorable condition if the English had not come to India. The Native princes ought to be brought up with a proper sense of their immense responsibilities. When this is not done, Sir Lepel Griffin is not justified in finding fault with them. Since it is believed that all people have descended from Adam, it does not become Sir Lepel Griffin to speak ill of the ancestry of the present Native princes. The blood of a worker in leather is said to run in the veins of English kings. It is a notorious fact that the mother of William the Conqueror was the daughter of a worker in leather. Although caste distinctions prevail in India, yet Natives are not so jealous in observing them as the English are. No people of any caste in India look down upon their lower caste fellows as the English look down upon Natives. Several noble families in England are illegitimately descended from English sovereigns. Very few English sovereigns have borne respectable character. One English king spent his time with concubines; another complained to Parliament about the unfaithfulness of his wife; a certain English queen who remained unmarried during her life is said to have borne several children; the father of this last personage kept several mistresses. Upon the whole the *Kesari* considers that Native princes are vastly better than English sovereigns.

The *Mahrátta* (2) of the 23rd December says:—The last floods at Surat attracted attention, and owing to the heavy loss sustained by the second city of this Presidency, a project of embanking the Tápti is under consideration. It appears Government has of late been ill-advised or that it has gone mad, for evidently enough the engineer in these days appears to be looked upon as the best specific for all evils. Sanitary improvements are entrusted to him, so is the work of preventing famines and floods. We regret this state of things. In these matters the engineer cannot be consulted with safety. He will apparently set matters to right in a moment, and lákhs and krors of rupees will be wasted without in the least checking the real evil. In all such matters the attempt should be to restore the equilibrium of nature. The reckless denudation of the country has begun to resent upon us, and unless arrangements are made to stop it and restore to nature what we have wrested from her, neither Surat nor Khándesh can be saved from the ravages of the torrent of water. Embankments will stop the flow of the current and Surat will be saved, but only to destroy Ránder on the other side. We trust Mr. Hope will not confine his care to his favourite district, but will try to move Government to look elsewhere as well.

Disapproves of the work of sanitary improvements and of preventing famines and floods being entrusted to the engineer.

A correspondent of the *Jáme Jamshed* (104) of the 26th December, writing from Bulsár under date the 24th idem, observes that on the 13th idem 900 British cavalry came and encamped at the village of Pálankhajuri near Bulsár. The provision sellers who supplied provisions to them suffered severe losses, because the soldiers bought provisions from them at the rate of a *ser* weighing 40 rupees and would not allow the Surti *ser* of 37½ rupees to be used. The shopkeepers also suffered great inconveniences on account of the police having made over to the military the carts in which the shopkeepers had brought the supplies and in which they were to take back the unsold articles. On the 22nd about 150 men of European artillery came from Poona and encamped at the same village. On this occasion also the provision vendors, who were obliged to supply provisions at the strong pressure of the police, had to bear losses.

Losses and inconveniences suffered by the provision vendors in supplying provisions to the cavalry and artillery encamped at the village of Pálankhajuri near Bulsár.

The *Gujaráti* (100) of the 23rd December states that recently a European soldier at Ahmedabad broke the head of a Native, as he gave him water to drink that was a little muddy. Mr. Younghusband sentenced the soldier to one month's imprisonment and a fine of Rs. 50. The District Judge on appeal revoked the sentence of imprisonment. A Native has no value, exclaims the *Gujaráti*.

Disapproves of the reduction of the sentence passed upon a European soldier who assaulted a Native at Ahmedabad.

Local Self-government.

The *Indu Prakásh* (9) of the 24th December in a leading article in Maráthi says that the Bombay Local Self-government Bills are considered by those most competent to judge to be the best of their kind, and Mr. Peile deserves credit for bringing them into their present shape. The Bills have been framed with the object of leaving to the people without any distinction of class as much as possible the management of their own local affairs. But considering the condition of the various classes of the inhabitants of Mahárashtra, it is pretty certain that for some years to come the work of local self-government will have to be done for the most part by Bráhmans. They are the most educated of the various communities which compose the Marátha nation, and hence it is natural that for some time to come the business of local self-government should fall on their shoulders. This being the fact, it is somewhat surprising that a writer in the *Times of India*

Says that Bráhmans have been foremost in carrying on the agitation on the question of local self-government because of their superior intelligence and not because they wish to oppress the other castes.

should insinuate that the views of Lord Ripon have become extremely acceptable to Bráhmans, because they expect by the scheme of local self-government to regain their power over the other castes in Mahárashtra which they have lost by the impartial and just character of British rule. The Bráhmans have not the slightest idea of engrossing to themselves the power of local boards by trying to diminish the authority of British officials. If the true history of the rise of the British power in India were written, it would be found that the Bráhmans have helped to bring about this state of things much more than any of the other castes in India. The charge of self-aggrandizement which has been brought against them because they have been foremost in agitating in the cause of local self-government is utterly untrue. If they had not taken the foremost part in the agitation regarding local self-government, the present advanced state of things in the matter would not have been reached. Experienced European officers will themselves admit that the people other than Bráhmans are not fully competent to manage local affairs of towns and villages. The idea that Bráhmans try to profit themselves by oppressing the other castes is most absurd and is entirely of recent origin. This ridiculous notion has been started by Christian missionaries. From the time of Shiváji to the time of Sháhu the principal ministers in the Marátha kingdom were Bráhmans, who possessed the complete confidence of their masters. History will testify to this fact. The other castes never thought that the Bráhmans were their oppressors. It does not become an eminent journal like the *Times of India* to give currency to ideas calculated to set class against class.

Legislation.

Is glad that the Government of India has refused its assent to the Bombay Fishing Stakes Bill.

The *Bombay Samáchár* (90) of the 25th December is glad that the Government of India has refused to give its assent to the Bombay Bill relating to fishing stakes in the port of Bombay. The Supreme Government has justly observed that the existing arrangements are quite sufficient for the free sailing of ships arriving at and departing from Bombay, and unless the Bombay Government can show better reasons for the enactment of the Bill its passing cannot be sanctioned. No better reasons than those already given by the Bombay Government can be advanced in support of the Bill, and hence it is right that the fishing stakes should not be interfered with.

The Native Magistrates' Jurisdiction Bill.

Points out the inconveniences caused by not giving to Native Magistrates power to try European British subjects.

The *Indian Spectator* (1) of the 23rd December says:—Here is a case for the anti-Ilbertites. Some European soldiers from Ahmedabad camp went *shikaring* the other day to a neighbouring village. One of them feeling thirsty, they entered a private field, and finding three cultivators at their simple meal, with an earthen pot of water near them, asked for a drink. The cultivators respectfully explained to the *sáhibs* that as the water could not be served out without polluting the vessel, they might go a little further and drink out of a cistern. This annoyed the soldiers, and with their usual chivalry they wanted to break the pot before leaving. To this the *khedus* objected, and then followed a scuffle in which one of the soldiers broke the head of a *khedu* with the butt end of his musket. The *khedu*, who knew that the *chhota sáhib* (Assistant Collector and Magistrate) was somewhere near, ran up to him. That officer, Mr. Morrison, at once went to the spot, apprehended the soldier who was struggling to get away, tried him formally and sentenced him to a month's imprisonment and a fine of Rs. 50. But the soldier appealed to the Sessions Judge, who remitted the sentence and reduced the fine to Rs. 5, no doubt for valid reasons which will be made known. But would not the soldier have gone scot-free had there been no European Magistrate on the spot in the first instance? A Native Magistrate could not have tried the man. And this is

the reason why *the people of India*, ignorant though they may be, want the Ilbert Bill to pass. It is nonsense to assert the contrary, and equally so to magnify the opinion of a few thousand Europeans into "*public opinion.*"

Disapproves of the agreement arrived at between the Government and the European Defence Association in regard to the final settlement of the Ilbert Bill.

The *Dnyán Prakásh* (8) of the 27th December refers to the agreement arrived at between the Government and the European Defence Association, and observes that a great blunder has been committed in making this concordat and in disappointing the just expectations of Natives. Up to this time the European community was greatly agitated; now the Native community will follow suit. It is discreditable to Government to excite the feelings of one class of people and then try to pacify them by displeasing another class. Mr. Gladstone gave out in Parliament that the Ilbert Bill was brought forward to check the ascendancy of Europeans. How different is the policy of the Government of India from the above declaration? That the Government should have yielded to the clamours of the community which abused and insulted Lord Ripon and heaped opprobrious epithets on Natives, and which charged the Secretary of State for India with making false statements, is a most discreditable proceeding, and the result of such a policy is sure to be disastrous. The Government has not acted unwisely in granting the right of being tried by a jury to European criminals, but that the majority of such juries should be composed of Europeans is not proper. Owing to the exceedingly small number of Europeans in India there is considerable chance of European criminals being tried by men of their own acquaintance or by their relations. This is extremely likely to come to pass on railway lines and in places where indigo is grown. There is every probability of miscarriage of justice happening where European culprits are tried by juries the majority of which are their own countrymen and acquaintances. If European soldiers are now acquitted of the charge of killing Natives on the excuse that in firing a gun it did not clearly appear whether the object was man or beast, it is not difficult to perceive what pleas will satisfy European juries. There is no justification why the majority of a jury should be Europeans. If all the people in India are the subjects of the Queen, it is not right to observe distinctions between them. It must be admitted that the Europeans have succeeded in their object on account of the fearful agitation which they created. The Natives should not remain inactive, but should hold meetings and point out to Government the dissatisfaction which its action has created in the Native community in regard to the final settlement of the Ilbert Bill.

Says that the concordat arrived at between the Viceroy and the Defence Association is not approved in Native circles.

The *Indu Prakásh* (9) of the 24th December says:—This "concordat," as it is called, between the Government and the Defence Association seems very much like a sudden rebound on the part of Lord Ripon. We are not yet in a position to say under what circumstances the understanding was arrived at, and it is to be hoped Lord Ripon will take the public into his confidence by throwing light on the subject. In the meantime, it is only fair to His Excellency that we should suspend our judgment. We cannot, however, conceal from our readers the fact that in Native circles here the compromise is not considered satisfactory. There appears to be a general impression that Lord Ripon has not only given way very suddenly, but has surrendered the principle and everything for which there has been so hard a fight, keeping the Bill alive only in form. It was certainly desirable that before settling terms with the Defence Association Lord Ripon should have allowed the public an opportunity of discussing them. There is of course this thing to be said in favour of the concession of jury trial that the tendency of all criminal legislation in India is to introduce it in the case of the Natives also. But in any case a concession so vast should not have been made hastily, and what we particularly regret is the form of an agreement with a body whose insulting treatment of the Viceroy and blasphemous language against the Natives have been the cause of much irritation and annoyance. On the nature of the concessions themselves we reserve our opinion for the present.

Makes remarks on the concordat arrived at between the Viceroy and the Defence Association on the subject of the Native Magistrates' Jurisdiction Bill.

The *Indian Spectator* (1) of the 23rd December says:—However much we may condemn this European agitation against the Ilbert Bill, we cannot help congratulating the opponents on the result of their perseverance. They have wrenched concession after concession from the executive during the past few months, and finally they are assured that European criminals under trial may have fresh privileges to proclaim their superiority of race! There seems to be no one to put in a word for the Native Magistrate or the Native criminal. The native of India has no feelings. He is bound to put up with any reflection on his race, or he will be denounced as disloyal. Well, whatever his loss, the Native has no doubt learnt a lesson. He has known the nature and value of organised opposition. We only pray that the experience may not prove in his case what the first taste of blood does to the young tiger. For our part we will not repine so long as the principle of the measure holds good. If the Christmas "concordat," which however we are extremely doubtful about, restores peace to the land and opens a happy new year for Christians and non-Christians alike, far be it from us to oppose it.

Says that Lord Ripon deserves no blame in the matter of the concordat in connection with the Native Magistrates' Jurisdiction Bill.

The *Jáme Jamshed* (104) of the 26th December observes that replies received by itself and the Bombay Branch of the East India Association to telegrams despatched to Calcutta relating to the concordat arrived at in the matter of the Native Magistrates' Jurisdiction Bill show that Lord Ripon deserves no blame in the matter. It is said that His Lordship intended to enact the Bill with such changes only as were indicated in the compromise suggested by Lord Northbrook, but it is believed that the Viceroy has been obliged to give way because he was convinced that the members of Council on whom he trusted hitherto for support would oppose the measure. If this had been allowed to occur and the Bill thrown out, Lord Ripon would have been compelled to resign, and to avoid the calamity that would befall India under such circumstances he took the appropriate step of accepting the concordat. The above information must sadden the hearts of all Natives, who must sympathise with the Viceroy who has done so much for them, not only in the matter of this Bill but in several other important respects. The blame of not being able to enact the Jurisdiction Bill in its original form attaches to the Premier and his Cabinet and not to the Viceroy. If the Premier had been a strong man, the Bill would certainly have been enacted in its original form. Lord Ripon's administration has been really beneficial to India, and it would therefore be a great misfortune to lose his services so soon on account of the Jurisdiction Bill. Past experience has proved that juries composed of Europeans are incapable of dispensing impartial justice, and hence the concession now made to them will have to be withdrawn sooner or later. It is to be hoped that when a few more partial decisions are given by these juries the authorities will not delay to withdraw the concession which has been now made.

Accepts the concordat said to have been arrived at between Government and the Calcutta Defence Association in connection with the Native Magistrates' Jurisdiction Bill.

In noticing the concordat arrived at between the Government and the European Defence Association of Calcutta in the matter of the Native Magistrates' Jurisdiction Bill, the *Bombay Samáchár* (90) of the 24th December observes that the information already received about the compromise is so meagre and one-sided that it is not right to express any opinion on the subject until a full and impartial account of it is received. The little information that is forthcoming shows that the Bill will be passed without ignoring the main principle on which it is based; but the changes that will be introduced will be opposed to that principle. The concordat states that Native District Magistrates and District Judges alone will be invested with the extended jurisdiction to try European accused British subjects. This change was previously announced, but it remains to be seen whether the Statutory Civil Servants who attain the same rank will be entrusted with the extended jurisdiction. Government have already resolved not to exclude this class of Civilians from the extended jurisdiction, and it is to be hoped that the proposed

changes in the Bill will not stand in the way of carrying out the resolution. The other change agreed to in the concordat is that European British subjects in every case are to be entitled as of right to be tried by a jury the majority of whom shall consist of European British subjects. This proposal appears to do away with the suggestion made by Sir Charles Turner and accepted by Government that the case of a European British subject may by an application to the High Court be removed from the court of a Native District Magistrate or District Judge to a court presided over by a European District Magistrate or Judge. The proposal that the majority in such a jury should be European British subjects will be beneficial to an accused European, but it is highly desirable to know whether a Native District Magistrate or District Judge will have authority to convict or dismiss the accused when he happens to differ from the verdict of the jury. If he is invested with such authority it is all right; but if he is not clothed with it, the extended jurisdiction conferred upon him will be merely nominal. In the district courts the trying Judge can convict or acquit an accused whenever he differs from the verdict given by the assessors, and at the presidency towns the judge can order a retrial by a new jury whenever he differs from the verdict given by a majority of the jury. With reference to the Native Magistrates' Jurisdiction Bill either the Native District Magistrate or District Judge should possess similar authority, or the proposal to allow the majority of the jury to consist of European British subjects should be dispensed with. The rest of the changes proposed by the concordat are of no importance. The Europeans of Calcutta insisted that the Jurisdiction Bill should be rejected, and yet they are obliged to accept it, though in a modified form; they claimed it as their natural right to consider the natives of India as their inferiors for all time, but they have been obliged to give up this claim. Though the concordat makes the concession of the Jurisdiction Bill very limited and weak as regards Natives, yet they will be satisfied with what they have got and will be thankful to Lord Ripon for what he has done and suffered to gain this much even for them. The concordat was not a surprise. On seeing that Government had resolved to pass the Bill the Europeans of Bengal showed signs of submission. Most of their speakers and advocates showed an inclination to accept the changes proposed in the Jurisdiction Bill, and hence the second proposal as regards the jury was an easy step to them to move backwards. The little that they have obtained in the matter of this Bill they owe to Lord Ripon's kindness, which they have done nothing to deserve. The Natives trust that Lord Ripon will permit only such changes to be made in the Jurisdiction Bill as will not make the concession merely nominal.

Strongly condemns the concordat said to have been arrived at between Government and the Calcutta Defence Association in connection with the Native Magistrates' Jurisdiction Bill.

In noticing the concordat said to have been arrived at between Government and the Defence Association, as notified in a telegram from Calcutta which appeared in recent issues of the *Times of India* and the *Bombay Gazette*, the *Rást Goftár* (114) of the 23rd December observes that the Europeans have at last won the day in the contest in connection with the Native Magistrates' Jurisdiction Bill. The result of the incessant opposition made to the Bill has been that a strong-minded Viceroy like Lord Ripon has been induced to yield to the clamour of the European public. The concordat has given the Bill a form quite different from that which it originally bore, and was resorted to in order to enable Government to keep up its prestige, which would not have been done had the Bill been withdrawn. But, on the other hand, the Europeans have been conciliated by the concession of rights which they never claimed, and thus they have indirectly gained a victory. In addition to the results of the concordat pointed out in the telegram received from Calcutta, it may be remarked that the Europeans will obtain more rights than they asked. They will enjoy the privilege of being tried by a jury in provinces the natives of which do not enjoy that right, and thus a new distinction will be created in the law and in the mode of dispensing justice between Europeans and Natives,—a distinction founded upon a difference of colour between the two. Moreover, the Europeans will get the new concession that the juries convened for trying them should consist solely of their own countrymen,—a right which

the Natives have not hitherto enjoyed. The accused European already enjoys the right to challenge jurymen and by that means he succeeds indirectly in getting a jury of his own countrymen, but Natives also enjoy the right of challenging a juryman. It would be highly objectionable to allow accused Europeans juries of their own countrymen, since past experience has proved beyond a doubt that in such jury trials 75 accused persons out of every 100 escape the punishment which they richly deserve. To try an accused European with such a jury before a Native Judge is simply to vex the latter. The concordat is nothing but a compromise which has destroyed the original Bill and interfered with its principles. It was never expected that after showing so much firmness Lord Ripon would submit to the compromise. The declarations made latterly on the part of Government have been disappointing. The suggestions made by Lord Northbrook, Lord Ripon's statement, and the present concordat are one and all of the same stamp. The new form given to the Bill by the concordat is more injurious to the interests of Natives than the withdrawal of the Bill itself. It would be better to withdraw the measure than to concede to accused Europeans a jury composed of their own countrymen. The Natives did not struggle hard and make noise for the purpose of obtaining the new right proposed to be granted by the Ilbert Bill, but simply presented petitions and patiently waited to see the result, and this is the reward they have obtained for their peaceful conduct! All this proves that seditious persons succeed in the end, and that those who threatened to raise a rebellion and insulted the constituted authorities have gained a victory. In alluding to the concordat the *Goftár* observes in another place that the weakness shown by the Government of India in this matter appears to have proceeded from a fear caused by the defection among Europeans, and it behoves Natives to convene public meetings at the earliest opportunity for the purpose of making a protest against the conduct of Government. The protest ought to show that the changes proposed in the alleged concordat will, instead of giving additional rights to Natives, only make to the Europeans a concession that would crush the former. Natives ought to raise a loud cry and ask the authorities not to pass the Ilbert Bill with the proposed alterations but enact it in its original form. It should also be mentioned that if this cannot be done, Natives like Europeans should be given the privilege of being tried by a jury the majority of which should be composed of their own countrymen. This protest ought to be made by the entire community. If this is not done, the proposed new concessions, which the Europeans of Bengal have been demanding, and threatening to create disaffection and disturbance in the event of their being not granted, will be conferred upon them.

Strongly condemns the concordat alleged to have been arrived at between Government and the Calcutta Defence Association in the matter of the Native Magistrates' Jurisdiction Bill.

In noticing the concordat arrived at between Government and the Calcutta Defence Association, the *Jáme Jamshed* (104) of the 25th December observes that the so-called compromise shows that after all the row created by the Jurisdiction Bill Lord Ripon has conferred new rights upon Europeans and has disappointed his friends. Considering His Lordship's past conduct it cannot be believed that he has done what the concordat attributes to him. It is better to wait before criticising the Bill in its altered form until a confirmation is received that the terms of the concordat are correctly stated. According to the concordat the opponents of the Bill have got more than they asked for. Even in remote parts of the mofussil an accused European will be tried by a jury mainly composed of European British subjects. Is this not deriding justice? Not only the Anglo-Indian newspapers but the Judges also have condemned the shameful conduct of European juries in declaring not guilty Europeans who were really guilty of the crime of which they were accused. Lord Ripon must be well aware of this, and therefore it cannot be believed that he has accepted the proposal of conceding to Europeans the privilege of being tried by a jury of their own countrymen. The change in the Bill regarding the constitution of the jury would only be an affront to Native Judges and Magistrates who would be invested with the extended jurisdiction. It cannot be believed that His Lordship has yielded in the manner reported. It must be said that with reference to India even high-minded English statesmen cannot be trusted to do justice. It is not easy to imagine that Lord Ripon has

altered the Jurisdiction Bill as the concordat describes in order to please and satisfy the persons who threatened to raise a rebellion, insulted the representative of Her Imperial Majesty the Queen on a public road in broad daylight, threatened to eject from his seat the Native Magistrate who would dare to try an accused European British subject, and publicly asserted that they were prepared to drive away from the country the Viceroy and other officials and to assume the reins of Government. Unfortunately the alleged concordat appears to contain true statements and India's peace is in jeopardy. If a European murderer or perpetrator of some other heinous crime be tried and let off by a jury of his countrymen, there will be a probability of a disturbance arising on the occasion. For it has been shown by Europeans that it is allowable to raise a disturbance against a distasteful act, and to abuse the authorities and insult the Viceroy in order to get that law repealed. Considering Lord Ripon's past career it was not expected that His Lordship would condescend to enter into a capitulation with the Defence Association. If he has capitulated as stated in the concordat, His Lordship must have been compelled to yield for some strong reasons against which he was powerless to contend. For the sake of His Lordship's reputation and for the benefit of the natives of the country these reasons should be made public. It must, however, be observed that no reasons which can be advanced will prove that the terms of the concordat are just and sound.

A strong condemnation of the concordat said to have been arrived at between Government and the Calcutta Defence Association in connection with the Native Magistrates' Jurisdiction Bill.

With reference to the concordat arrived at between the Government and the Defence Association of Calcutta in the matter of the Native Magistrates' Jurisdiction Bill, the *Akhbáre Sodágar* (85) of the 24th December observes that the people of India are exceedingly sorry to see such a result as this follow the great row which the Bill created. The Europeans of Calcutta have after all the great trouble and expenditure undergone by them obtained what should not have been conceded to them and have thus won the day. The Viceroy has pleased them, but has not weighed the consequences which his policy will produce upon the minds of the Natives. The feelings of the latter are much hurt. The concession of trial by jury as proposed by the concordat will make it easy for accused Europeans to escape the punishment which they deserve. The Natives however are not to be granted a similar privilege. Thus in trying to give the Natives a new right the Europeans have only benefited. How absurd would it appear that an accused Native should be tried by a Magistrate without the intervention of a jury and the same Magistrate should be given the assistance of a jury in trying a European culprit? It was not expected that a strong and impartial Viceroy like Lord Ripon would yield in the manner reported. His Lordship will retire from the Viceroyalty after the completion of his term of office, but the injustice that has been done under his administration will be long remembered and the bad feelings between Europeans and Natives will long continue. It would have been better if the Jurisdiction Bill had been dropped altogether. [The *Káside Mumbai* (108) of the 26th December also expresses disapproval of the agreement said to have been arrived at between the Viceroy and the Defence Association in the matter of the Ilbert Bill.]

Makes further remarks upon the concordat about the Native Magistrates' Jurisdiction Bill.

The *Bombay Samáchár* (90) of the 25th December observes that the alleged concordat about the Native Magistrates' Jurisdiction Bill telegraphed by the Calcutta Defence Association appears to be true, since it has not been contradicted by Government. However, it is but right that severe remarks should not be made upon it until it is authoritatively confirmed. It is likely that a compromise has been arrived at between Government and the association. The European British subjects have given up the objection they raised to their being tried by Native District Magistrates and Session Judges, but the new right of trial by jury which they have obtained is more than they expected to get. The jury will, it seems, be constituted on the old system. If this be so, it will possess nearly all the authority now exercised by Native Magistrates and Judges. Of course the authority exercised by the European Magistrates and Judges will also pass to the jury, but they will not be sorry for the transfer, because they desire heartily

that their countrymen should get as many rights as can be secured. The distinction made between European British subjects and Natives will cause the latter to make severe comments upon it. Lord Ripon would seem to have made a great sacrifice in the matter of the concordat. However, it is right that severe comments should not be made until the concordat is authoritatively confirmed.

Makes further remarks in connection with the concordat arrived at in the matter of the Native Magistrates' Jurisdiction Bill.

The same of the 26th December observes that since Government have not said anything in connection with the alleged concordat in the matter of the Native Magistrates' Jurisdiction Bill, there cannot be any doubt as to such a compromise having been arrived at. If the arrangements about the jury mentioned in the concordat be made on the principle now existing, the new right proposed to be granted to Natives will be useless and the dispensation of justice in the case of accused European British subjects will be difficult in the mofussil. It is feared that under such circumstances the trial by jury will be a farce. The Anglo-Indian newspapers express satisfaction with the concordat. But the fact is that very few Europeans are satisfied with it. The Anglo-Indian newspapers appear to believe that India is ruled for the benefit of the few Europeans who reside in it.

Advises Natives to make a protest against the concordat.

A correspondent of the same newspaper of the 26th December observes that the alleged concordat has not destroyed the principle of the Native Magistrates' Jurisdiction Bill. It was quite politic to arrive at some reasonable compromise when European British subjects raised so strong an opposition to the Bill. The proposed concession to the European British subjects of a trial by a jury of their own countrymen is inappropriate and will not work well. The correspondent advises Natives to make a reasonable and constitutional protest against the alleged concordat when full and complete information about it is authoritatively published, and advises them not to find fault with Lord Ripon for accepting the compromise, which he may have been obliged to consent to by unforeseen adverse circumstances. [The *Bombay Samáchár* (90) and the *Dátardun* (74) of the 27th December express similar sentiments.]

Says that the concession of the jury under the concordat is not valuable.

The *Jáme Jamshed* (104) of the 27th December observes that it will be difficult to convene a jury of European British subjects in the far mofussil in order to convict a European British subject accused of a petty crime under the proposal made by the concordat in connection with the Native Magistrates' Jurisdiction Bill. The European British subjects themselves will suffer great inconveniences from trial by juries, and will ultimately desire the withdrawal of the concession. As remarked by Professor Wordsworth, the authorities will find within the next two or three years that the jury system should be abolished. Lord Ripon therefore deserves the highest praise for finding out a means that preserves the principle of the Bill and makes the concession to European British subjects quite worthless. Besides Lord Ripon, Mr. Grant Duff, Major Baring and numerous other Europeans who lent their impartial support to the Bill deserve the thanks of all Natives.

Thinks that the alleged concordat in the matter of the Ilbert Bill cannot be true.

In noticing the concordat alleged to have been arranged between the Government and the Calcutta Defence Association in the matter of the Native Magistrates' Jurisdiction Bill, the *Gujaráti* (100) of the 23rd December observes that the news about the concordat cannot be correct. The unreasonable Europeans will consider it a degradation to sit upon a jury in the court of a Native District Judge or Magistrate, and will think that they have lost their birthright. The Jurisdiction Bill ought to be passed as sketched out by the Viceroy in the statement he made the other day in the Legislative Council.

The *Subodh Patrika* (11) of the 23rd December alludes to the remarks made by Mr. F. Forbes Adam, the new Chairman of the Bombay Chamber of Commerce, on the Ilbert Bill, and says:—The Native public thoroughly appreciate the good sense and good feeling of these very pertinent remarks. None of us is anxious to proceed hastily in the policy laid down in the Proclamation of 1858, and all that we demand is that no attempt shall be made to treat the promises and pledges of that charter of Indian liberties with the contempt and indifference which men like Sir James Stephen, with their exalted sense of morality and hatred of perjury, are not ashamed to plead for them. Mr. Adam has very correctly measured the situation to which the British Government have long since pledged themselves, and it is gentlemen of his moderate views and conciliatory disposition, not disposed to go into hysterics over every act of Government that self-interest may suggest as prejudicial to their community and always accustomed to look at things in all their aspects, that contribute most to the safety and good name of the British administration in India. Will it be too much for the public to expect the Bengal opponents of the Ilbert Bill to profit by the advice given them by the new Chairman of the Bombay Chamber of Commerce? Whether they do or not, there is very great satisfaction in the thought that the sentiments of the Defence Association of Calcutta are not shared in their entirety on this side of the country, and that the opinions in favour of the Bill in its modified shape are daily growing in weight and importance.

Approves of Mr. Adam's sentiments on the Native Magistrate's Jurisdiction Bill delivered at a recent meeting of the Bombay Chamber of Commerce.

The *Mahrátta* (2) of the 23rd December, in noticing the article in the *London Times* condemning the favourable attitude of Lord Northbrook towards the Ilbert Bill and Lord Ripon in a speech which he delivered at Bristol on the 13th November last, remarks:—What a queer way of arguing? What earthly connection is there between one's changing one's religious views in middle life and one's fitness or otherwise to govern an empire? If a man should become incapable of ruling over a country simply by reason of his renouncing one religion and taking up another, may he not as well become so by eating too much at a dinner party or by taking a wife in legal wedlock? This is no argument at all. Our contemporary, we think, was simply out of his senses when the article was written, for it is no better than the raving of a madman. Moreover the article in question manifests an ardent desire on the part of the writer to pose in bright colours before the public by falling foul on Lord Ripon in the vilest and most spiteful terms possible. The writer attempts to establish Lord Ripon's unfitness to govern and to depreciate his abilities in general, but the whole of India, which has had experience of many foreign rulers, pronounces him to be the best of them all, admirably fit to govern and possessing all the abilities of a true statesman. Lord Northbrook has in his address properly answered Mr. Justice Stephen, who said regarding Her Majesty's gracious Proclamation to the princes and people of India that it has no legal force whatever and that it is a mere expression of sentiment and opinion. But our contemporary, exasperated as he is, does not relish it well and says that those who drew up the Proclamation may be supposed to have known what it meant, probably meaning thereby that the Proclamation had not been issued to be followed to the letter but only to appease the people whose minds had then been tremendously ruffled. This may be maintained by persons of mean ideas and low descent, but certainly nobleminded men or persons of high birth would never entertain such an abject view. The assurances of our Queen-Empress could never have been intended for the purpose of deceiving her Indian subjects. So far as we can interpret them correctly, they were spontaneous outpourings of her heart intended from the first to be literally adhered to by Indian administrators. The *Times* has in more places than one in the same leader attributed selfish motives to the present popular ruler of India. No person with common sense in him would ever grow so wild and indignant as to indulge freely in fanciful accusations, however grave in his opinion the cause might be. It is only perverse minds that indulge in false imputations, from which the wise and sensible always stand

Condemns the attitude of the *London Times* towards the Ilbert Bill and Lord Ripon.

aloof. In one place our contemporary has displayed that false spirit and weakness of heart which is so often manifested by the weak and illiterate in their arguments. When the question of the Ilbert Bill is now definitely settled to be dependent not upon suppositions but on facts, it is obviously folly or rather false pride to say that if the Ilbert Bill had been sent before publication, as the original proposals were, it would not have had a single European voice in its favour, nor even many Native ones.

Education.

Remarks in connection with the recommendations made by the Education Commission on the subject of collegiate education.

The *Mahrátta* (2) of the 23rd December says:—The chapter on collegiate education in the report of the Education Commission is neither very important nor very interesting. The recommendation that the rate of aid to each college be determined by the strength of the staff and the efficiency of the institution is not very hard, though it may seem so at first sight. It appears that the Commission meant to touch the question of a more extensive employment of Natives under the State when they recommend that Indian graduates be more largely employed than they have hitherto been in colleges maintained by Government. We have on several occasions shown that unless the substitution of Native for European professors in all subjects except English in colleges be resorted to, there will be no saving on account of colleges. Another recommendation affirms the power that is left to the discretion of principals of colleges to admit to certain courses of lectures, in special cases, students who have not passed the examinations required by the universities. We are inclined to believe that this would be making a desirable convenience for those who may wish to avail themselves of the superior instruction that may be given in a particular subject by a particular professor. At present anybody who has not passed the entrance examination is not allowed to cross the threshold of the seminaries of knowledge, and many a man who has both will and money to attend certain courses of lectures in colleges is obliged to curb his desire, chiefly because principals are not allowed to make exceptions in such cases. We do not know what practical difficulties may come in the way of carrying out this proposal; but the suggestion itself is reasonable and we have hopes that Government will act upon it. As regards the recommendations for religious and moral instruction in colleges, we feel sure that the local Governments will see the absurdity of carrying them out and of departing from the hitherto prevalent religious neutrality in colleges. Having no tendency to do any good to any section of the parties for whose good the suggestion is made, it will on the contrary be a fruitful source of misunderstanding and mischief of no small magnitude. Again, the restriction placed on aided colleges as to not receiving more than a certain proportion of free students is not at all desirable. Remembering how miserably small is the percentage of free students allowed by Government, it is not proper that Government should place any uncalled for limitations over the capacities of aided colleges if they have the means of admitting say thrice the number of free students fixed by the Educational Department. These and the like recommendations, if carried out, will make aided institutions rue the day when they sought the aid of Government and got themselves bound hand and foot in matters which should, strictly speaking, be left solely to their discretion. It ought to be the one aim of Government to disseminate education among the poorer classes of the people as far as possible; but recommendations like the one under notice will prevent other bodies from doing this virtuous duty if Government itself cannot do or does not think of doing it.

Advises the Educational Department and Government to offer encouragement and pecuniary aid to private educational institutions like the New English School at Poona.

In alluding to the success of the New English School at Poona in the recent Matriculation Examination of the University of Bombay, the *Dnyán Prakásh* (8) of the 27th December says:—To make such institutions a source of strength and permanent utility, all that is wanted is sympathetic treatment by the Educational Department, which means that Government must increase its grant for education. The educational field is at present so wide that all that the departmental agency and

private enterprise can do is essentially necessary, and until such time arrives, which is however at present very remote, when the direct connection of Government with the educational activity can be altogether safely dispensed with, Government must make up its mind to spend larger sums upon education. The aim and object to be kept in view is the eventual severance of all direct connection of Government with national education, but though the time for effecting such a severance is as yet remote, still the only way to effect it eventually is to sympathetically encourage all local efforts in that direction. It is a standing disgrace to the department that such an institution as the New English School at Poona, though it has been in existence for the last four years, should not have had a helping hand extended to it. With sympathetic treatment at the hands of the department the institution would have been rendered doubly more useful than it has been. Such aid ought to have been voluntarily offered instead of its being sought, for it is not every man that can afford to dance attendance upon influential authorities in order to bring pressure to bear upon the Educational Department. Time so spent is energy wasted and is also demoralizing in its tendencies. It must not be understood that we in any sense condemn the activity of those who have been compelled to resort to such degrading tactics by the attitude of the department towards all kinds of private enterprise. Far from it. We simply condemn the system which renders such tactics essentially necessary if one desires to succeed in obtaining the countenance of the department. The local Government and the head of the Educational Department are mainly responsible for this disgraceful state of things, and it is a relief to know that the days of such a state of things are numbered. We trust that the recommendations of the Education Commission will ere long bear fruit and lead to the expansion of private enterprise in other districts of this Presidency, and also to its development in higher branches. We have no doubt that if the attitude of the department towards such private enterprise had been different from what it has been, we should have had by this time an Arts college in this Presidency under local private management established in our midst. We know that at one time our friend, the late lamented Bába Gokhale, contemplated the establishment of such an institution, but that the idea had to be given up for want of proper encouragement. The time has, however, now come when we think our friends of the New English School should seriously consider the practicability of moving the University of Bombay to recognize their institution as an affiliated institution teaching up to the Previous Examination.

Regrets that a small amount should have been expended last year in giving encouragement to new works in the vernaculars of the country.

In noticing the expenditure on public instruction in the Bombay Presidency as given in the report for 1882-83, the *Rást Goftár* (114) of the 23rd December observes that Rs. 8,384 were expended in the year before last in giving encouragement to the publication of original works in the vernacular languages, while last year Rs. 3,520 only were spent for the same purpose. There must be some reason for reducing largely the grant devoted to the encouragement of vernacular literature, but the Director of Public Instruction has not given any explanation for his action. How is it that this year so few works deserving of encouragement from Government were published? It is a standing complaint that the Educational Department is very niggardly in giving encouragement to authors of new works. In former years Government used to devote annually about 15,000 rupees towards the same object.

Says that the University Registrar should be a full-time official.

The *Subodh Patrika* (11) of the 23rd December says:—Dr. Peterson has again been elected Registrar of our University, and personally we have nothing to say against the selection. The learned Doctor's ability and industry are acknowledged by all and it cannot be denied that he has been of use to the University. But we think the Senate ought to think of having a full-time Registrar. Dr. Peterson cannot devote the whole of his time to University work, which is necessarily left to the care and management of his subordinates. Besides, the work itself has increased, and the subordi-

nates in the office cannot be expected to perform it satisfactorily. The annual examinations require better management and supervision than were shown this year. It seems to us that the suggestion is one which deserves the careful attention of the Senate.

Railways.

A prayer for the curtailment of the hours of work of the signallers employed on the B. B. & C. I. Railway.

The *Deshi Mitrá* (95) of the 27th December, in giving an account of the recent fatal accident which occurred by the collision of two goods trains between Kánkrákhádi and Sachin stations on the B. B. & C. I. Railway, remarks that such accidents sometimes occur on this railway, but their principal cause is the niggardliness of the railway authorities. How can the poor signallers perform their duty satisfactorily when they are required to work every day from 6 P.M. to 6 A.M. without getting any sleep? It is no wonder that such terrible accidents should happen by a slight dereliction of duty. What a number of lives would have been lost had the collision taken place between either mail, passenger or mixed trains? The *Mitrá* strongly recommends Mr. Duxbury, the traffic manager, not to exact more than six hours' work from the poorly-paid signallers.

Municipalities.

Constitution of the Bombay Municipality and remarks and suggestions in connection therewith.

In an article headed "The Municipal Constitution of Bombay" the *Indu Prakásh* (9) of the 24th December says:—It seems to us that the principle of allowing such bodies as the Chamber of Commerce, the Senate of the University, and the Port Trust, and others similarly situated is sound and ought to be recognized, but at the same time it would tend to confusion if each of these bodies were allowed to return a certain number of representatives to the Corporation on its own account. The confusion would consist in this that the right being conceded to a few bodies of this kind it would look unfair to deny it to others. In a city like Bombay, where activities of different kinds play their part in the element of public business and affairs, such bodies have a tendency to increase every year. It is desirable, therefore, that the principle of giving such bodies the right to send representatives to the Corporation should be limited by some rule. All bodies which represent in some shape or other the trade of the city ought to be classed under one head and should have the right of sending a certain number of representatives to the Corporation on their joint account. From these the Senate of the University would have necessarily to be excluded. But the Fellows of the University may be grouped, we think, with the Justices of the Peace. Both of them occupy the same position since their right to elect depends on the fact that they represent the intelligence and public spirit of the city. We must admit that we do not see why the Justices should have so many as twenty-four votes allotted to them, or why they should enjoy the right of election independently of others similarly situated, as, for instance, the Fellows of the University, barristers, pleaders of the High Court, and attorneys. These latter classes are of as much use, if not more, to the community as the Justices. The Justices have been conceded the right of election merely because of their intelligence and education; and it is time enough that other classes, equally educated and intelligent, should get the right likewise. They might be all placed under one head and elect on their joint account. This proposal might no doubt give rise to the objection that the honour of being a Justice of the Peace would lose all its value if it were shorn of this most important of its privileges. But the objection is irrelevant in a discussion of this kind, where the question at issue is how best to bring the forces of education, intelligence and public spirit to bear on the administration of the municipal business of the city by its citizens. The rate-payers have the best of rights to be represented in the Corporation; bodies like the Chamber of Commerce, the Mill-owners' Association and others, which contribute more or less to the municipal funds, stand next to the rate-payers; and the claim of others who have or may wish to have the elective franchise

extended to them rests on no other ground than that their superior intelligence and education afford sufficient guarantee that competent men will be elected by them more than by the general and presumably less educated body of the rate-payers. The claim of the Justices of the Peace falls purely within this category; and it seems to us that the position of the Fellows of the University, barristers, pleaders, and attorneys stands on the same footing in reference to this question. Why should the Justices *alone* then enjoy the franchise? Before Government are asked to reduce their votes from *sixteen* to *eight*, the franchise should be, we think, extended as above indicated, instead of being confined to the Justices of the Peace. Mr. Javerilál Umiáshankar's view that, as the great object of local self-government is to bring about a separation of official interests from the interests of non-officials in the management of a municipality, Government ought to have their votes restricted is sound in principle, but only upon the assumption that under the head of non-official interests not only the Justices or Fellows of the University alone but other classes equally intelligent should be allowed to vote. This brings us to another question, on which intelligent opinion is divided perhaps more than on any other question, relating to elective municipalities. Mr. Javerilál's contention that the official should be separated from the non-official interests if the real object of the elective system is to leave the people to manage their own affairs was repudiated by the Municipal Commissioner, who urged that there was in his opinion no expression more objectionable or more misleading than that of official side with reference to questions of public interest. It is no doubt in every way desirable that the difference as such should cease to exist, and that questions affecting public interests should be decided solely with a view to those interests. That, however, is beside the question raised by Mr. Javerilál. His contention, so far as we can see, amounts to this that the Government having for nearly a decade exercised the right of voting at the elections and the elective system having worked during that period to the satisfaction of all, they might now recede from the position of voters and become purely the controlling and supervising authority of the municipality. In the mofussil the voting authority may be essential; but in Bombay there is no danger of public interests being placed in jeopardy if Government give it up to some extent. It cannot of course be said that the officials and others who have hitherto sat in the Corporation as Government nominees have done anything to prejudice the interests of the public. But as it has now become necessary to extend the elective franchise towards the popular side, and as the Government has held *sixteen votes* more as a *guiding* than as a purely *voting* power, there can be no serious objection to its giving up some of its votes in favour of the popular electors in view of the altered state of things.

Takes exception to the present municipal administration of Bombay and makes some suggestions.

The *Indian Spectator* (1) of the 23rd December, in an article headed "Municipal Expenditure," says:—It bodes no good to the administration of municipal finance that year after year the chief executive officer demands a larger slice of the revenues of the city for purposes of ensuring to the inhabitants so-called efficiency in public health and improved convenience by way of new works of public utility. Every year lákhs of rupees are voted away by a conscienceless Corporation without anything like a careful scrutiny as to the uses to which the sums voted at a previous budget have been applied. It is all very well for the Municipal Commissioner to talk bravely at meetings of the Town Council and the Corporation as to the herculean work to be performed in connection with the scavenging of the city, to magnify the duties entrusted to the establishment of the Health Officer and the Executive Engineer, to half-bully the strong, to frighten the weak and to carry all before him by a packed majority. Every Commissioner employs these tactics. The municipal autocrat for the time being has, it seems, no other occupation than to get increased estimates sanctioned by the noodles of the Corporation on some pretext or another. One year the Commissioner is bamboozled by the heads of departments into accepting estimates which would scarcely bear the light of day when closely examined by experts—"estimates" which have proved the work of municipal engineers in

the matter of the Malabár Hill Reservoir and the trumpery police quarters. Another year another Commissioner with too much faith in himself and his subordinates asks the Corporation to give him absolute power to do this and do that knowing full well that once he is master of the purse not even the most powerful member of the Corporation or Councillor will ever think of scrutinising the manner in which the vast sums which are collected from the rate-payers for the doubtful return they obtain of sanitation, light, water and so forth have been disposed of. Last year the Commissioner set his heart on the reorganization of the assessment department, the mal-administration of which had created a public scandal and which we among others were the foremost to expose. We cordially approved of that reform. But we at the same time pointed out that the efficient working of the system would very much depend on the staff that was employed. We deprecated the employment of a favourite of the Commissioner brought down all the way from Surat at an annual expenditure of Rs. 7,000. We then wondered why Mr. Brunton was appointed to succeed the late Mr. Hutchinson. Fancy an officer who had passed 18 years in looking after the sanitation of the city pitchforked into the position of a municipal assessor and collector. We have every respect for Mr. Brunton's honesty and conscientiousness. We take him to be one of the very best officers of the municipality. But no sane person in Bombay would even to-day approve of the wisdom that converted him from an Assistant Health Officer into the full-blown Assessor. A knowledge of accounts is in the very nature of things essential in an assessor. We have a good deal to say on this and similar subjects. Meanwhile we cannot do better than put the Corporation on their guard against the fallacious statement made by the Commissioner at Wednesday's meeting of the Town Council. It was meant to put the members of the Corporation on a wrong scent and was so far misleading. Multiplicity of appointments requires immediate check. The work of one man is done by three at a cost which any merchant or banker would consider extravagant. Between the permanent jacks of office and the noodles of the Corporation the rate-payers scarcely get half the return for the moneys they pay into the municipal treasury. The evil of increased expenditure is growing enormously, and sooner or later another Hope's Committee will be an absolute necessity. For a systematic exposure of extravagance in administration one must write week after week for a year before the subject is exhausted. One has only to go about among the people to learn what things are said about this precious municipality of ours. But there is little hope of influencing the Corporation so long as its composition remains what it is. We require an entirely different set of men to administer and control the city's funds with economy, honesty and intelligence. The majority of those who at present get themselves elected or nominated are mere selfish opportunists, ready rather to say *jo-hukum* to the officials and realise their personal interests than watch the true interests of the city.

Says that the Bombay Municipality should contribute towards the support of a medical dispensary for women and children.

The *Indu Prakásh* (9) of the 24th December says :— It is very desirable that the movement to establish a medical dispensary for women and children in this city should not lack the support and the sympathy of the municipality. But the attitude of some of the Town Councillors does not augur well for the movement. At the special meeting of the Council held on Saturday last a letter from Messrs. Kittredge and Sorábji Shápurji Bengáli was read, requesting the Council to sanction a contribution of Rs. 18,000 from the municipal funds to meet the current expenses of the dispensary for three years. The Native members of the Council were inclined to sanction the grant, but Dr. Blanc was not. He thinks that the movement can well be let alone, as it has been started under what he calls "most favourable auspices." But he forgets that the dispensary will not be for the use of any particular class or rank of people. The movement has received the support of the well-to-do portion of the Native public in the shape of contributions from them. But the originators of it desire that all classes should be in a position to derive benefit from it. The funds that have been raised would probably suffice if the dispensary were limited to the use of those who have contributed to them, but it is the rate-paying public who will be considerably benefited by the proposed hospital. Dr. Blanc

cannot mean that the richer people ought to raise a dispensary for the general public and keep it going. The question must be viewed in its proper light, and we hope the municipality will not grudge the support which is demanded from it. A medical gentleman of Dr. Blanc's reputation and sympathies ought to be one of the foremost in lending the weight of his influence in support of so good a movement.

Native States.

Remarks in connection with a suggestion of Mr. Candy about investing Native princes with power after subjecting them to some educational test.

The *Indian Spectator* (1) of the 23rd December says:—Mr. Candy, of the Kolhápur State College, seems to have suggested that no Native prince should be entrusted with full administrative powers before he has satisfied the Government of his fitness. The *Times of India* very sensibly objects to this suggestion. But when the paramount power is ready to put down high-handedness in a Native State, to dismiss and deport an unworthy ruler, we think it stands to reason that it should see that the person to be installed on the *gádi* is qualified, humanly speaking, to exercise powers of life and death over thousands of his fellow-creatures. The only question is, who is to testify to his fitness—the zenana, the local aristocracy or the Political Agency? We believe each of these tests has been tried and has failed. Perhaps the best plan would be to combine them and to get the young man to pass an educational test likewise. We do not of course share Sir Lepel Griffin's gloomy estimate of the character of Native princes generally. Sir Lepel is a rough-riding Báhádur, who has no regard for birth or inherited greatness. It would be unwise to follow such a guide in the determination of perhaps the most delicate political problem. But let the Native politician cast about his eyes and see how many of the princes, chiefs and zamindárs of India are simpletons, how many bad and how few of them are good men and at the same time capable rulers. Perhaps royalty cannot thrive better in a backward country like this. What is not a little curious is that with a few exceptions it is the class of "educated" princes who seem wanting most in the power to give happiness to the subjects! Whatever be the cause, if the present state of things continues for long, it will not only make the modern Rája a laughing-stock for the outside world, but for his own people. For we observe that while the ryots are making slow but steady progress, the Rája stands still. This anomaly may lead in the long run to republicanism in Native States if the paramount power will allow it. The Rája must move with the times. He must have a liberal education for himself and a constitutional government for his people. But the Political Agent is hard to move. He will poke his nose into petty details of the Darbár and the zenana, but will hold back where the assertion of authority may do good to prince and people alike. The Foreign Office pretends to be a mother to the Native Ráj, but in reality it acts more like a mother-in-law.

Does not consider the suggestion of Mr. Candy about subjecting Native princes to an educational test before investing them with power practicable.

The *Indu Prakásh* (9) of the 24th December remarks:—We wish it were practicable to carry out the suggestion of Mr. Candy, the Principal of the Rájárám College at Kolhápur, that no Native prince should be entrusted with the administration of his State until he satisfies the Government of his fitness. But Native princes are not likely to view the suggestion in a favourable light. It may seem to them an indirect attempt to make their tenure of sovereignty dependent on the good graces of the Governor for the time being, and in the hands of a despotic Political Agent it might serve as an instrument of petty tyranny. The desire to see improved modes of administration prevail in the Native States requires like all great and good desires time for its fulfilment. The princes of Native States are not now what they were ten years ago. There are, it is true, still many who lag behind, but of one thing we may be perfectly sure that even these are beginning to find that the times have changed and are still changing. In the meantime the British Government has only to go on

quietly with its policy of introducing schools and encouraging education in Native States. Hasty measures, however well-intentioned, may retard the slow though silent progress which several, if not all, of the Native States are making at present.

Expresses satisfaction with the administration of Colonel West as Political Agent of Káthiáwár.

The *Gujaráti* (100) of the 23rd December is rejoiced to learn that the people of Káthiáwár are much pleased with the administration of Colonel West. The new Political Agent has abolished, observes the *Gujaráti*, the long-standing but most detestable custom of forced labour and the immoral practice of receiving favours from the Native States by the establishments of Political officers while moving on circuit. Colonel West makes enquiries wherever he goes whether any individuals are subjected to ill-treatment by the officials of Native States, and adopts expeditious means for redressing their grievances.

Prefers certain complaints against the Navánagar and the Junágad States.

A correspondent of the *Jáme Jamshed* (104) of the 24th December states that the Political Agent of Káthiáwár deserves praise for disposing of the complaints of petitioners within a week of the date of their receipt by him. But as regards the complaints against the States of Junágad, Navánagar and Bhávnagar, the petitioners are told at once to apply to the respective States, and this gives an opportunity to those States to ruin the complainants. Recently the Girásia of Bára in the Navánagar State preferred a complaint to the Assistant Political Agent in charge of the Hálár Pránt, but he was told to apply to the Navánagar State, the authorities of which have since then been harassing him. The Girásia can command one thousand persons, but he does not wish to get himself entangled in difficulties with the State. The residents of the villages round about Bára have migrated, some to Dwárka, others to Khambália, and the rest to Porbandar. The Revenue officer of Navánagar, the Political officer in charge of the Hálár Pránt, the Assistant to the Governor General's Agent, and some other officers have gone to enquire into the dispute that has arisen between the Navánagar State and the Gáikwád's Government in regard to the boundary of their respective possessions in Okhámandal, and to them the Girásia of Bára complained of the oppression to which he was subjected. But as these officers were supplied with provisions by the Navánagar State they did not attend to the complaints of the Girásia. It is said that the Jám wishes to ruin the Girásia by considering him a "Jiwáidár." If the Girásia resolves to oppose the oppression by armed resistance several human lives will be lost. In the matter of the massacre of the Maiyás the Government of India ordered that Police Superintendent Sulemán, Diwán Sále Hindi, and Bápálál should be dismissed from the Junágad service and should not be permitted to live within the boundaries of the State. In spite of this order these persons are allowed to carry on the administration. The control over the police of the State is said to be entrusted to one Ambárám, but really Sulemán exercises the authority.

Affairs at Junágad.

The *Samsher Báhádur* (115) of the 21st December says that it is surprising that though Mr. Bápálál was ordered by the Supreme Government to be removed from his post of Deputy Diwán of Junágad, he still continues to hold that office. If this be a fact, he ought certainly to be removed from his post. The *Samsher* has heard from a reliable source that the Diwán, Haridás Viháridás, and Mr. Bápálál live together in one building, that they often go together to the court, and that Mr. Haridás acts according to the advice of Mr. Bápálál. As long as Messrs. Bápálál and Bávdin are not removed from Junágad, the State will not improve. It is satisfactory that Mr. Sále Hindi has retired from the service, but Messrs. Bávdin and Bápálál linger on. It is said that the Diwán Haridás has requested the Viceroy not to remove Mr. Bápálál, but it is to be hoped that the Government of India will not be deceived by this representation. It is for this reason that Mr. Bápálál likes Mr. Haridás. It is improbable that the result of the Maiya Commission will prove very successful. The people will not be benefited as long as Junágad is not cleared of this rubbish.

The *Gujarát Mitrá* (79) of the 23rd December observes that it is not right to levy a tax on every shop in the city of Baroda and to exact another duty from every shopkeeper for stamping weights. It is true that these taxes are levied from olden times, but they are unsuitable at the present day and ought to be abolished at once. His Highness the Gáikwád is exhorted to discontinue the taxes in accordance with the rest of the improved administration of his State.

Desires the abolition of some taxes levied on the shopkeepers in the city of Baroda.

The *Gujaráti* (108) of the 23rd December severely censures the Cutch Darbár for levying a new tax on the people of that province and cutting one month's pay of the servants of the State for the purpose of collecting funds for celebrating the approaching marriage of the Ráo.

Disapproves of the imposition of a new tax on the people of Cutch.

G. W. KURKARAY,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
5th January 1884.

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